

GORYACHEV YU. A.,  
ZAKHAROV V. F.,  
OMELCHENKO E. A.

# INTERNATIONAL STANDARDS OF EDUCATION:

History Lessons and Modern Times

MOSCOW  
ETNOSFERA  
2023

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УДК 378+006.32

ББК 74.04

Г67

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Г67 **Yu. A. Goryachev, V.F. Zakharov, E.A. Omelchenko. International Standards of Education: History Lessons and Modern Times:** monograph / the second, expanded and revised edition under the general editorship of Yu. A. Goryachev / monograph translated from Russian into English by V.F. Zakharov, Moscow: Etnosfera, 2023. – 336 p.

ISBN 978-5-93125-190-5

DOI 10.37492/978-5-93125-190-5

The monograph examines the history of the formation of the global educational space and its normative and legal support. It touches upon historical and cultural aspects of pedagogical thought formation and civilizational development as well as issues of international standardization and cooperation in education in the context of universal approaches to the problems of training and upbringing. The study pays much attention to the creation and activities of international organizations and highlights their role in the development of global standards for education. A separate section is devoted to international initiatives to ensure the achievement of the Sustainable Development Goals. The book has an extensive list of sources and literature on the issues addressed.

УДК 378+006.32

ББК 74.04

ISBN 978-5-93125-190-5

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# From the Authors

At Moscow Pedagogical State University, specialists at the Faculty of Regional Studies and Ethnocultural Education have developed a program called “International Educational Standards” for students mastering pedagogical and political fields of study. Its main objective is to provide students with a systematic knowledge of global historical and cultural processes that have determined the formation and development of domestic and international legal documents, which are the basis for the modernization and internationalization of education. The program is aimed at developing students’ competencies in the field of managerial decision-making and conducting successful organizational activities in education, as well as preparing analytical materials of a socio-political orientation. In the course under study, the issues of realization of the right to education and formation of educational standards are considered in the historical context.

The published material contains several sections describing the historical, cultural, and institutional background for modern approaches to the concept and significance of standardization in education. The authors of the monograph provide an easy-to-understand introduction to the first civilizations of the Orient, Asia, Africa, and Latin America; the views of thinkers and pedagogical doctrines of ancient Greece and the Roman Empire; the Middle Ages and Renaissance; and the history of pedagogical thought in Russia. A separate section shows the origins of Roman law, Catholic canon law, religious and legal norms and values of the Koran, and their influence on the forms and content of education. The contribution of the ideas of the great Russian scientists M.V. Lomonosov, V.I. Vernadsky, K.E. Tsiolkovsky, and others to the formation of the global worldview has also been brought to attention.

The publication reflects the processes of the emergence of international organizations; it describes the origins, procedures for the development of normative instruments, and the creation of universal organizations: The League of Nations, the United Nations (UN), and the United Nations Educational, Scientific, and Cultural Organization (UNESCO). It outlines the main stages of the joint work of the allied states and the initiators of the UN's creation during the Second World War, which successfully ended with the adoption of the UN Charter at the interstate conference in San Francisco. The monograph covers in detail domestic and international standards on the right to fair and quality education for all, including ethno-cultural education, the integration of international migrants and displaced persons, and the protection of children's rights. Attention is drawn to a serious problem in training teachers in the field of education, science, culture and information aimed at the prevention of falsification of historical facts of global importance. The monograph presents the period of formation of criminal Hitler's fascism and its collaborators, which allows us to remind about the special danger of supporting and glorifying neo-Nazism – a threat to the human values of modern society. In certain countries still remains the desire to revise the UN Charter and evade previously accepted international legal obligations to ensure equal security and sustainable development goals for all, including in the field of educational cooperation and world cultural heritage.

The monograph focuses on the Russian Federation's role in the development of integration processes, including the formation of a common Eurasian educational space with other members of the CIS (Commonwealth of Independent States), EEU (Eurasian Economic Union), and SCO (Shanghai Cooperation Organization), as well as Russia's participation in international educational programs and UNESCO standard-setting activities. Outlined is the history of the Bologna Process origin and the

participation of European universities in it. Presented is the data on the internationalization and standardization of education in the regions of the world, and the adoption of the Global Convention on the Recognition of Qualifications Related to Higher Education.

The monograph highlights the provisions of the UNESCO Framework for Equitable and Quality Education, one of the key objectives of the 2030 Agenda for Sustainable Development, adopted at the UN summit. It outlines UNESCO's efforts to overcome the negative consequences of the pandemic for the state of education around the world. Attention is paid to the UNESCO's new Global Initiative on Education's Vision, which, according to the stated intentions, is targeted for the period up to 2050 and beyond.

The publication is supplemented by the list of main Russian and international legal acts and documents in the field of education.

This monograph aims to provide a systematic introduction to the formation and development of the international education foundations. It may also be of interest not only to students studying the basics of international education but also to a wider range of readers: internationalists, educators, postgraduates and teachers, specialists, and all those whose activities are related to the study and development of international educational cooperation.

The material presented in this monograph is based on the International and Russian normative legal documents, publications of domestic and foreign specialists, on the long-term experience of international cooperation of the author's team. Many provisions have been reflected in research projects and publications jointly implemented by the authors.

The authors of the monograph express their gratitude to the reviewers of the publication: A.Ya. Kapustin, Honored Scientist of

the Russian Federation, Doctor of Law, Professor, President of the Russian Association of International Law, Head of the Chair of International and European Law at the Institute of Legislation and Comparative Law under the Government of the Russian Federation; Yu.N. Sayamov, Candidate of Sciences in History, Doctor of Political Sciences, Professor, Head of the UNESCO Chair on Global Problems Studies, Faculty of Global Processes of the Lomonosov Moscow State University; Asif B. Jahangirov, Honored Teacher of the Republic of Azerbaijan, Professor of the Amonashvili Humane Pedagogy Academy, Scientific consultant of the European Azerbaijan School, Head of the Baku Main Department of Education (1985–2005), President of the International Association of Educational Organizations of Humane Pedagogy at the International Center for Humane Pedagogy.

The authors are grateful for the help and support of Doctor of Historical Sciences, Professor, editor of the published monograph A.A. Shevtsova; international lawyer with many years of experience in the UN system, columnist of the International Press Agency IDN Somar Wijayadasa; PhD in History, co-founder and Board member of NGO «Etnosfera» V.I. Kamyshanov; Doctor of Legal Sciences, Professor of the Department of Human Rights and International Law of the Moscow University of the Ministry of Internal Affairs R. A. Kalamkaryan – for consultations and their deeply informative publications in international periodicals. We also express our gratitude to the coordinator of the UNESCO Chair “International (Multicultural) Education and Integration of Migrants” of the Moscow Pedagogical State University, Director of the Centre for Humanitarian and Educational Cooperation, Ph.D. in Philology Marina Krivenkaya for her assistance in editing the translation of the text of the monograph from English into Russian.

Key words: standards of education; ancient civilizations of the world; thinkers of historical epochs; first universities; Middle Ages and Renaissance; origins of intergovernmental organizations; international law; League of Nations; fascism and threat of war; Tehran Conference; Crimean Conference; General Assembly, UN Charter; UNESCO mission; International Organization for Standardization; globalization; regional conventions on education; Bologna Process; UNESCO Global Convention on Recognition of Qualifications; higher education; Copenhagen Process; Asia-Pacific Convention on Recognition of Qualifications; Shanghai Cooperation Organization (SCO); Eurasian Economic Union (EAEU); Commonwealth of Independent States (CIS); International Standard Classification of Education (UNESCO ISCED); Eurasian Educational Space; sustainable Development Goals; education prospects; legislation of Russian Federation.

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# SECTION I

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## **Towards International Education Standards: From the Pedagogy of Early Thinkers to Modern Approaches**

This section provides an introduction to the metrological definition of a standard as a normative document. A significant place is occupied by an overview of the origins, formation, and subsequent evolution of the views of prominent thinkers on the topic under study. The periodization of the description of significant events that influenced educational issues, training, and development is based on the periodization of universal history from the ancient world to the present, with the features of socioeconomic formations, external relations, and international interaction characteristic of each period<sup>1</sup>. On this basis, this section outlines the historical and cultural milestones of the pedagogical teachings of the Ancient world, the ancient civilizations of Greece and Rome, the advanced thinkers of the Middle Ages, and the Renaissance. The book discusses Jan

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<sup>1</sup> The periodization of international legal relations in this work is based on the periodization proposed by the team of authors of the textbook “International Law”. In 2 vol. 1. General part: Textbook for bachelor’s degree / edited by Dr. in Law, Professor, President of the Russian Association of International Law A.Ya. Kapustin. 2nd ed., reprinted and added. M.: Yurayt, 2019. P. 56. Section “History of Formation and Development of International Law”.

Amos Komensky, the founder of scientific pedagogy, and his views on upbringing and educational development; John Locke's pedagogical legacy; and the features of Jean-Jacques Rousseau and other prominent world scholars and representatives of the Russian Enlightenment.

### **1.1. Metrological Concept and Definition of Standard as a Normative Document**

This concept is based on the historical and cultural achievements of the world civilizational process and, according to metrological concepts, may contain the following definitions:

**Standard** is regarded as a template, pattern, or basis for comparing other objects or properties with it. A standard is a regulation developed by agreement of the parties and approved by an authorized body that defines for long-term and permanent use the rules, characteristics, or general principles affecting different activities or their results. The goal of this document is to achieve the best possible degree of order in a given field. The standards are based on the generalized results of scientific knowledge, the study of practical experience, and the development of technology, and they aim to achieve the greatest benefit for society.

**Preliminary standard** is a document that has been adopted by the standardization body for a certain period of time. It is brought to the attention of interested users with the task of gaining application experience for future standard development.

**Draft standard** is a version of a standard submitted for discussion by all interested parties and for a vote on or approval of the draft as a standard.

**There are several types of standards: international, regional, territorial, etc.** The application of a particular standard in a particular situation is determined by the characteristic features and specifics of the standardization object. Fundamental standards are regulations approved for certain areas of science, technology, and production, containing general provisions, principles, and rules for these areas. This type of standard should promote effective interaction between different branches of science, technology, and production as well as establish common norms and principles of work in a particular area.

**Area of standardization** is a set of interrelated objects of standardization. For example, mechanical engineering is a standardization area, and the objects of standardization in mechanical engineering may be processes, engine types, machine safety, environmental friendliness, etc.

**Standardization is carried out at different levels.** The level of standardization varies depending on which geographical, economic, and political region of the world adopts the standard.

**Regional standardization** is an activity open only to the relevant authorities of the states of one geographical, political, or economic region of the world. Regional and international standardization is carried out by experts from the countries represented in the relevant regional and international organizations, whose tasks are discussed below.

**National standardization** is a state-specific standardization. However, national standardization can also take place at different levels: governmental, sectoral (e.g., ministerial), associational, manufacturing firm, enterprise (factories, plants), and institutional.

Standardization, which is carried out in an administrative-territorial unit (region, province, etc.), is commonly called “**administrative-territorial standardization**”.



**International standardization** occurs when participation in standardization is open to relevant authorities from any country.

### *1.1.1. International Standards of Education*

The very notion of “standardization of education” reflects the objective processes of globalization of international educational space, which became possible in the early 20<sup>th</sup> century with the advent of the first universal international intergovernmental organizations. This, however, does not deny the role of famous thinkers of previous eras in bringing to their contemporaries the historical path of humanity as well as understanding the essence of the processes of public-state relations occurring in the world. It is also worth noting that since the nineteenth century, it has been the rule for nation-states to control access to information and the shaping of socio-cultural contexts, including education. As the idea of international intellectual cooperation (in the framework of the League of Nations) was put forward and the professional international organizations established during this period carried out relevant professional activities, there was a shift in favor of the desirability of international standardization.

Nowadays, international standards are developed and adopted by international organizations such as the UN and its specialized agencies, including UNESCO, as well as other international organizations according to their competences. Instruments defining regional education standards are applied by, in particular, the Council of Europe, the European Union, the Commonwealth of Independent States, the Shanghai Cooperation Organization, and other international organizations as appropriate.

**The notion of “international education standards”** includes universal rights to education and a set of mandatory requirements for achieving quality education at the national level, as well as guarantees of their compliance with the international education quality assessment system. Relevant national and international legal acts regulate this area of international educational law. Thus, the text of the Russian Federation Constitution (clause 5 of Article 43) provides: “The Russian Federation sets federal state educational standards, supports various forms of education and self-education”. The Federal Law “On Education in the Russian Federation” contains Article 11 **“Federal State Educational Standards and Federal State Requirements. Educational Standards”** which provides the following:

- 1) unity of educational space in the Russian Federation;
- 2) continuation of major educational programs;
- 3) variability in the content of educational programs at each level of education, including the ability to create educational programs of varying complexity and focus while taking into account students’ educational needs and abilities.
- 4) state guarantees of educational level and quality based on the unity of mandatory requirements to conditions of basic educational program implementation and results of mastery.

The provisions of this article of the Federal Law “On Education in the Russian Federation”<sup>2</sup> fully correlate with

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<sup>2</sup> Federal’nyj zakon Rossijskoj Federacii № 273-FZ ot 29 dekabrya 2012 goda (s izmeneniyami ot 5 dekabrya 2022 goda) «Ob obrazovanii v Rossijskoj Federacii» [Federal Law of the Russian Federation No. 273 FZ of December 29, 2012 (as amended on December 05, 2022) “On Education in the Russian Federation”]. Chapter 2. Education system. Article 11. Federal State educational standards and federal state requirements. Educational standards // URL: <http://pravo.gov.ru/proxy/ips/?docbody=&nd=102162745> (accessed 21.12.2022).

the International Standard Classification of Education (ISCED–11), which was adopted at the 36th session of the UNESCO General Conference in November 2011<sup>3</sup>.

## **I.2. Historical and Cultural Milestones of Pedagogical Teachings on Upbringing and Education Development**

In recent years, thousands of fundamental works have been published in our country and abroad, revealing various aspects of world, regional and national history. In Russia, along with domestic scientific research, the works of the most prominent representatives of world philosophical and historical knowledge — Max Weber, Arnold Toynbee, Fernand Braudel, and Karl Jaspers — were published. The Russian reader was offered a new six-volume edition of “World History,” prepared by the scientific team of authors. Presenting it to the readers, editor-in-chief of the publication, academician A. O. Chubar’yan, notes the special place in the system of historical knowledge of the topic of improving the level and quality of historical education, and, accordingly, the preparation of textbooks and basic reference literature on history. “This aspect,” he explains, “addresses not just an educational topic but the broader issue of the interpretation of history, its social role and its impact on upbringing and the formation of value

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<sup>3</sup> Mezhdunarodnaya standartnaya klassifikaciya obrazovaniya 2011. Monreal’: Institut statistiki UNESCO [International Standard Classification of Education 2011. Montreal: UNESCO Institute of Statistics, 2013]. 89 p. URL: <http://uis.unesco.org/sites/default/files/documents/isced-2011-ru.pdf> (accessed 21.12.2022).

orientations in the younger generation, on the popularization of historical knowledge.”<sup>4</sup>

As a consequence of increased interest in the problems of globalization, the study of world history has become a theme of “global history,” the universality of historical process, indicating “the interconnectedness of continents, regions, and states in different historical epochs, common processes, and similar phases of development.” At the same time, there is a growing interest in regional and local history and regional studies.

### *1.2.1. The World's Most Ancient Civilizations*

In the Ancient world history, the periods of **classical antiquity (III–II millennia BC)** and **late antiquity (I millennium BC — the middle of the I millennium AD)** are distinguished. The “late antiquity” period was characterized by integration processes manifested in the emergence of powerful empires. The Ancient East is represented by the history of “leading civilizations” and is traditionally considered the historical cradle of civilizations and culture, including the development of writing and many branches of science: astronomy, medicine, and mathematics. From IV to the II millennium civilization centers emerged in the East: between the Tigris and Euphrates rivers, Nile, Indus and the Yellow River valleys. With Eurasia and North Africa lagging behind, two civilizations emerged in Central and South

<sup>4</sup> Chubar'yan A.O. Vsemirnaya istoriya: vzglyad iz XXI veka // Vsemirnaya istoriya: V 6 t. / gl. red. A.O. Chubar'yan; In-t vseobshch. istorii RAN. T. 1: Drevnij mir / otv. red. V.A. Golovin, V.I. Ukolova. [Chubar'yan, A.O. World History: the Sight form the XXI century // World History: in 6 volumes / chief editor Chubar'yan, A.O.; The Institute of World History of the Russian Academy of Science. Vol. 1: The Ancient World / responsible editor Golovin, V.A. and Ukolov, V.I.]. Moscow, Nauka, 2011. 822 p. P. 10.

America: Mesoamerican and Andean. In the first centuries AD, a wide range of civilizations emerged across the vast expanse from the Pacific to the Atlantic Ocean in the Mediterranean, Near and Middle East, Eurasian, South-East Asian, and African regions, as well as in Central and South America.

**I.2.1.1. Sumerian Civilization in Southern Mesopotamia.** Writing was born here as agriculture and technology developed and the first city-states emerged. The cuneiform writing characteristic of Sumer was later adopted by the Babylonians, who in turn passed it on to the Assyrians and, through them, to the ancient Persians.

It is writing that has attracted particular attention from researchers to the in-depth study of the Sumerian civilization's history and peculiarities. The first clay tablets with pictographic signs drawn on them with a wooden writing stick or a sharpened reed were discovered in the cultural layers of Uruk (Warka or Warkah), Sumer's first city-state, founded around the third millennium BC. There are about a quarter of a million clay tablets in museums around the world. The Hermitage holds one such cultural monument, believed by scholars to date from around 2900 BC.

There is much evidence that the Sumerians came to Mesopotamia from the south, from the Persian Gulf, presumably by sea from India. There are also other theories, including Caucasus and Central Asia region. However, the Sumerian language is not related to any of the extant languages, although there are similarities in the meanings of certain words<sup>5</sup>.

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<sup>5</sup> Tairov T.F. Ot koda Shumera k Svyashchennomu Pisaniyu // Etnodialogi: nauchno-informacionnyj al'manah [Tairov, T.F. From the Sumerian code towards the Holy Bible // Ethnodialogues: scientific and information almanac]. 2018. № 2. Pp. 117–137.

According to some sources, newcomers settled in Mesopotamia without forcing out the local population. On the contrary, they perceived local cultural achievements and enriched them, forming the Sumerian state civilization as a common heritage.

Sumer's temples and other cultural monuments attest to its inhabitants' religious worldview. They worshipped common cosmic deities: "Sky" Anu, "Lord of the Earth", Deity of the World Ocean on which the Earth floats, Enki, numerous "Mother Goddesses", and Gods of the Sun and the Moon<sup>6</sup>.

The main cultural centers of Sumer were cities of Uruk, Jemdet Nasr, El-o-Beit, Lagash and others. The most ancient temples of Sumer are dedicated to goddess Inanna and god Anu. About 150 monuments of Sumerian literature are known: verse records of myths and epic tales; psalms; wedding chants and burial lamentations; hymns to kings. Significant among them is the "Sumerian King List," a list of kings who reigned. In the historical heroic epic "Gilgamesh and Aka," the information according to which the ruler discusses important issues not only with the Council of Elders but also with the "Council of Men of the City" from military squads attracts attention. Many surviving hymns have been discovered in the library of the scribe training school for the Nippur city administration<sup>7</sup>.

The history of schools' initiation goes back to the 3rd millennium BC. They were created to train scribes to serve

<sup>6</sup> Afanas'eva, V.K. *Shumerskaya kul'tura // Istoriya drevnego mira. Kniga 1. Rannyya antichnost' / red. Diakonov, E.M., Neronova, V.D., Svetsitskaya, E.C. [Afanas'eva, V.K. The Sumerian Culture // The History of Ancient World. Book 1. The Early Antiquity / edited by Diakonov, E.M., Neronova, V.D., Svetsitskaya, E.C.]. The 2nd edition. Moscow, The Editorial Office of Oriental Literature, 1983. Pp. 111-139.*

<sup>7</sup> Afanas'eva, V.K. *Shumerskaya literature // Istoriya vemirnoy literatury. T. 1. [Afanas'eva, V.K. The Sumerian Literature // History of World Literature. Vol. 1]. Moscow, Nauka, 1983. Pp. 83-100.*

the economic development and the needs of culture. The scribes occupied a rather high position on the social ladder. The first schools for their training were called “tablet houses” (in Sumerian, “Edubba”). Presumably, the first “Edubbas” originated in scribe families. Then palace and temple “tablet houses” appeared. At the beginning of the 1st millennium BC, scribes started to use wooden tablets covered with a thin layer of wax, on which cuneiform signs were scratched. Large book repositories sprang up beneath them, such as the Nippur Library in the second millennium BC. The teaching method was based on the repetition and memorization of columns of words, texts, problems, and their solutions. The learners had to copy classical texts taken as examples — poems, odes, epics. Problem collections included examples of solutions with answers, grammar tables and dictionaries. Later, palace and temple schools of education and upbringing appeared; they were called “houses of knowledge”. The training process lasted for several years, and learners received both basic writing and arithmetic as well as knowledge of mathematics, linguistics, literature, geography, mineralogy, astronomy, and even metallurgy. Such attention contributed to the formation and development of civilization. Not surprisingly, this ultimately had an impact, in particular on the fact that Sumerians were good navigators and, in the field of metallurgy, had knowledge and skills to enrich ore, perform metal smelting and casting, as well as methods for obtaining alloys and producing bronze.

**1.2.1.2. Egyptian Civilization.** The long history of Ancient Egypt, dating back more than 40 centuries, is characterized by the creation of the Early Kingdom and by periods of collapse of the centralized state, as well as by successes in economic development and outstanding cultural achievements. Among the ancient structures are pyramids, the

Sphinx, Luxor and Karnak temples, and Ramses II's rock temple in Abu Simbel.

Civilization of ancient Egypt reached a very high standard of production and thought. Egyptian culture was notable for its knowledge of mathematics, astronomy and medicine. Special attention was paid to writing. The technology of making papyrus for writing from lotus stalks has been perfected; the text is easy to read and the pictures are legible. Chronicles and the first geographical maps that have come down to us contain encyclopedic information about the cultural past of the ancient civilization and reflect the Egyptians' ideas about the location of neighboring empires. In Egypt, the decimal system was invented, the skills of multiplying and dividing were applied, and knowledge of the Pi number was used. This was facilitated by tasks such as measuring land after the Nile flood, accounting and distributing crops, and calculating the construction of temples, tombs, and palaces. Fairly accurate maps of the night sky were made. Treatment with herbs and oils was widely used. The priests were familiar with human anatomy and the sophisticated medical technology.

Ancient Egypt's geographical boundaries were concentrated in north-east Africa, primarily in the middle and lower reaches of the Nile River. According to the ancient Greek historian Herodotus (ca. 484–425 BC), Egypt was a “gift of the Nile,” which was the source of fertility and the basis of all economic activity. The mountains that enclosed the Nile Valley were rich in granite, diorite, basalt, alabaster, limestone, and sandstone. Metals were mined in the surrounding areas: copper on the Sinai Peninsula; gold in the desert between the Nile and the Red Sea; and zinc and lead on the Red Sea coast.

The ancient Egyptians' *religious beliefs* evolved over thousands of years and were traditionally based on belief



in several deities from the pantheon of gods and goddesses. According to Egyptologists<sup>8</sup>, “the polytheism of united Egypt is quite a natural result of the merger of predynastic Egypt’s local nomadic religions”. Ancient Egyptians worshipped mysterious forces of nature, heavenly bodies, and animals. The sacred ones included a lion, a crocodile, a cat, a bull, a cow, and birds — a falcon, an ibis, and a kite — as well as a bee, a snake, and a scarab beetle. The entire Egyptian way of life was based on a complex system of religious and mythological beliefs and cults. The principal deities were gods Ra, Amon, Osiris, Ptah, Horus, Thoth (Jehuti). Fetishism (the veneration of objects and things endowed with supernatural abilities) and totemism (the cult of animals) were the earliest forms of ancient Egyptian religion. A statue was erected in homes and worshipped by family members. There was no competition between numerous gods during this period and no advantage given to one over the others. Only in the New Kingdom did trends toward the image of a world god emerge, one who was not territorially limited and possessed omniscience and omnipotence. The sun god Ra comes first in the Pantheon of gods. A special place also belongs to god Osiris, who is regarded as the king of the afterlife who died and was reborn, deciding the posthumous fate of every Egyptian at the trial of the gods. This is evidenced by the “Book of the Dead”, which was written throughout most of the history of ancient Egypt<sup>9</sup>.

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<sup>8</sup> Korostovcev, M.A. *Religiya Drevnego Egipta / AN SSSR, In-t vostokovedeniya* [Korostovcev, M.A. *The Religion of Ancient Egypt*]. Moscow, Nauka, 1976. 336 p.

<sup>9</sup> *Kul'tura Drevnego Egipta (obzornaya stat'ya) // Istoriya i kul'tura drevnih civilizacij* [The Culture of Ancient Egypt (survey) // The History and Culture of Ancient Civilizations]. URL: <https://www.civilka.ru/egypet/egipet.html> (accessed 27.12.2022).

The cult of the falcon, an incarnation of the god Horus, was widespread. Horus the Falcon, with outstretched wings, was a symbol of heaven and was considered divine. Worship was held in temples. The religious beliefs of the ancient Egyptians about the afterlife changed over time. As the idea of an underworld developed, priests came to believe that a spirit existed. According to ancient Egyptian beliefs, when the gods weighed the soul of the deceased, they added “Maat” (a code of conduct) as a weight to the scale: if the deceased’s life and “Maat” were in balance, the deceased could begin a new life in the afterlife. Lessons were compiled for children and were supposed to contribute to the formation of their morals.

The administrative structure in ancient Egypt was divided into districts (Septs, Nomes); later on, they formed two kingdoms: Upper Egypt and Lower Egypt. The patroness of Upper Egypt was the falcon goddess Nekhbet, and that of Lower Egypt was the cobra goddess Wajit. The unified state was formed at the end of the fourth millennium BC as a result of the gradual unification process in Nome and the resolution of military conflicts between the Kingdoms. Historians have agreed that this happened in 3000 BC. According to legend, king Menes, the first Egyptian pharaoh, deserves credit for Egypt’s unification. According to ancient Egyptian king lists, as well as the claims of historian Herodotus and Egyptian priest Manetho (IV–III centuries BC, author of the “History of Egypt” chronicle), Menes was the first king of the United Egypt<sup>10</sup>.

Kings of Upper Egypt wore white headdresses; those of Lower Egypt wore red. With the creation of United Egypt,

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<sup>10</sup> Tomashevich, O.V. Mina (Menes) // Bol’shaya rossijskaya enciklopediya [Tomashevich, O.V. Mina (Menes) // The Big Russian Encyclopedia]. URL: [http://bigenc.ru/world\\_history/text/2214628](http://bigenc.ru/world_history/text/2214628) (accessed 27.12.2022).

the unified red and white crown became a symbol of royal power until the end of ancient Egyptian history. Pharaoh was the main ruler and at the same time was considered the main center of religion — “the supreme priest of every temple”. Pharaoh’s power spread between heaven and earth. He was identified with the all-powerful Horus — the cult of the sun god Ra. According to the history of Egyptian mythology, originally the image of Horus the Falcon originated in the local religion and was considered the patron god of kings. Beginning with Pharaoh Menes, the significance of Horus the Falcon after merging with Ra the Sun acquires a hypostasis of the God of the Universe. Pharaoh becomes the divine embodiment of the new image of Horus the Falcon, son of Isis, the goddess of femininity and motherhood, revered in ancient Egypt, and Osiris, the god of rebirth and king of the afterlife<sup>11</sup>.

*The chronological division* of the country’s history, according to Manetho, the author of the first history of Ancient Egypt, covers the reign of 30 dynasties. In modern times, a number of clarifications have been made to this chronology. The following is a periodization of ancient Egyptian history proposed in the collective monograph “History of the Ancient East”<sup>12</sup>:

<sup>11</sup> Obzornye stat’i po egipetskoj mifologii // Mifologiya [Surveys on the Egypt Mythology // Mythology]. URL: <http://www.a700.ru/myph.html> (accessed 27.12.2022).

<sup>12</sup> Istoriya Drevnego Vostoka. Zarozhdenie drevnejshih klassovyh obshchestv i pervye ochagi rabovladel’cheskoj civilizacii / AN SSSR, In-t vostokovedeniya, Otd. Drevnego Vostoka. Ch. 2: Peredn’aya Aziya. Egipet / pod red. Perep’olkin, Yu. A.; Diakonov, E.M.; Yankovskaya, N.B.; Ardzinba, V.G.; pod red. Bongard-Levin, G.M. [The History of the Ancient East. The Birth of the Most Ancient Class Societies and the First Centers of Slave-Holding Civilizations. Part 2: The Front Asia. Egypt / edited by Perep’olkin, Yu. A.; Diakonov, E.M.; Yankovskaya, N.B.; Ardzinba, V.G.; chief editor Bongard-Levin, G.M.]. Moscow: Nauka, 1988. 622 p.

*Early Kingdom* (I–II dynasties) — 3120–2778 BC.

*Ancient Kingdom* (III–VI dynasties) — 2778–2263 BC.

*First Transition Period* (VII–X dynasties) — 2263–2070 BC.

*Middle Kingdom* (XI and XII dynasties) — 2160–1785 BC.

*Second Transition Period* (XIII–XVII dynasties) — 1785–1580 BC.

*New Kingdom* (XVIII–XX dynasties) — 1580–1075 BC.

*Third Transition Period* — (XXI–XXVI dynasties) 1075–656 BC.

*Later Kingdom, or Late Period* (XXVII–XXX dynasties) — 656–332 BC, before conquered by Alexander the Great.

*Greco-Roman Period* (332–395 BC) is firmly associated with Alexander the Great, who liberated Egyptians from the Persian conquest and began the transition to the Hellenistic period in the history of Egypt.

Alexander the Great was received kindly by the Egyptians as a liberator from Persian rule. It is known that the Persians twice conquered the land of the Pharaohs before they themselves were conquered by Alexander the Great. He was crowned and proclaimed Pharaoh; they identified him with a deity; and the new capital of Egypt, Alexandria, was founded and named after him. After his death (in 323 BC) and the division of the Macedonian Empire between the Diadochi, successors to Alexander the Great, Ptolemy I became the independent ruler of the country. The Ptolemaic dynasty lasted until Egypt was conquered by the Roman Empire in 30 BC. Once under Roman rule, after the deaths of Queen Cleopatra VII and Mark Antony, Egypt became an “imperial” province; it was intended to be ruled by an emperor as a pharaoh.

After the collapse of the Roman Empire in 395 AD into the Western and Eastern empires, the territory of Egypt became

part of the Byzantine Empire<sup>13</sup>. The Byzantine era in Egypt was marked by the establishment and development of Christianity and its predominance over traditional beliefs, leaving deep traces in the development and cultural heritage of the country.

Egyptians consider the *Ancient Kingdom* era a golden age in the history of their culture. This included the completion of hieroglyphic writing, the first papyrus scroll, and the beginning of mummification. The pyramids became the symbol of *Ancient Egypt*. The *Middle Kingdom* is referred to as the “second heyday” period by researchers because of its impressive advances in medicine, mathematics, and astronomy; the art of architecture developed; and artistic literature appeared. The genre of teachings on the norms of behavior, compliance with which is necessary for success in life, and the benefits of education (“The Instruction of Dua-Kheti”) was very widespread. Egypt holds a commanding position in the Eastern Mediterranean during the *New Kingdom*. There is rapid economic growth, facilitated by successful wars of conquest that yield raw materials, gold, and captured slaves. The documents of the Ancient Kingdom attest to the existence of a slave market and the ability to buy and sell slaves<sup>14</sup>.

The upper classes drowned in wealth and luxury, and the art of temple construction and the construction of royal statues flourished. The first inventions, philosophical treatises, and

<sup>13</sup> Bolshakov, A.O. Egipet Drevniy // Bolshaya rossiyskaya entsiklopedia [Bolshakov, A.O. The Ancient Egypt // The Big Russian Encyclopedia]. URL: [https://bigenc.ru/world\\_history/text/1975690](https://bigenc.ru/world_history/text/1975690) (accessed 27.12.2022).

<sup>14</sup> Vinogradov, I.V. Rannee i drevnee tsarstva Egipta // Istoriya drevnego mira. Kniga 1. Rannyaya antichnost' / red. Diakonov, E.M., Neronova, V.D., Svetsitskaya, E.C. [The History of Ancient World. Book 1. The Early Antiquity / edited by Diakonov, E.M.; Neronova, V.D.; Svetsitskaya, E.C.]. The 2nd edition, corrected. Moscow: The Editorial Office of Oriental Literature, 1983. Pp. 90–111.

secular literature appeared. The “Book of the Dead” was finally shaped, becoming a literary monument — a kind of encyclopedia of religious life<sup>15</sup>.

*For many centuries, Egyptian culture has been influenced by the cultures of the Greeks, Romans, and Jews, as well as the religions of Christianity, Judaism, and Islam. At the same time, the treasures of Egyptian thought, mystical philosophy, and the country’s tangible cultural heritage remain an attractive source of knowledge to this day. Solon, Thales, Pythagoras, and Hecataeus of Miletus had all visited Egypt in ancient tradition. Plutarch reports that “Eudoxus learned from Xenophon of Memphis, Solon from Sonchis of Sais, and Pythagoras from the Heliopolitan Oinufey”<sup>16</sup>.*

Writing and family upbringing played an important role. The Egyptians called their writing “The Letters are God’s Words.” According to their beliefs, writing was under the special patronage of the god Thoth, and there was also the goddess of writing, Seshat. By the third millennium BC the institute of “family school” had developed in Egypt: an official, warrior, or priest would prepare his son for the profession he was to dedicate himself to in the future. Later, small groups of external learners began to appear in such families. There were schools in kings’ and nobles’ temples and palaces where children of priests and high officials could study. During the New

<sup>15</sup> Shaposhnikov, A.K. Deyanie, Mysl’ i Slovo: drevneegipetskij pogrebal’nyj kul’t i ego duhovnoe oformlenie // Drevneegipetskaya kniga mertvyh. Slovo ustremленного k svetu [Shaposhnikov, A.K. The Act, Thought and Word: Funeral Cults of the Ancient Egypt and their Spiritual Figuration // The Book of Dead of the Ancient Egypt. The Word Aspiring to the Light]. Moscow: ECSMO-Press, 2002. 432 p.

<sup>16</sup> Plutarh. Isida i Osiris / Per. y prim. Trukhina, N.N. [Plutarch. Isida and Osiris / Translation and notes by Trukhina, N.N. // LitMir. Digital library]. URL: <https://www.litmir.me/br/?b=121898&p=1> (accessed 22.12.2022).

Kingdom, the education system had several conditional stages and ramifications. Education was available to all free Egyptians. In general education schools attached to temples and state institutions, children were taught to write, read, and count; they studied literature, basic geometry, history, rhetoric, and ethics. Learners were praised for their obedience and submission. The punishment for misbehavior was a whipping, according to the saying: “The boy’s ears are on his back; as soon as he hears the voice of the stick, he will no longer be careless”<sup>17</sup>.

Boys who decided to become priests continued to study religious texts and rituals at the temples. Some schools taught mathematics, geography, astronomy, medicine, and the languages of other nations. During the New Kingdom epoch, young men, after they finished school, could serve in Pharaoh’s army and continue their study of history and military affairs. Schooling lasted until the age of 16–18, with service in the army lasting about twenty years. Many boys remained at public institutions and prepared to become scribes and officials. Training in handicrafts and the arts was practiced during manufacturing. Women in ancient Egypt were full members of society. Nevertheless, they were not taught in schools, as it was believed that a woman was to be a housewife and should run a household. The alternative was to serve in the temple: in the male god temples, they were dancers, musicians, and singers; in the female goddess temples, they were priestesses and they could receive education equal to that of male priests’. Donations to schools were considered a noble deed of exceptional merit.

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<sup>17</sup> Monte P. Egipet Ramsesov: povsednevnyaya zhizn’ egiptyan vo vremena velikih faraonov [Monte, P. Egypt of the Ramseses: Everyday Life In the Times of Great Pharaohs]. Moscow: Nauka, 1989. 376 p.

During the development of Hellenistic culture, which was essentially Greek, enlightenment was a prerequisite for being a truly educated Hellene. The desire for enlightenment and beauty was manifested in the elegance and artistry of buildings, in the layout of cities with straight streets, and in the construction of spacious libraries and schools — Library of Alexandria is especially famous. Alexandria is the most important center of Christian theology; for several centuries, the city was a bridge between several metacultures, where the ideas of Christian monasticism were born. Eventually, the notion of “Coptic culture” took root, denoting the culture of Egyptian Christians who had not converted to Islam after the Islamization and Arabization of Egypt. Copts were Egyptians in the first centuries AD, before Arab conquest and population Islamization. Since then, Egyptians who converted to Islam have been called Arabs, and those who remain faithful to Christianity are called Copts<sup>18</sup>.

The culture of Ancient Egypt is one of the oldest human cultures, it reached extraordinary heights at a time when civilization was just emerging in Europe. The achievements of civilization, the norms of law, and public administration in Egypt were in one way or another adopted by many states, including Hellenistic monarchies, the Romans and Byzantium, the peoples of the Christian East, and Russia<sup>19</sup>.

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<sup>18</sup> Krivec, E.A. Egipetskie kopty: problema identichnosti // Yaroslavskij pedagogicheskij vestnik. 2014. №2. T. 1 (Gumanitarnye nauki) [Krivec, E.A. Egyptian Copts: the Problem of Identity // Yaroslavl' Pedagogical Bulletin. 2014. № 2. Vol. I (Humanitarian Sciences). Pp. 271–274.

<sup>19</sup> Kul'tura Drevnego Egipta (obzornaya stat'ya) // Istoriya i kul'tura drevnih civilizacij [The Culture of Ancient Egypt (survey) // The History and Culture of Ancient Civilizations]. URL: <https://www.civilka.ru/egypet/egipet.html> (accessed 27.12.2022).



The Egyptian civilizational legacy is still significant.

**I.2.1.3. Indus Civilization.** It is one of the earliest centers of civilization that arose in the Indus River valley in the northwest of the Hindustan peninsula. Its history and cultural pages, according to researchers, deserve more in-depth study. The Indus civilization was familiar with metalworking. Bronze was smelted here before Egypt in the fourth millennium BC. Instruments of labor, tools, utensils, and jewelry were made of copper and bronze. Cotton fabrics were among the goods for export.

In recent years, the study of the early stages of Indian history has attracted increasing interest from scientists from many countries, including Sanskritology, Buddhology, Indo-European Studies, Central Asian Archaeology, etc. Many scholars have emphasized India's significant contribution to world culture and the study of mankind's historical and cultural development processes.

***Early civilizations of ancient India.*** The country got its name from the Indus River in the north-west of the country (the Indians called it Sindhu, the Iranians called it Hindu, and the Greeks called it Indos).

More than four thousand years ago, indigenous tribes of the Hindustan Peninsula — the Dravidians — created a highly developed urban culture in the Indus basin. The most ancient Indian cities include Harappa, Mohenjo-daro (in Sindhi, “Hill of the Dead”), Chanhu-daro, Kalibangan, Lothal, etc. The cities controlled vast territories, were big centers of crafts and trade, and were built according to the plan, with wide streets and houses made of burnt bricks. There was water supply and sewerage. The oldest civilization in India was named the Harappan civilization after **the city of Harappa**.

***The Indus (Harappan) civilization*** occupied a vast area of land in the valleys of the Indus and Sarasvati rivers between 3300

and 1300 BC. This civilization had developed agriculture, land cultivation, hunting, cattle breeding, and fishing. Inhabitants of the Indus Valley were the first to grow cotton for fabric production. Clay was used in architecture for the manufacture of bricks and ceramics, and firing in furnaces gave strength to the products. The population was divided into such social groups as priests, merchants, handicraftsmen, a dependent population, and a special group of the military. The urban culture was highly developed and not inferior to that of other centers of world civilization.

*The Harappan civilization flourished between 2600 and 1900 BC.* Together with Ancient Egypt and the Sumerian civilization in southern Mesopotamia, it is considered one of the earliest civilizations of the Ancient world and the largest in terms of area. The empire's borders stretched from the Arabian Sea to the Ganges, on the territories of modern India, Pakistan, and Afghanistan.

The cities of Harappan civilization were the centers of domestic and foreign trade<sup>20</sup>, conducted by land and sea, and contacts were well established with the regions of southern India, from where precious metals were shipped. Trade with Sumer was carried out by sea.

The *presence of writing and literary sources (the Vedas)* is a distinguishing feature of this civilization and an indicator of its high cultural development. Epic poems, astronomical scientific works, dramas, Buddhist parables, Brahman Sastras, Puranas, and other works are among the written monuments

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<sup>20</sup> Istoriya i kul'tura Drevnej Indii // Istoriya i kul'tura drevnih civilizacij [The History and Culture of Ancient India // The History and Culture of Ancient Civilizations]. URL: <https://civilka.ru/india/india.html> (accessed 27.12.2022).

of ancient India. The oldest writings are the **Vedas**, which include collections of hymns, invocations, and prayers: the “Rigveda” (hymns), “Samaveda” (chants), “Yajurveda” (sacrificial formulas and interpretations), and “Atharvaveda” (magic formulas).

A significant part of India’s history and culture is reflected in the materials of two *epic poems*, “**Mahabharata**” and “**Ramayana**,” still revered and loved by Indian people. They reflect the lives, beliefs and knowledge of ancient Indians in a religious and mythological form. The content of the Mahabharata is so diverse that it can even be called an encyclopedia of ancient Indian life.

The surviving *sculptures, paintings, and monuments of ancient Indian architecture* bear testimony to the highly developed culture of ancient India.

The Aryans, who spoke languages of the Indo-European language family, appeared in the north of India at the turn of the 2nd and 1st millennia BC. Their languages formed the basis for the common ancient Indian language, Sanskrit. For India, it is still the literary language of all ages, as well as the language of culture and religion (Hindu)<sup>21</sup>. All later Indo-European languages, including Russian, descended from this single language. Some Russian words still have Sanskrit roots. For example, in the word “мать/mother,” you can guess the Sanskrit “mater”, in the word “лев/lion” — the Sanskrit “leu,” and in the word “снег/snow” — the Sanskrit “sneig”.

The oldest and most revered religion among ancient Indians was **Hinduism**, which has its roots in the Vedic, Harappan, and

<sup>21</sup> Zaliznyak, A.A. O yazyke drevnej Indii // Elementy. Lekcii dlya shkol'nikov [Zaliznyak, A.A. On the Language of Ancient India // The Elements. Lectures for Schoolchildren]. URL: [https://elementy.ru/nauchno-populyarnaya\\_biblioteka/431350/O\\_yazyke\\_drevney\\_Indii?story=2](https://elementy.ru/nauchno-populyarnaya_biblioteka/431350/O_yazyke_drevney_Indii?story=2) (accessed 27.12.2022).

Dravidian civilizations (III–I millennia BC). Hinduism is dominated by three gods: God Brahma, the creator and ruler of the world; God Vishnu, who saves people from various disasters, for example, floods; and God Shiva, a formidable carrier of cosmic energy who personifies destructive and creative forces. Most of the people in India today are adherents of Hinduism. In addition, Indian religions include *Jainism, Buddhism, and Sikhism*.

Around the sixth century BC, a new religious teaching emerged: Buddhism, founded by Shakyamuni Buddha and associated with the Vedic Hinduism crisis. Buddhism rejected the pantheon of Indian deities in favor of a person's desire for spiritual liberation from the captivity of vicious passions that cause suffering to his soul, i.e. the transition to Nirvana. Buddhism did not spread widely in India, but centuries later it gained recognition in Southeast Asia and then in Central Asia.

In ancient India, a special system for the spiritual and physical perfection of human beings, **yoga**, was created. Yoga is an ancient teaching about spiritual human self-improvement that came to India from the Aryan civilization. It is one of the six orthodox philosophical schools following the spiritual tradition of the Vedas. According to its creators and followers, yoga has the following features: it is spiritual, ethical, emotional, practical, and intellectual. The great sage Patanjali, who lived around the second century BC, is regarded as the founder of classical yoga.

*In the study of the history and culture of ancient India, the issues of education and upbringing are of great interest. School education in the Indus Valley appeared in the pre-Aryan period in the cities of the Harappan culture (III–II millennia BC). With the appearance of Aryan tribes in India (II–I millennia*

BC), a caste social system was formed, which had an impact on the development of education and upbringing in Ancient India.

Description of ideal *upbringing and education in the Dravidian-Aryan era* is contained in the Indo-Aryan legend of the “Bhagavata-Purana,” which gives a detailed description of the upbringing examples of the divine and wise Krishna<sup>22</sup>. Rama, the hero of the epic Sanskrit poem Mahabharata, was also the bearer of an ideal upbringing. The Bhagavad Gita was also a kind of sacred and, at the same time, educational book, according to which the essence of teaching was to encourage a learner to conduct an independent search for truth and to teach the learner the right techniques and methods of cognition. Fundamental education was received by brahmins (members of the upper class of Hindu society). The duration of Brahman teaching was 12 years. The educational program included retellings of the Vedas and teaching students to read and write. Learners were called brahmacharins, and teachers were called gurus (respected, deserved, educators, and leaders). If the formation of intellectual dignity was considered the basis of Brahmins’ education, then the goals of upbringing and education for representatives of other castes were aimed at the formation of other qualities: among Kshatriyas, strength and courage; among Vaishyas, diligence and patience; among Sudras, submission.

*One of the organizational features of education in India was the system of “gurukula” (teacher’s house), i.e., the residence of a small group of learners in the teacher’s house (guru) on the rights of their family members during the entire period of*

<sup>22</sup> Dzhurinskij, A.N. Istoriya pedagogiki: Ucheb. posobie dlya stud. pedvuzov [Dzhurinskij, A.N. The History of Pedagogics: Manual for the students of pedagogical universities]. M.: Vlados, 2000. 432 p. P. 23.

study. Learners regarded a teacher as a father figure and contributed to his household maintenance. Typically, the teacher lived in a dense forest where students congregated. Learners' proximity to nature was one of the advantages of this educational system. The main subject of study was the Vedas. Guru's rights and duties are well described in the "Laws of Manu", which enjoyed great authority among Indians in the VI–V centuries BC. On the importance of the personality of a guru, the Law of Manu says: "Compared to those who give natural birth and to those who give Vedic knowledge, the giver of sacred knowledge is a more revered father"<sup>23</sup>.

The most ancient educational documents in India are the Vedic (Vedas) scriptures, dating back to the VIII–VII centuries BC. *An important factor in the emergence and development of education and upbringing was religious ideology: Brahmanism (Hinduism) in the Dravidian–Aryan era, Buddhism, and neo-Brahmanism in the subsequent period (the middle of the 1st millennium AD)*. Buddhism advocated the equalization of castes in religious life and upbringing. In the Buddhist era, there are changes in the curriculum. Main attention is paid to the Sanskrit grammar; the oldest Indian syllabic alphabet, Brahmi, was created.

In the II–VI centuries AD, there was a renaissance of Hinduism, called "Neo-Brahman". Schools in Hindu temples began to teach reading and writing in local languages besides Sanskrit. The scope of teaching geography, mathematics, and languages, as well as healing, sculpture, and painting, has increased.

<sup>23</sup> Dharmashastra Manu («Zakony Manu») // Hrestomatiya po istorii gosudarstva i prava zarubezhnyh stran (Drevnost' i Srednie veka) / sost. V.A. Tomsinov. [Dharmashastra Manu («Laws of Manu») // Anthology of the History of State and Law of Foreign Countries (Antiquity and Middle Ages) / compiled by Tomsinov, V.A.]. Moscow: Zertsalo, 1999. 480 p. Pp. 37–56.

The Harappan civilization's contemporary is the *Ahar (Ahar-Banas) culture*. It existed from 3000 to 1500 BC in the southeastern state of Rajasthan, India. The people who lived along the Banas and Berach rivers mined copper, made axes and other items from it, conducted natural farming, and grew wheat and barley.

The decline of the Harappan civilization began in the XIX–XVIII centuries BC, even before Aryans appeared in India. The crisis began with the weakening of the main centers — the cities of Harappa and Mohenjo-Daro. The main causes of decline are frequent floods, soil depletion, forest cuttings, wars, a weakening of municipal supervision, and a lack of immunity against emerging tropical diseases.

The Harappan civilization in Northern India was replaced by the *Vedic civilization*, which existed from the XV to the V century BC. The emergence of this civilization is associated with the appearance of Aryan tribes in India and the fusion of their culture with the customs of the local population<sup>24</sup>. In the Vedic era, the *foundations of the Hindu creed* and the Indian varna and caste systems were formed. There were four Varnas: Brahmins (priests), Kshatriyas (rulers and warriors), Vaishyas (farmers, artisans, and merchants), and Sudras (servants). There were many castes; they were determined by occupational affiliation.

<sup>24</sup> Aleksandrova, N. V. Gl. VI. Drevnyaya Indiya. Vедиjskaya epoha v Indii // Drevnij Vostok: uchebnoe posobie dlya vuzov / N. V. Aleksandrova [i dr.]; ruk. proekta A.O. Chubar'yan; Rossijskaya akad. nauk, Gos. un-t gumanitarnyh nauk, Nauch.-obrazovatel'nyj centr po istorii [Aleksandrova, N.V. Chapter VI. Ancient India. The Vedic Epoque in India // Ancient East: Manual for Universities / Alexandrova, N.V. [and others]; Project Manager Chubar'yan, A.O.; The Russian Academy of Science, The State University of Humanitarian Sciences, The Scientific and Educational Centre on History]. Moscow: AST-Astrel', 2007. 654 p. Pp. 445–451.

In ancient India's history, the *Magadha-Mauryan period* should also be noted. In a significant part of ancient India's territory, the most powerful unified state of that time — *Magadha* — was formed. It reached its highest power in the VI–III centuries BC under the *Mauryan* dynasty (the legendary Chandragupta was the first tsar of the Mauryan Empire). At this time, there is a strengthening of monarchical power and a decline in the role of tribal governance institutions. In the Mauryan period, the economy, culture, and writing were actively developing. Buddhism spread, paving the way for the development of Vaishnavism and Shaivism. Pataliputra-city, the capital of Magadha, flourished under the Mauryas. The city stretched along the Ganges banks and was distinguished by the beauty of its parks and the splendor of its buildings. In the large collection of Indian fairy tales “Ocean of Stories”, Pataliputra is referred to as the “queen of the world cities”, the center of culture, art, and education<sup>25</sup>.

A tsar of the Mauryan Empire had a powerful, combat-ready army, which was completed by four main branches of armed forces — infantry, cavalry, chariots, and elephants. The army usually consisted of up to 600,000 infantry troops, 30 thousand cavalry units, and 9 thousand elephants; the main weapon for all branches of the armed forces was a bow.

<sup>25</sup> Aleksandrova, N. V. Gl. VI. Drevnyaya Indiya. Indiya v Magadhiansko-Maurianskij (“Buddijskij”) period // Drevnij Vostok: uchebnoe posobie dlya vuzov / N. V. Aleksandrova [i dr.]; ruk. proekta A.O. Chubar’yan; Rossijskaya akad. nauk, Gos. un-t gumanitarnyh nauk, Nauch.-obrazovatel’nyj centr po istorii [Aleksandrova, N.V. Chapter VI. Ancient India. India in the Magadhian-Maurian (“Buddhist”) Period // Ancient East: Manual for Universities / Alexandrova, N.V. [and others]; Project Manager Chubar’yan, A.O; The Russian Academy of Science, The State University of Humanitarian Sciences, The Scientific and Educational Centre on History]. Moscow: AST-Astrel’, 2007. 654 p. Pp. 466–474.



Due to the fact that the Mauryan Empire was not a monolithic political entity, all its constituent parts differed from each other in terms of economic development, culture, and language. The collapse of the state began at the end of the third century BC.

In the ancient history of India, it is impossible not to note the role of one of the great military leaders of antiquity, Alexander the Great, who in 326 BC undertook a campaign in India. He conquered the northwestern territory of the country (Punjab). Alexander's biggest battle took place on the Gidasp (Jhelum) River, where he defeated the troops of Pora, one of the Punjab kings. He also planned to seize the basins' lands around the Indus and Ganges rivers and Mesopotamia. The exhausted army, however, refused to move east and fight with numerous Nanda Empire troops from Magadha. Alexander was forced to deploy troops to the south and advanced through southern Punjab and Sindh, conquering a large number of tribes along the Indus River along the way, before turning West after a triumphant 10-year advance deep into Asia on the Eurasian continent<sup>26</sup>.

**I.2.1.4. Chinese Civilization** arose in the second millennium BC as an original culture with no contact with other Ancient East states. The background of the state emergence was development of agricultural economy. China's specificity manifested itself in the development of agricultural crops, and tea was cultivated for the first time. Technologies for silk and paper production, long unknown to the West, were mastered.

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<sup>26</sup> Indijskij pohod Aleksandra Velikogo [The Indian Campaign of Alexander the Great] // India Land. URL: <https://indiya-land.ru/history/aleksandr-makedonsky> (accessed 26.12.2022).

Historians have found that the origin of Chinese writing and language began somewhere in the XIV–XI centuries BC. According to archaeology, the first written images were found on turtle shells and the bones of various animals. In ancient times, the Chinese wrote with the juice of lacquered trees on split bamboo and wooden planks, later with soft brushes on silk fabric. The development of writing in the Celestial Kingdom is associated with the drawing of traditional patterns and ornaments and with development of painting and fine art. Modern linguists believe that reading skills and an understanding of Chinese culture contribute to the study of several thousand hieroglyphs and their writing.

According to scientists, a significant transformation of ancient Chinese society occurred in the VI–IV centuries BC. The period of the V–III centuries BC went down in the history of China under the “Warring States Period” (“Zhan Guo”) name. It was characterized by the intensification of the struggle for power, wars of conquest, and the absorption of weak kingdoms by the strongest powers: Han, Wei, Qi, Chu, and Qin. This period is also known as the “Iron Age,” which is associated with the mastery of the manufacture of iron tools for land development and for use in military purposes. The period of “Zhan Guo” was marked by the rise of specialized crafts: weaving, metallurgy, shipbuilding, carpentry, lacquer, ceramics, and jewelry. A network of trade and craft towns is emerging, surrounded by double-ring fortifications. Mints and cast-metal money appeared. Private farms are being created, and “classical” slavery is developing<sup>27</sup>.

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<sup>27</sup> Steputina, T.V. Rascvet rabovladel'cheskogo obshchestva v Kitae // Istoriya Drevnego Mira. T. 2. Rascvet Drevnih obshchestv: v 3-h t., izd. 2-e / pod. red. I.M. D'yakonova, V.D. Neronovoj, I.S. Svencickoj [Steputina, T.V. The Flowering of Slaveholding Society in China // The History of Ancient World. Vol. 2. The Flowering of Ancient Societies; in 3 vol., edition 2 / edited by

In the third century, during the reign of Emperor Qin Shi Huang<sup>28</sup>, the process of creating a unified Chinese state was observed. Construction of the Great Wall of China has begun to protect against an external threat posed by militant nomadic tribes. The Great Silk Road, a grandiose system of trade routes linking the countries of Eurasia, began to function during the early Han dynasty (2<sup>nd</sup> century BC — beginning of the 1st century BC).

The third century BC is regarded as the start of Chinese cultural formation. The impetus for transformations was the sphere of spiritual culture and its ritual and ethical traditions, which, as historians believe, developed in the Chinese native states of Zhou and Lu. The so-called “Zhou–Lu Model” of ideals amounted to careful respect for traditions and precepts of antiquity, to glorification of the ancients’ wisdom, and to a paternalistic formula of statehood: the state is the family; the ruler is the native father. The second model, the “Sui-Jin”, contained attitudes toward the power of force and reform. As a result, “they were like two sides of a single process of forming a strong state in accordance with their major options”<sup>29</sup>.

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Dyakonov, E.M., Neronova, V.D., Sventitskij, I.S.]. Moscow: Nauka, 1983. Pp. 490–516.

<sup>28</sup> Yakovlev, V.M. Gl. VII. Drevnij Kitaj // Drevnij Vostok: uchebnoe posobie dlya vuzov / N. V. Aleksandrova [i dr.]; ruk. proekta A.O. Chubar’yan; Rossijskaya akad. nauk, Gos. un-t gumanitarnyh nauk, Nauch.-obrazovatel’nyj centr po istorii [Yakovlev, V.M. Chapter VII. Ancient China // Ancient East: Manual for Universities / Alexandrova, N.V. [and others]; Project Manager Chubar’yan, A.O; The Russian Academy of Science, The State University of Humanitarian Sciences, The Scientific and Educational Centre on History]. Moscow: AST–Astrel’, 2007. 654 p. Pp. 568–571.

<sup>29</sup> Istorija Kitaya; Uchebnik / pod redakciej A.V. Meliksetova. 2-e izd., ispr. i dop. [History of China; Manual / edited by Meliksetova, A.V. 2nd edition, corrected and supplemented]. Moscow: MSU Edition, High School, 2022. 736 p.

It took several centuries to achieve this, and in many ways, it became possible thanks to the wide-ranging studies of ancient Chinese thinkers. The ancient Chinese civilization of this period is characterized by the activities of the “hundred philosophical schools,” with three main trends: Confucianism, Taoism, and Legalism. The ancient Chinese philosophers include **Lao Tzu (604 BC — V century BC)**, a legendary sage and founder of the Taoist religion and creator of the “Dao De Jin” (Tao Te Ching) treatise. According to this teaching, the Dao (eternal path) is the Way of Nature, the foundation and source of all things. The ideal of ancient Taoism was the return to equality and the preservation of primitive democracy. Taoists opposed sacrifices to heaven, earth, mountains, rainbows, and other worshiped phenomena of nature, rejected the arrogance of nobility, and spoke out against war and violence.

The greatest ancient Chinese thinker and educator is **Confucius (Kong Qiu or K’ung Fu-tzu, 551–479 BC)**<sup>30</sup>. Confucius was born into a noble but impoverished family. At the age of 30, he opened his own school, through which thousands of his pupils successfully passed; he was an adviser to rulers and aristocrats and achieved success and reverence. The sayings and views of this wise thinker are set forth in the book “Analects,” also known as “Lun Yu” (“Classified Sayings”), one of the greatest monuments of ancient Chinese philosophy. This source of Confucius’s acts was compiled and published by his learners after their Teacher’s death. Among the

<sup>30</sup> Kobzev, A.I. Konfucij // Bol’shaya rossijskaya enciklopediya [Kobzev, A.I. Confucius // The Big Russian Encyclopedia]. URL: <https://bigenc.ru/philosophy/text/2094106> (accessed 27.12.2022); Konfucij // Rossijskaya pedagogicheskaya enciklopediya [Confucius // The Russian Pedagogical Encyclopedia]. URL: <https://rus-pedagog-enc.slovaronline.com/831-конфуций> (accessed 27.12.2022).

philosopher's wise sayings, Lun Yu's treatise gives pedagogical advice: "Always do what is right and fair; do not rush to solve complex issues; listen to others; understand the heart of the matter; do not waste time on trifles; and avoid risky steps and dangerous actions". This treatise says: "Men by nature are basically equal; the way of life is what distinguishes them". The Teacher believed that only the smartest and the most stupid could not change. "All others should strive for self-improvement". The Confucius School's teaching methods provided for dialogues between the teacher and the pupils, classification and comparison of facts and phenomena, and the reproduction of the best examples<sup>31</sup>.

The mainstream Legalism ("Fajia" — school of lawyers) emerged almost simultaneously with Confucianism and Taoism. Supporters of this school advocated "proper state governance" and the need for its political centralization, the introduction of single, mandatory state legislation for all, and the application of harsh measures to law violators. Simultaneously, they condemned the practice of officials exceeding their authority. With the opening of the Great Silk Road, Buddhism has been penetrating China since the first centuries BC. To this, Buddhist monks who accompanied trade caravans from India to Western China contributed.

It should be noted that since the II century BC, Confucianism has been the official ideology that has determined the nature of teaching and upbringing in China. Confucius was declared the greatest sage and proclaimed the "Teacher of 10 thousand generations". In recent decades, there has been a process of

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<sup>31</sup> Dzhurinskij A.N. *Istoriya pedagogiki: Ucheb. posobie dlya stud. Pedvuzov [Dzhurinskij, A.N. The History of Pedagogics: Manual for the Students of Pedagogical Universities]*. Moscow: Vlados, 2000. 432 p. P. 30.

reviving Confucianism traditions; this heritage is known as Chinese national religion and philosophy, and it is simply regarded as a moral guideline for the Celestial Empire's inhabitants. The great scientist and philosopher became a symbol of Chinese culture and civilization. The Global Network of Confucius Institutes has widely established itself. Its mission is to develop cultural and educational cooperation and friendly international relations between China and other countries.

One of the most significant signs of the Ancient East civilizations was **written language**, which enabled a qualitative leap in information transmission and served as the foundation for the consolidation of scientific and cultural values. The laying of writing foundations and the creation of the alphabet played a crucial role in the formation of education as a sphere of state policy.

Ancient Eastern civilizations gave mankind the first examples of schools. Further school development was carried out at the next stage of historical development — in the era of antiquity and Greco-Roman antiquity. Geographically, the ancient world at different stages of its development covered lands on three continents: The Atlantic Ocean, Egypt, Central Asia, and India.

**2.1.5. Civilizations of Ancient America** are of particular interest in the context of the issues under discussion. Some of them were at the same level of development as *the ancient Eastern civilizations of Sumer, Egypt, India, and China*. Archaeological studies of the most ancient sites have established the probability of several waves of migration of indigenous inhabitants of Siberia to the American continent through Beringia, a land area between the Chukotka Peninsula and Alaska that appeared during Paleolithic time due to the lowering of the world ocean level. In addition, a number of populations have moved from

the Pacific Islands. Evidence of the Siberian origin of Native Americans has been discovered in the finds of anthropologists and archaeologists, supported by genetic studies<sup>32</sup>. The exact date is still unknown, as the most recent archaeological discoveries date no earlier than 18,000 years BC. At the time when the Europeans “discovered” the New World, the indigenous population of Central and South America had already created states and unique monuments of culture, science, and architecture. In the scientific literature, it is customary to distinguish in the history of this region two highly developed civilizations, defined as *Mesoamerican and Andean*<sup>33</sup>.

**The term “Mesoamerica”** (literally, “Middle America”) corresponds to the geographical area on the isthmus between North and South America, within which, from 2500 BC, a peculiar civilization was born; such cultures as the Olmec, Toltec, Aztec, and classical Maya culture flourished and declined<sup>34</sup>. It covered a significant part of Mexico, Guatemala,

<sup>32</sup> Markina, N. Kak lyudi zaselyali Ameriku? // Nauka i zhizn'. 2019. № 1. S. 64–69 [Markina, N. How People Inhabited America? // Science and Life. 2019. № 1. Pp. 64–69]; Zaselienie chelovekom Novogo Sveta. Opyt kompleksnogo issledovaniya / S.A. Vasil'ev, Yu.E. Beryozkin, A.G. Kozincev, I.I. Pejros, S.B. Slobodin, A.V. Tabarev [Human Settlement in the New World. The Experience of Complex Research / Vasil'ev, S.A., Beryozkin, Yu.E., Kozincev, A.G., Pejros, I.I., Slobodin, S.B., Tabarev, A.V.]. Saint-Petersburgh: Nestor – Istoriya [Nestor – History], 2015. 680 p.

<sup>33</sup> Civilizacii Dokolumbovoj Ameriki (kratkij obzor) // Drevnij mir. Proekt kafedry istorii Drevnego mira istoricheskogo fakul'teta MGU im. MV Lomonosova [Civilizations of Pre-Columbian America (short review) // Ancient World. The Project of the Chair of the History of Ancient World, the Faculty of History, MSU]. URL: <http://ancient.hist.msu.ru/tsivilizatsii-dokolumbovoj-ameriki-kratkij-obzor> (accessed 27.12.2022).

<sup>34</sup> Belousov, L.S. Istoria civilizacij drevnej Ameriki // Fond znanij «Lomonosov» [Belousov, L.S. The History of Ancient American Civilizations // The Foundation of Knowledge “Lomonosov”]. URL: <http://www.lomonosov-fund.ru/enc/ru/encyclopedia:0138118:article> (accessed 27.12.2022).

and Belize (former British Honduras), as well as the western regions of Honduras and El Salvador. The distinctive Mesoamerican civilization developed basically as a homogeneous group and, at the same time, within the regional mosaic framework, as a group with great linguistic and cultural ethnic diversity. The decrypted texts combine logographic features and syllabic writing, often referred to as “hieroglyphs”.

According to a number of researchers, the first civilization in Mesoamerica was created by the Olmecs living on the southern coast of the Gulf of Mexico in the II and I millennia BC. In the scientific literature, it was called the “mother culture,” which had a strong influence on later civilizations. The Olmecs are known as the builders of America’s first ritual centers and pyramids. They invented the typological layout of the cities: a rectangular main square, palace buildings, pyramids, and temples. The creation of carved stone monuments with mythological and religious stories belongs to them; they are credited with the invention of writing, the calendar, and even the compass. However, the mystery of the emergence of the Olmec civilization itself remains.

Around 300 BC, the *great Maya civilization* arose<sup>35</sup>. It covered parts of present-day Mexico, Guatemala, and Honduras. Maya cultural achievements are often compared with the antique creations of the ancient Greeks. Unique masterpieces of construction art were the Mayan pyramids in the cities of Teotihuacan, Cholula, and Chechen-Itza. The Maya civilization excelled at astronomy, predicting moon and sun eclipses and calculating planet movements. There are about 7,000 texts set forth by the Mayan writing. Maya literary

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<sup>35</sup> Ivanov, D.V. *Civilizaciya majya* [Ivanov, D.V. The Civilization of the Maya]. Moscow: Algoritm, 2017. 368 p.



monuments are a complex technology for making paper from plant fiber and a natural adhesive substance, on which complex hieroglyphic signs, painted with plant and mineral paints, were displayed. Then the manuscript was enclosed in a wooden or leather cover. Three such codes have reached modern times; they remain deposited in Madrid, Dresden, and Paris. Valuable chronicles of the Maya civilization's history were destroyed by the Inquisition.

*The Andean civilizations are ancient complex societies consisting of various indigenous peoples of South America that developed in the western part of the continent, in coastal and inter-Andean valleys in the space between the Pacific Ocean and the Amazon. The origins of this territorial and cultural complex can be traced back to the fourth millennium BC. In scientific literature, the phenomenon of the Andean civilization is classified as “the autonomously emerging cradles of civilizations such as Mesopotamia and Mesoamerica”<sup>36</sup>. Its territorial distribution area falls on the coastal and mountainous regions of Peru, Bolivia, and northern Chile; its cultural influence also affects areas of Argentina, Colombia, and Ecuador. After several stages of development, regionalization, and cultural integration, the formed center of Andean culture became the owner of applied knowledge and the arts, livestock breeding and agriculture skills, and the development of crafts. In the second millennium BC, in the Andes mountain range, **a unique Inca civilization was born**, the first cities and states were established, and pre-Inca*

<sup>36</sup> Civilizacii Dokolumbovoj Ameriki (kratkij obzor) // Drevnij mir. Proekt kafedry istorii Drevnego mira istoricheskogo fakul'teta MGU im. MV Lomonosova [Civilizations of Pre-Columbian America (short review) // Ancient World. The Project of the Chair of the History of Ancient World, the Faculty of History, MSU]. URL: <http://ancient.hist.msu.ru/tsivilizatsii-dokolumbovoj-ameriki-kratkij-obzor> (accessed 27.12.2022).

cultures emerged — such as Chavin, Mochika, and Paracas, etc. Among the key features of the Andean civilization were the domestication of large animals and the creation of a special terraced farming system. Central and southern Peru developed metallurgy. Initially, ritual objects were made of metal; later, they were tools and weapons. The civilizational and cultural centers of the Andean region found their maximum expression in the Inca society.

During its period of power, *the Inca Empire* built majestic cities and highland fortresses, such as Machu Picchu and Vilcabamba. Schools of knowledge, Yachausi, were established to educate the children of noble families. Sages and philosophers were recruited as teachers. Poets and singers “translated” difficult-to-understand “lectures” into poems. The training lasted four years. The main subjects for young men in the yachausi were the Quechua language, *knot writing*, and military training. They were also intended to study the history and “solar religion” of the state. Their purpose was to assimilate the Incas’ military achievements and justify the future conquests of the “Sons of the Sun.” Girls from noble families studied separately, in “aklya-uasi” (in the “Brides of the Sun” homes)<sup>37</sup>.

The Incas had all the basic attributes of statehood: unity of territory and laws common to all. The governing bodies were formed by the Inca clan or tribal leaders who voluntarily recognized the Incas’ power. Inca state unity was maintained by compulsory military service<sup>38</sup>. The Incas’ army, like in the

<sup>37</sup> Stingl, M. Gosudarstvo inkov. Slava i smert’ «synovej Solnca» [Stingl, M. The Inca State. Fame and Death of the “Sons of the Sun”]. Moscow: Progress, 1986. 272 p.

<sup>38</sup> Berezkin, Yu. E. Imperiya inkov [Berezkin, Yu. E. The Empire of the Incas]. Moscow: Algoritm, 2014. 256 p.

Roman Empire, was the main instrument of their power, and taxes were paid for its provision and support. The conquered peoples were allowed to believe in their deities, but it was obligatory to worship the supreme Sun God of the Incas, *Inti*.

According to one version of the myth, in ancient Inca times, *Manco Capac* (the son of Sun and Moon) descended with his wife and half-sister, named *Mama Ocllo*, to the area of Lake *Titicaca*, from where he headed north. Sun gave him a golden rod — a power symbol — and at the place where the rod easily entered the ground, the capital city of *Cuzco* was founded. Now it is the “archaeological capital of America,” located at an altitude of over 3,000 meters above sea level, among the *Andes*. *Cuzco* is considered an open-air museum of the Inca civilization and is included in the *UNESCO World Heritage List*.

*1.2.2. Antique Civilization of Ancient Greece and Rome. Solon's Legislation and Teachings of Ancient Thinkers: Socrates, Democritus, Plato, Aristotle, and Pythagoras. Essays of Cato, Cicero, Quintilian, Seneca, and Marcus Aurelius*

The ancient civilizations of Ancient Greece and Rome became the successors of early cultures and technical achievements borrowed from Egypt and Asia Minor. At the same time, it had its own specific features of formation, development, and transformation into a great empire of the “*Roman World*” and its subsequent fall. Among its features is “classical slavery” as the basis of production as well as a factor in stimulating new wars in order to replenish cheap labor. Notable achievements include military affairs and navigation,

crafts, and technical inventions that contributed to the new Greek conquests and subsequently to the military successes of the Roman Empire.

Of interest to ancient Greek history in the eighth and sixth centuries BC is the phenomenon of the Great Colonization, that is, the eviction of Greeks from the cities of the Aegean basin to numerous colonies along the Mediterranean and Black Seas, including the formation of *Taurica* colony (modern Crimea), Chersonesus (modern Sevastopol), Gorgippia (modern Anapa), etc. Mutual contacts enriched with new ideas and knowledge aided in the advancement of philosophy and literature, as well as the birth of a new Greek culture.

Pictographic writing originated in Crete in the third millennium BC, and syllabic writing spread among royal palace servants, priests, and wealthy citizens by the middle of the second millennium BC. Hereof, the following pedagogical concepts and terms originate: school — literally “entertainment”; gymnasium — a public school of physical upbringing; etc. Ancient science’s birth and development were promoted by a new system of government — Athenian democracy. The key feature of this period has been the emergence of the science of social consciousness as a form in which a person realizes themselves as a person, that is, as a social being who realizes nature and society. In Athens, for a long time, this was facilitated by the **Solon legislation**, directed against the archaic foundations of Athens.

**Solon (ca. 640–560 BC)** was an Athenian statesman, legislator, and poet, one of the “seven great thinkers” of Ancient Greece. The reforms introduced by him provided for democratic principles of governance at that time, aimed at strengthening state order. It was based on the participation of all citizens in social life, which was already a kind of public school.

Education was designed to ensure that young people absorbed as much new scientific information as possible while also developing their physical natural talents. According to the Solon laws, parents were responsible for their children's education and upbringing. Parents' neglect to fulfill this duty entailed severe punishment from the Areopagus, that is, the Supreme Council (the Areopagus is, in Greek, "the hill of Ares," the god of war; the Athenian Supreme Council met in session on the hill dedicated to Ares). Sons of free Athenians were typically raised in family (by parents and a nanny) until the age of seven. At the age of seven, a nanny was replaced by a **pedagogue** (in Greek, **paidi** — a child, **ago** — I lead, I educate). Private and thus free-paying schools first appeared in Athens around the VII century BC. Teaching had several stages: at the end of the grammar course, or simultaneously with it, a learner also took a general music course, which also included study of versification, rhythm, and melody of verse. From the age of 13–14, boys began to do gymnastics in the palaestra, a school of competition. At the age of 18, teenagers were declared to have entered adolescence and called Ephebes; at the age of 20, they received the title of citizens with the right to vote in people's assemblies. Wealthier young men continued to attend gymnasiums after completing the Palaestra. In the V–IV centuries BC, there were three such gymnasiums in Athens: The Academy, Lyceum, and Cinema Sarg. Greek gymnasiums are vast fenced spaces with alleys, groves, indoor and outdoor galleries, and baths. In the gymnasiums, they did a lot of military gymnastic exercises, conducted philosophical classes, and had political conversations.

**The differences between Athens and Sparta have left their mark on the organization of education and upbringing.** During the

heyday of Hellas, in the VI–IV centuries BC, leading role among small polis-states, which composed Hellas, was played by two city-states: Athens in Attica and Sparta in Laconia, with two different examples of educational organizations in the ancient Greek world. Aristotle believed that the main drawback of the Spartan upbringing was that the spartiates (the civil stratum of Sparta) felt confident only during military operations and did not know how to use their spare time as they had a limited outlook. On the contrary, in Attica youth were given a universal education for the time. However, women were restricted in their rights there. The Athenian tradition mandated that girls and young women be educated solely at home until marriage. While living with their family, they received elementary reading and writing skills.

Sparta, as a military camp, had its own quirks: there were fewer winners than losers (9 thousand slaveholders and 250 thousand slaves). The whole life of the state was subordinated to strict discipline, and the domestic life of Spartans had a kind of paramilitary form. Every citizen belonged to the state and was brought up according to its goals; they had to defend the state when attacked by enemies. Hence, the Spartan's education goal is to prepare a physically developed, strong-minded person knowledgeable in military affairs. Women's education in Sparta was no different from men's.

**Pedagogy developed in the Ancient Greece as a part of the unified science of that time — philosophy.** Many public figures and philosophers highly appreciated the huge role of education both in society's development and in every person's life. The teachings of ancient thinkers such as Socrates, Democritus, Plato, Aristotle, and others reflected key pedagogical ideas.

**The doctrine of Stoicism is one of the philosophical schools of the Hellenistic period of the history of antiquity<sup>39</sup>.**

**Stoicism** is a philosophical school that emerged in Athens around 300 BC during the early Hellenistic period and remained influential until the end of the ancient world. **Zeno of Citium (336–264 BC)** is considered a founder of the Stoic school. Seneca and Roman Emperor *Marcus Aurelius* were two of the most famous representatives of late Roman stoicism. The Stoics recognized three main areas of philosophical knowledge: the doctrine of nature (**physics**), the doctrine of cognition and thinking (**logic**), and the doctrine of an appropriate life (**ethics**). A belief that freedom is a clearly perceived need ascends among the Stoics. Stoicism in ancient philosophy teaches all people to be kind, makes them to improve and develop themselves, and directs them to the right path. The main philosophical tenet of the Stoics is to live in harmony with the world as a whole.

**Democritus (460–370 BC)** insisted that education transforms human nature: *“People are becoming good more from exercise than from nature... education rearranges a person and creates for them a second nature”*. He also advised teachers to develop

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<sup>39</sup> The Hellenistic period of the antiquity history is characterized by a special stage of development of socio-cultural interaction and political form of the organization of relations between the peoples of the Mediterranean, Near Asia and adjacent regions. Researchers also call this process of interaction as the meeting of East and West, divided it into three stages: the emergence of Hellenistic states (late IV – early III century BC); the formation of socio-economic and political structure and the flourishing of these states (III – early II century BC); and for the final period of the economic downturn, the growth of social contradictions, the subordination to the power of Rome (the middle of the II – end of the I century BC). For more information, see: History and culture of ancient civilizations. Hellenistic civilization. Antiquity. History and culture of antiquity and Hellenism. URL: <https://civilka.ru/> (accessed 01.03.2022).

in children a desire to comprehend the unknown and foster a sense of duty and responsibility, saying, *“The worst thing that young people can learn is frivolity”*. In the treatise “Father’s benevolence is the best instruction for children”, the philosopher attached special importance to the example of adults, to education through labor.

**Socrates (469–399 BC)** believed that the human mind, by its very nature, strives for truth and goodness. In order to know them, you need to go deep within yourself. The old saying *“Know yourself”* is his favorite in communicating with learners and interlocutors. He saw the most promising way to manifest a person’s abilities in self-knowledge: *“They who know themselves know what is useful for them and clearly understand what they can and cannot do”*.

**Plato (428–347 BC)** in his treatises “State”, “Laws”, and “Dialogues” attaches paramount importance to the strictly state-controlled upbringing of children and youth. The famous Platonic Academy in Athens — known for its attention to educational and research activities, at the same time gave preference to philosophy, mathematics and astronomy, education and training in the dialectics’ art of the Athenian elite, and above all — the political elite. The Platonic Academy is popularly perceived as “a prototype of the later academies of sciences and universities”<sup>40</sup>. It lasted until the very end of the ancient world, that is, almost thousand years. According to the statement of prominent Russian researcher and author of works on ancient philosophy Professor A.F. Losev: “Plato’s name is not just famous, significant or great. Plato’s philosophy

<sup>40</sup> Akademiya Afinskaya [The Academy in Athens] // Bol’shaya Rossiyskaya Entsiklopediya [The Great Russian Encyclopedia]. URL: <https://old.bigenc.ru/philosophy/text/1805971> (accessed 28.04.2023).



by its thin and strong threads permeates not only world philosophy, but also world culture”<sup>41</sup>.

**Aristotle (384–22 BC)**, Plato’s closest follower, developed his teacher’s ideas while also taking an opposing position to them in many ways. His statement related to this is known: “Plato is dear to me, but truth is dearer still”. For three years, Aristotle served as a tutor to Alexander the Great (Alexander III of Macedon). He created the educational institution in Athens, the Lyceum (known as the “school of peripatetics” or “strollers”). This name for his learners and followers arose from Aristotle’s habit of walking during lectures with his learners, whom he managed for twelve years. The essays he wrote during those years were summaries of conversations that the philosopher conducted with his learners. The main works include “Politics,” “Poetics,” “Rhetoric,” and “Physics”. In the history of pedagogy for children, Aristotle established the first division into periods, indicating characteristics of each age and defining goals, content, and methods of education for each age period. The philosopher attached great importance to the education of ethical virtues and believed that virtue is not given to people by nature, although nature contributes to it. This possibility is realized by the person’s efforts, through their activity: “*Person’s destination is reasonable activity*”. A person becomes fair by doing righteous deeds; a person becomes courageous

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<sup>41</sup> Losev, A.F. Zhiznennyj i tvorcheskij put’ Platona // Kommentarii k dialogam Platona [Losev, A.F. Life and Creative Way of Platon // Comments to the Dialogues by Platon]. Kiev, 2015. URL: <https://predanie.ru/book/219675-kommentarii-k-dialogam-platona/> (accessed 26.06.2022). The Russian translation of books by Platon are based on the editions of the philosopher in Greek: Platonis opera, rec. I. Burnet. T. I–V. Oxonii, 1952–1954; Platonis dialogi, post C. Fr. Hermannii recogn. M. Wohlrab. Vol. I–VI. Ed. stereot. Leipzig, 1936.

by acting courageously; and a person becomes moderate by acting moderately.

It was in Greece that the first scientific programs appeared. **Pythagoras (570–490 BC)** is the author of the mathematical program, which was later developed by Plato in a grandiose picture of the “true world” — the world of ideas, which represents a hierarchically streamlined structure.

The second scientific program of antiquity, which had an enormous influence on all subsequent developments of science, was atomism. The founders of atomism were **Leucippus (500–440 BC)** and **Democritus (460–370 BC)**. This was the first program in the history of thought based on the methodological requirement to explain the whole as the sum of its individual constituent parts. Trying to find a third way and objecting to both Democritus and Plato and Pythagoras, Aristotle refuses to recognize the existence of ideas or mathematical objects that exist independently of things. He created a novel program — in his “*Metaphysics*,” the world is recreated as an integral, naturally arisen formation that appeared before us in the form of the dual world that had an unchanging basis but manifested itself through mobile empirical appearance.

**Ancient Roman civilization** is rightfully considered one of the most significant in mankind’s history. Rome absorbed the Hellenistic world, assimilate and adapt to its values — Hellenistic culture, education, and young people’s upbringing. A description of Roman family upbringing is reflected in the writings of **Marcus Porcius Cato (234–149 BC)**. In his essay “*Maxims Addressed to the Son*,” he specifies that a direct and sound mind are associated with valor of thought and nobility as a mandatory condition for upbringing. As Hellenistic culture spreads, an organized school system emerges in Rome: Greek

grammar teachers taught classes in their own schools rather than at home as early as the II and I centuries BC. There were schools with teachers who taught both Greek and Latin. Much later, in the IV century AD, Roman grammarian and rhetorician Aelius Donatus compiled the classical Latin grammar, “The Art of Grammar,” consisting of two parts: “Small Grammar” for the initial stage of education and “Large Grammar” for the higher stage of education.

**Ancient Roman schools** represented three successive stages of education. The elementary school — the lowest level of education — involved teaching reading, writing, counting, and a general acquaintance with literature. Children studied there when they were seven to eleven years old. Further education (from 12 to 16 years) took place in grammar schools. Pupils of grammar schools, who belonged mainly to privileged people, studied Latin and Greek languages and literature. Manuals with extracts from the writings of Homer, Virgil, and Cicero were created for these schools. Along with the basic sciences, students also studied grammar, rhetoric, dialectics, geometry, arithmetic, music, and astronomy. Teachers at those schools were eminent in society; sometimes they were in public service and were paid by the state. The next stage is related to special education. Young men received military education in the legions. Oratorical education was necessary for a successful career. In school rhetoric, the following structure of a model speech has been established: introduction, exposition of the case merits, presentation of evidence, denial of the opponent’s conclusions, conclusion. The classical rhetorical canon marks five stages on the way from thought to speech: invention (discovery), disposition (arrangement), eloquence (verbal design), memorization (speeches were

memorized by heart), utterance (speech is not only pronounced but also played out)<sup>42</sup>.

**Marcus Tullius Cicero (106–43 BC)** established the theoretical foundations for orator education. Pedagogical ideas are presented in his writings “About the Orator”, “Orator”, “On the Nature of Good and Evil”, and “On Duties”. Cicero described upbringing characteristics at various stages of a child’s development, beginning with early childhood. The thinker saw the meaning and historical justification of culture in transforming an individual, who craves only “bread and circuses”, into a conscious citizen who is able to defend the interests of the Roman Republic, both in free discussion and on battlefields, ready to sacrifice their well-being in the name of Rome. For Cicero, the perfect type of man was identical with the perfect type of citizen.

By the first century, a school canon had been established in Rome, which included the logic and methods of mastery in its educational content. Later, in order to strengthen statehood, grammar schools and schools of rhetoric were also transformed into state schools. Just like elementary schools, they had to educate young people in the spirit of devotion to authority and train officials for a huge empire. The first teacher of rhetoric with state support was **Mark Fabius Quintilian (ca. 35–96 AD)**. A generalization of his twenty-year experience of pedagogical activity is “Instruction to the Speaker” (12 books).

During the Roman Empire, the human ideal was conceptualized in a new way in the writings of **Lucius Annaeus**

<sup>42</sup> Mihalkin, N.V., Antyushin, S.S. Ritorika dlya yuristov. Uchebnik dlya srednego professional’nogo obrazovaniya [Mihalkin, N.V., Antyushin, S.S. Rhetoric for Jurists. Manual for the Secondary Vocational Education]. 2nd edition, revised and supplemented. Moscow: Urait, 2019. 332 p. P. 17.

**Seneca (ca. 4 BC–65 AD).** In his writings, Seneca claims that a cultured person is primarily a moral person. Seneca introduces the concept of “conscience” into his teaching, which refers to a moral norm perceived by the mind and experienced by feeling. It is the moral norm that helps a person avoid temptations of unprincipled dogmatism, blatant ambition for power and wealth, and sensual pleasures achieved at any cost.

**Marcus Aurelius (121–180)** was the Roman emperor, the last of the great Antonians (reigned 161–180). The Roman Empire at the time of the Antonians included the territories of such present-day states as Italy, Spain, France, England, Greece, Romania, Switzerland, Austria, Bulgaria, Turkey, Egypt, Syria, Israel, etc.

**Roman Emperor Hadrian** drew attention to the unusual abilities and thirst for knowledge of young Mark and instructed the best teachers to deal with his upbringing and training, including Apollonius (a supporter of Stoic teachings) and **Junius Rusticus** (a follower of Plato’s ideas). Already at a young age, Mark showed qualities that later made him a truly great emperor and thinker: love of truth, honesty, and justice.

Marcus Aurelius was proclaimed the Roman state emperor after the death of his adoptive father, **Lucius Verus**. Because of his wisdom and rationality in making decisions while managing the empire, he won the love of many. With him, as with his predecessors (Nerva, Hadrian, and Pius), much has been done to improve the lives of the Roman people. The institution of supporting orphans and children of low-income parents was preserved through the financing of so-called alimentary institutions. And there was also the creation of orphanages for the poor, the destitute, and orphans; health care facilities; and the transformation of the judiciary.

Marcus Aurelius paid special attention to education issues. On his initiative, several colleges and four philosophical

departments were established in Athens, which represented the main ancient philosophical trends: Stoic, Academic, Epicurean, and Peripatetic. Marcus Aurelius continued the humanization of Roman law, which started under Hadrian.

*Because of changes instituted by the Antonines and Marcus Aurelius, the law shifted away from owners and those in power and toward humane and moral ethical aspects, allowing Roman law to become the foundation of contemporary law.*

Marcus Aurelius was not so much interesting to the world as an administrator and ruler of large estates as a man with his own values, experiences, and concerns about the empire and its people. Despite his imperial title, he remained a philosopher at heart — a stoic philosopher. Marcus Aurelius adhered to the moral and ethical values of the Stoic philosophy in everything that related to state management and making daily decisions. For him, they were “a source of inspiration both for his personal life and for the management of the Roman Empire population”<sup>43</sup>.

He formulated and developed many of these values in his diaries, approaching the Christian worldview in his judgments. It was about tolerance toward one’s neighbor, faith in goodness, and acceptance of one’s destiny as a divine gift, but most of all, personal responsibility for oneself before God. Despite his ambitions to pursue philosophy, he nevertheless responsibly, obediently, and consciously approached his role as a ruler, accepting it as a duty and as a divine (cosmic) destiny. The world-famous quotes of Marcus Aurelius: “A social being, such as a human being, must act socially”; “The good destiny of an

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<sup>43</sup> Fikas Y. The Stoic Philosophy at the dawn of the third millennium. URL: <https://www.kosmopolis.eu/allcourses/marcus-avrilius-philosophy-andleadership/> (accessed 18.08.2021).

individual in the end is to do good deeds”; “Where you have to live, you need to be happy”; “Good and evil are not in feelings, but in activities”. The emperor’s works and quotations that have come down to our day are considered classics of Roman philosophy. Many statements of Marcus Aurelius received a second life in the XXI century, entering anthologies of textbooks and works on philosophy.

*1.2.3. School Affairs in the Middle Ages (V–XV centuries). Severin Boethius and His School Curriculum. Scholasticism and Christian Doctrine of Thomas Aquinas. Advanced Thinkers of the East: Al-Kindi, Al-Farabi, Ibn Sina (Avicenna), Omar Khayyam, etc. Creators of Slavic Writing – Cyril and Methodius. The First Western European Universities*

After the fall of the Western Roman Empire, a process of regionalization was under way. The Roman people, who once conquered the whole world, dissolved into new peoples in European states. Byzantium, Western Europe, Kievan Rus, later the Moscow State, the Arab East, India, and China are becoming centers of international cooperation.

Due to the rise of the religious ideology of Christianity in the Middle Ages, the image of life and culture in the Western European society has changed significantly. **The school system of the early Middle Ages was aimed at “saving the soul”.** Church (and monastery) schools were the primary means of religious education. At the same time ancient sciences gradually adapted to the needs of religious education. Grammar benefits were seen in Holy Scripture and other church books; rhetoric benefits were seen in preaching skills; astronomy benefits were seen in calculating Pascha; and dialectic benefits were seen in the ability to argue with heretics.

Education in high-level schools was based on ancient scientific achievements. Roman philosopher and politician **Severinus Boethius (480–524)** justified the need for such an approach, including the need for the unification of spiritual and secular education. He also defined differences between the concept of “art”, which he classified as the humanities (trivium), and the concept of “discipline”, which he attributed to exact and natural sciences (quadrivium). The curriculum he created combined sciences based on mathematical regularities: arithmetic, geometry, astronomy, and music — with subjects of the educational cycle: grammar, rhetoric and dialectics. Together, they made up the “*seven liberal arts*”. The essays of Boethius, written by him during a crucial period of destruction of the ancient era and birth of the medieval world, subsequently had a serious influence on European thinkers of the Renaissance and the New Time<sup>44</sup>.

In the XII–XIII centuries, there arose a necessity for the justification and systematization of Christian doctrine and the reinforcement of religion by philosophy. This task is performed by **scholasticism** (Greek — *scholasticos* — school), medieval school philosophy based on the ideas of Plato and Aristotle. Scholasticism reached its heyday in the XIII century. **Thomas Aquinas (1225 or 1226–1744)** was a central figure of late medieval philosophy, an outstanding philosopher and theologian, and a classifier of Orthodox scholasticism. According to his teaching, there is no contradiction between science and faith, since the truth of revelation is higher than reason but does not contradict it. The human being appeared to him as a union

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<sup>44</sup> Ukolova, V.I. «Poslednij rimlyanin». Boecij [Ukolova, V.I. The Last of the Romans. Boethius]. Seriya «Iz istorii mirovoj kul'tury» [The Cycle “From the History of the World Culture”]. Moscow: Nauka, 1987. 160 p.



of soul and body. The soul is immaterial and receives its completion only through the body. Therefore, any neglect of the corporeal comes into conflict with experience and common sense. Thomas Aquinas supplemented the traditional Greek virtues (wisdom, courage, moderation, and justice) with three valuable virtues: faith, hope, and love. His main works devoted to education issues: “On the early and decent upbringing of children”, “On the method of teaching”, “Upbringing of Christian sovereign”, “Book about decency of children’s morals”, “Way to write letters”, “On good manners of children”. In pedagogy and philosophy, he acted as a Christian humanist.

Higher education institutions were the crown of the educational system in the medieval world. Researchers are inclined to believe that the very first higher schools originated in ancient Greece, in Roman society, and in the countries of the East. It is true that they were not called universities, but they had their characteristic features<sup>45</sup>.

In the East, in India (in the state of Bihar) the Nalanda University emerged, which became, for several centuries (from the V–VI centuries AD to 1197), a Buddhist center of education. Nalanda is considered one of the first outstanding universities in history. It was a huge complex, covering an area of about 14 hectares. At the time of its heyday (VII–X centuries), it accepted students from China, Japan, Korea, Sumatra, Sri Lanka, Greece, and Persia. *Nalanda University has played an important role in promoting Buddhism and spreading Indian culture in the Asian region. In total, the university had*

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<sup>45</sup> Rodina, L.L. Iz istorii universitetov / L.L. Rodina, N.V. Nikolaeva, A.I. Ponomarev // Vestnik Sankt-Peterburgskogo universiteta, Ser. 4, T. 2 (60). Vip. 4. S. 405–427 [Rodina, L.L. From the History of the Universities / Rodina, L.L., Nikolaeva, N.V., Ponomarev, A.I. // The Herald of Saint-Petersburgh University, Series 4, Vol. 2 (60). Issue 4. Pp. 405–427].

*10,000 students, 1,510 teachers, and 1,500 workers. The greatest university library was located in three buildings of a height equal to modern 9-storey buildings<sup>46</sup>. The university is famous for the names of the greatest Buddhist thinkers, among whom are Nagarjuna, Aryadeva, Dharmapala, Silabhadra, etc. Their works are represented by fourteen Tibetan and Chinese translations. The originals, however, fell into oblivion when Muslim invaders led by Bhaktiar Khilji burned down the university and beheaded the monks in 1037.*

Academic schools in Alexandria, Athens, Antioch, Beirut, and Damascus could be considered the prototypes of future universities. At the same time, if in the early period the main centers of learning were Athens, Rome, and Alexandria, then in the V century they were overtaken by the capital of the Byzantine Empire — Constantinople. In the middle of the seventh century, after the closure of the Academy in Athens and the territorial conquests by Muslims of the two most important cultural and educational centers at the time, Alexandria and Beirut, the precedence in the field of higher knowledge shifted to Constantinople. Here, in 425, under Emperor Theodosius II, a higher school, the Auditorium (or Pandidactionum), often called the University of Constantinople, was established<sup>47</sup>.

The important characteristics of this university are described in the Constitution on education regulation of Byzantine

<sup>46</sup> Nalanda universitet. 2018 // Medium [The Nalanda University. 2018 // Medium]. URL: [https://medium.com/@the\\_Buddha/наланда-буддийский-университет-44b0b98613d5](https://medium.com/@the_Buddha/наланда-буддийский-университет-44b0b98613d5) (accessed 27.12.2022).

<sup>47</sup> Aleksandrova, T.L. Obrazovatel'naya politika Feodosiya II i sud'ba Konstantinopol'skogo Auditoriuma [Aleksandrova, T.L. Educational Policy of Fedosiy II and the Destiny of Constantinople Auditorium] // ГИПОТЕКАИ. 2019. Issue 3. Pp. 278–300.

Emperor Theodosius II (February 27, 425). In particular, the spheres of private and public education were demarcated. The measures of control over higher education issues are outlined *in accordance with the general direction of imperial policy towards consistent Christianization of all areas of life*. In particular, the combination of the types of activities was canceled: teachers of public schools could not engage in private practice, whereas teachers professing at home could not use their state status to raise their authority.

It is reasonable to assume that Theodosius II's educational policy reflects the foreign policy context of the State. The emperor was guided by the interests of this policy. It is known that in the fourth century AD, the Roman Empire was divided into two virtually independent states: The Eastern one, with the capital of Byzantium in Constantinople, and the Western one, with the capital in Rome. Just then, a large-scale project was planned to strengthen the unity of the East and the West. Furthermore, the empire remained formally united: the laws were signed by the names of the eastern and western emperors. Presumably, it is in the perspective of possible reunification of both parts of the empire, the work on the compilation of the Code of Theodosius II, which began three years later (428), was also considered. This unity would have, first of all, the theological meaning of the undivided Christian world empire.

The building called Capitol was defined as the location of the "state university". Since the IX century, the university has been known as Magnaura (Golden Hall), after the name of the imperial palace's central room. The school was completely subordinate to the emperor; there was no self-government. Teachers were considered civil servants, received salaries from the emperor, and formed a special closed corporation. Imperial

attention was also paid to the curriculum. The main structures were departments of various sciences. Teaching was made in Latin and Greek, and from the VII–VIII centuries — exclusively in Greek. At the famous school, where the teaching aristocrats got together, studies of ancient heritage, metaphysics, philosophy, theology, medicine, music, history, ethics, politics, and law were going on. Most of the graduates of the higher school were encyclopedically educated and became public and church figures<sup>48</sup>. Among them are Cyril and Methodius, the creators of Slavic writing. *Cyril (827–869) and his elder brother Methodius (ca. 815–885) originally came from Thessalonica (Saloniki), are saints, equal-to-the-Apostles, slavic enlighteners, creators of the slavic alphabet, preachers of Christianity, and the first translators of liturgical books from Greek into Slavic. In 863, Cyril and Methodius were sent by the Byzantine emperor to Moravia in order to preach Christianity in Slavic and assist Moravian Prince Rostislav in his fight against German princes. Before leaving, Cyril created the Slavic alphabet and, with the help of Methodius, translated several liturgical books from Greek into Slavic: selected readings from the Gospel, apostolic epistles, the Psalter, etc.*

It is noteworthy that the formation of higher education in the Arab-Islamic world also took place under the influence of Byzantium. A significant number of the mentors of the famous House of Wisdom, established in Baghdad in 832, were Christians — immigrants from Byzantium. According to historians, the House of Wisdom built in Baghdad was the first university in the world to have an important center for

<sup>48</sup> Nevezhina, M.M. *Pedagogika* / M.M. Nevezhina, N.V. Pushkaryova, E.V. Sharohina. [Nevezhina, M.M. *Pedagogics* / Nevezhina, M.M., Pyshkaryova, N.V., Sharohina, E.V.]. Moscow: Nauchnaya kniga, 2009. 57 p.

translation, research, and authorship, as well as a magnificent library: hundreds of thousands of books and manuscripts in various fields were stored on its shelves. The first madrasah was also established in Baghdad in 1055. Then they spread throughout the Islamic world.

*Major representatives of philosophical thought in the East are*<sup>49</sup>: Arab philosopher **Al-Kindi (800–879)**; prominent Central Asian philosopher, encyclopedist, and one of the founders of Aristotelianism (the principles of Aristotle’s thinking) in the Near and Middle East, **Al-Farabi (870–950)**; great Iranian-Tajik philosopher and physician **Ibn Sina (Avicenna, 980–1037)**; Central Asian scientist and thinker **Al-Biruni (973–1048)**; outstanding Iranian-Tajik mathematician, astronomer, poet, and thinker **Omar Khayyam (1049–1123)**; Arabo-Spanish physician and philosopher **Ibn Rushd (Averroes, 1126–1198)**, etc.

*Al-Kindi (800–879) made a significant contribution to Arabic philosophical formation. Epistemological problems came to the fore in his teaching. In his works, he sought to prove by means of logic and mathematics that all natural and social phenomena occur according to rigid laws of being. He regarded God only as a “distant cause” of all things and phenomena. Al-Kindi distinguished three stages of knowledge: 1) logic and mathematics; 2) natural sciences and medicine; and 3) metaphysical problems.*

*Al-Farabi owns about 100 works on the philosophy and history of the natural sciences. He proceeded from the fact that the means of knowledge are sciences, which he divided into theoretical (logic,*

<sup>49</sup> Srednevekovaya araboyazychnaya filosofiya: al’-Kindi, al’-Farabi, Ibn Sina, Ibn Rushd [The Middle Ages’ Philosophy in Arabic Language: al’-Kindi, al’-Farabi, Ibn Sina, Ibn Rushd] // Infopedia. URL: <https://infopedia.su/7x2a03.html> (accessed 25.12.2022).

*philosophy, and natural sciences) and practical (ethics and politics). He attached great importance to the human mind and believed that philosophy allowed a person to understand the essence of being.*

***Ibn Sina (Avicenna)** was an outstanding philosopher of the Middle Ages in Central Asia as well as Iran. He is a native of Bukhara and Tajik by origin. He wrote more than 300 works, including such famous ones as the *Book of Healing* and the *Book of Knowledge*. His treatises, which were used as desk books in madrassas and other higher educational institutions, contributed to Arab culture flourishing (science, art, technology, medicine). Avicenna also practiced medicine and made a significant contribution to the description of signs of such common diseases as measles, smallpox, and rickets; he also significantly enriched pharmacology.*

*Medical students used an encyclopedia compiled by Arab Philosopher **Ibn Rushd**. He lived and worked in the Middle Ages in Spain. Ibn Rushd's teaching was based on Aristotle's naturalistic concepts. Ibn Rushd viewed the world as an eternal and necessary process based on primordial matter. He rejected understanding of the material world as a "possible" being. In his opinion, matter and form do not exist separately; they can only be separated mentally.*

***Al-Biruni** during his education, studied history and geography, mathematics and astronomy, geodesy and philology, mineralogy, and pharmacology. Later on, he conducted independent research in all these areas and wrote 45 works in various disciplines. His main work is considered to be "*Mas'udi Canon on Astronomy and Stars,*" in which he calculated the Earth's radius, found out the inclination angle of the ecliptic to the equator, and described lunar eclipses with a change in moon color during them.*

*Omar Khayyam is an outstanding Persian philosopher, mathematician, astronomer and poet<sup>50</sup>. He started his education in Nishapur (a city in the east of Iran), then continued in Balkh and Samarkand. He mastered a wide range of exact and natural sciences and knew the Koran by memory. He paid much attention to his work at the astronomical observatory and, observing the movement of celestial bodies, compiled the “Astronomical Tables of Malikshah (Zinji Malik-Shashi). He contributed to algebra by constructing a classification of cubic equations and solving them using conic sections. He is also known for creating the most accurate calendar currently in use. The essence of Khayyam’s famous mathematical work, “Difficulties of Arithmetic” (only the algebraic treatise of this work has reached our time), is devoted to the method of extracting roots of any degree from integer numbers. This method was based on the formula that later became known as the Newton binomial.*

Professor A.N. Djurinsky notes<sup>51</sup> that the ideas of Persian scholar-encyclopedist Al-Biruni, Eastern philosopher of Persian origin Al-Farabi, and other thinkers, as well as practices of higher education in the Arab-Muslim world, had a beneficial effect on scientific knowledge and the emergence of universities in medieval Europe.

European enthusiastic scientists went from the European universities of Paris and Bologna to the madrassas of Mauritania

<sup>50</sup> Konshina, L. Mudrejšemu iz mudryh Omar Khayyamu. Biografiya [Konshina, L. To the Wisest of The Wiser Omar Khayyam] // Proza.ru. URL: <https://proza.ru/2017/12/03/678> (accessed 25.12.2022).

<sup>51</sup> Dzhurinskij, A.N. Zarozhdenie vysshego obrazovaniya v Srednevekovom mire (nauchnyj obzor) // Otechestvennaya i zarubezhnaya pedagogika. 2020. T.1 №4. S. 36–48 [Dzhurinskij, A.N. The Birth of High Education in the Middle Ages’ World (scientific review) // Russian and Foreign Pedagogics. 2020. Vol. 1. № 4. Pp. 36–48].

and Cairo to touch Eastern wisdom and scoop up scientific treasures. At the same time, there is still a point of view among scientists to proceed from the fact that the first universities' history dates back to the twelfth century, when the University of Bologna in Italy and the University of Paris in France were born. In particular, due to the fact that at the earlier stage of the Middle Ages there was no separation of higher and secondary education.

**In the XII–XV centuries, significant changes were made in the system of Western European school education: secular city schools and universities were created, as well as “guild schools” for children of artisans and “guild schools” for children of wealthy merchants. In the depths of the church schools of the late XI and early XII centuries, universities (in Latin: universitas, combination) arose. The first universities appeared in Bologna (1158), Paris (1215), Cambridge (1209), Oxford (1206), and Lisbon (1290).** In these educational institutions were formulated the basic principles of academic autonomy and democratic management rules for the higher school and its internal life. Universities had a number of privileges granted to them by the Pope: issuance of teaching permits; awarding academic degrees (previously, this was an exclusive right of the church); exemption of students from military service; exemption of the educational institution itself from taxes; annual election of the rector and deans; etc.

Although Vatican was the official patron of many universities, nevertheless, university programs, organization and teaching methods looked like a secular alternative to church education and gave a powerful impetus to the development of world culture, science and enlightenment.

In the XIII century, 25 more universities were opened, including universities in Prague (1347), Pisa (1343), Florence



(1349), etc. By the 15th century, Europe had approximately 60 universities. Bologna University, which began earlier than other European higher education institutions by transforming a private law school founded in 1088 in the region of trade routes and pilgrimage from the north to Rome in the 18th and 19th centuries, was also developed. Bologna law teachers were widely known and had a large contingent of learners. The university chronicle reads that famous people of their era studied at Bologna University, for example, Dante Alighieri, Francesco Petrarca, and Nicolaus Copernicus. Bologna was regarded as a center of Roman law concentration, thanks to the reputations of its professors. Royal family representatives often sent their own children to study to get acquainted with law and other disciplines. It was unusual for the Middle Ages to allow women to be present at the university as students and teachers. Initially, the university had several peculiar properties; it was not an association of teachers who had students under their command. On the contrary, it was an association of students who independently chose their leaders. There was a division of teachers into ordinary professors (they could only be doctors) and extraordinary teachers (bachelors and licentiates). The choice of rector, university board, and professors was in the students' hands. After the election, a strictly observed initiation ceremony took place, performed with great pomp and with the active participation of the entire urban population, including secular and spiritual authorities. It is curious that in 1481/1482 the position of rector of Bologna University was given to Rusyn by origin (George from Russia) — Yuri Drohobych (1450–1494), who received there a few years before the title of Doctor of Philosophy and Medicine and proved himself as a Renaissance humanist.

As a rule, medieval European universities were divided into faculties. The compulsory faculty of “seven liberal arts” (later

called the “philosophical faculty”) provided a preparatory general education basis for admission to other faculties. Having mastered grammar, rhetoric, and the basics of dialectics (the so-called “trivium”) taught at the first stage, students received a Bachelor of Arts degree. After studying four more disciplines (the quadrivium, which included arithmetic, geometry, astronomy, and music theory), the student was awarded a Master of Arts degree and granted the right to enter one of the following three faculties: theology, law, or medicine. At the Faculty of Law, Roman and Catholic law were considered; at the Faculty of Medicine, the works of Hippocrates, Avicenna, Galen, and other famous doctors were studied. Upon graduation, a bachelor’s or master’s degree was awarded in the relevant branch of science. Professors and students could freely move from universities in one country to universities in other countries, thereby contributing to the development of cities and the advancement of ideas in science and education during their time.

*1.2.4. Renaissance (Late XIV — Early XVII Centuries) and Pedagogical Works of Thinkers: Vittorino Da Feltre (1378–1446), Erasmus of Rotterdam (1466–1536), Francois Rabelais (1494–1553), Michel Montaigne (1533–1592), Giordano Bruno (1548–1600), Tommaso Campanella (1568–1639)*

**The Renaissance (in Italian, Rinascimento) era built a link between the Antiquity, the Middle Ages, and the New World.** The birthplace of the Renaissance, as a consequence of changes in the medieval worldview and the restoration of ancient traditions, was Italy, which was a state with big cities, combining achievements in political, economic, religious, and cultural life.

The writings of Dante, Petrarch, Michelangelo, Leonardo da Vinci, Raphael, and others demonstrate a new understanding of human beings. The development of art, literature, and scientific knowledge contributed to the rise of pedagogical thought. During this period, there was a further development of pedagogical ideas from the ancient world. They were reflected in the works of Vittorino da Feltre (1378–1446), Erasmus of Rotterdam (1466–1536), Francois Rabelais (1494–1553), Michel de Montaigne (1533–1592), and Tommaso Campanella (1568–1639). They found wide application in pedagogical reality: new types of educational institutions appeared; content, forms, and methods of teaching were revised; new textbooks and manuals, filled with ideas of humanism, were created. According to A.N. Dzhurinsky, “*the pedagogical triad of the Renaissance (classical education, intensive physical education development, civic education) was based on three main components: antiquity, the Middle Ages, and the ideas — messengers of a new society*”<sup>52</sup>. Subsequently, these ideas substantiated by the Renaissance thinkers, were developed in the teachings of Jan Amos Kamensky, John Locke, Jean-Jacques Rousseau, Johann Heinrich Pestalozzi.

**Erasmus Roterodamus (1466–1536)** was born in the Netherlands and became the leading scientist of the Northern Renaissance. **He is considered a founder of humanistic pedagogy.** His contemporaries called him “the prince of humanists”. Erasmus was educated at the Paris University, taught at the UK’s Cambridge University, and gained a high reputation in other European universities. Among the main ideas on which

<sup>52</sup> Dzhurinskij, A.N. Istoriya pedagogiki: Ucheb. posobie dlya stud. pedvuzov [Dzhurinskij, A.N. The History of Pedagogics: Manual for the Students of Pedagogical Universities]. Moscow: Vlasos, 2000. 432 p. Pp. 121–124.

Erasmus' pedagogy is built on the following: people are not born but are made by education; reason makes a person; a person has free will, and only for this reason moral and legal responsibility are possible. His position to proceed from child protection principles and childhood protection was a new approach to understanding the role of pedagogical education. He was characterized by a completely indifferent attitude toward ethnicity. He recognized himself as a "citizen of the world". In his works **"Instruction of the Christian Sovereign"** and **"Complaint of the World"**, he expressed protest against wars, aggressive policies of European states, hostility between countries and peoples, and a fervent call for peace.

Erasmus Roterodamus spoke out against the cruelty of medieval schools, which he called a "torture chamber", where you can hear nothing but the noise of whips and sticks... What else can a child carry out of here except hatred for science? Erasmus' protest against cruelty to children marked the beginning of the search for forms of education that exclude violence. Erasmus was one of the first to speak about actual national education<sup>53</sup>. He formulated his views in the works: "On the initial upbringing of children", "On the good manners of children", "Conversations", "Method of teaching", "Way of writing letters", etc.

<sup>53</sup> Istoriya pedagogiki i obrazovaniya. Ot zarozhdeniya vospitaniya v pervobytnom obshchestve do konca XX v.: Uchebnoe posobie dlya pedagogicheskikh uchebnykh zavedenij / pod red. akademika RAO A.I. Piskunova. 2-e izd., ispr. i dopoln. M.: Sfera, 2001. 512 s. S. 66 [The History of Pedagogics and Education. From the Birth of Bringing-Up In the Primitive Society Up To the End of the XX Century: Manual for the Pedagogical Universities / edited by the academician of RAS A.I. Piskunov. The 2nd Edition, corrected and supplemented. M.: Sfera, 2001. 512 p. P. 66].

**Giordano Bruno** was a Dominican monk, philosopher, poet, outstanding thinker of the Renaissance, and a bright representative of esotericism<sup>54</sup>.

Filippo Bruno was born in 1548 near Naples. In 1559, he was sent to the University of Naples to study theology, literature, logic, and dialectics. At the age of 15, he entered St. Dominic monastery, where in 1565 he became a monk and received the name **Giordano Bruno**. At the age of 24, Bruno became a Catholic priest. While in the monastery, he studied the works of Copernicus and other authors from the Index of Banned Books, which had a significant impact on his opinions and beliefs. Most of the clergy in his entourage formed the opinion that his views were heretical. In this regard, the young monk was forced to flee. In 1574, he left Italy and spent 17 years in England, Switzerland, Germany, and France. He has lectured at the Sorbonne and Oxford Universities, as well as at the universities of London, Geneva, Toulouse, Marburg, Wittenberg, and Frankfurt. This period of his life is known as his “philosophical journey to Europe,” which, in fact, is his great philosophical career in famous European centers, as well as in writing and spreading his thoughts.

Giordano was a vehement opponent of the church, not just the Catholic church but any religion. He considered them obstacles that science must overcome if it wants to develop further. In 1584, Bruno published his work “On Infinity, the Universe, and Worlds”. Then was published his work “Feast on Ashes”, which included five dialogues that promoted the astronomical theories of Copernicus. There are also Giordano’s

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<sup>54</sup> Giordano Bruno // Biograph [Giordano Bruno // Biography]. URL: <https://biographe.ru/uchenie/jordanobruno> (accessed 18.08.2022).

own ideas, in which he claims that the universe is infinite and consists of many worlds. Contemporary researchers found in this work Bruno's confidence in his superhuman abilities. According to some researchers, Bruno's work remains insufficiently known even today, and his works remain untranslated<sup>55</sup>.

Starting in 1592, Giordano Bruno began to receive periodic denunciations with accusations in his heretical views, denial of Christian faith dogmas, and his wild hypotheses about the structure of the world. In 1593, he was sent to prison in Rome. Bruno refused to admit his guilt, and six years later he was sentenced to be punished "without blood shedding". On February 16, 1600, Giordano Bruno was burned at the stake at the Flowers Square in Rome.

Among Italian Renaissance humanists stands out **Tommaso Campanella (1568–1639)**, a philosopher and author of the famous classical utopia "The City of the Sun", in which a model of a society of economic and political equality is presented and pedagogical ideas are outlined, calling for the rejection of narrow specialization, a return to nature, and development of universal education. In the City of the Sun, girls and boys study together, and the head of state is the most educated citizen. It promotes science education, the study of history and folk customs, and instills a love of art and human natural beauty.

The description of school teaching resembles the ancient experience of Athens. Children under seven years old learn their native language and perform physical exercises; from seven

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<sup>55</sup> Fikas Y. Giordano Bruno, His Place in the History of Philosophy and Ideas. May 2012. URL: <https://www.kosmopolis.eu/allcourses/giordano-brunowisdom-and-power/> (accessed 18.08.2022).

to ten years old, the study of natural sciences is added; from the age of ten, they begin to master mathematics, medicine, geography, and other natural and social sciences. They are also engaged in gymnastics, running, discus throwing, and games. They are taught crafts. In workshops and on the fields, they gain practical skills by working together with adults. The “Wisdom” manual serves as a textbook, in which all sciences are presented in a concise and accessible manner. Those who succeed in science and crafts are highly respected. They are brought up in the spirit of religion, “as a law of nature”. Their God is the Sun and Nature. Everyone has the right to choose any confession. Thanks to proper upbringing, residents are distinguished by excellent health and attractiveness.

*1.2.5. Jan Amos Komensky (1592–1671) —  
Founder of Scientific Pedagogy, Teacher  
and Philosopher of Modern Times*

**The highest award of UNESCO, the Medal of Merit in the field of universal education, is named after Jan Amos Komensky.** Outstanding Czech educator, humanist philosopher, and writer Jan Komensky lived in a transitional era — from the Middle Ages to Modern Times. It was during this period that pedagogy became an independent branch of scientific knowledge. Komensky’s contemporaries (Tommaso Campanella, René Descartes, Giordano Bruno, Galileo Galilei, Francis Bacon, Benedict Spinoza, et al.) in the turbulent and controversial period of the New World made great scientific discoveries. In those days, Inquisition bonfires were still burning, and heretics were burned. The development of navigation and international trade was accompanied by large-scale colonial seizures and the establishment of semi-colonial regimes in

China, Egypt, Persia, and other countries. The aggravation of contradictions and the search for ways to resolve them eventually gave impetus to revolutionary transformations and the emergence of new bourgeois relations. In the years of aggravated internal confrontation and contradictions of social strata, the accomplishment of the English bourgeois revolution (1640–1660), also known as the English Civil War, and the intensification of confrontation between peoples and countries, once again became popular ideas of transforming the world through education and upbringing. Special attention began to be paid to the upbringing of a human citizen. Jan Amos Komensky devoted his life to this cause.

In his childhood, Komensky studied Latin in school. When he was 12 years old, an epidemic claimed the lives of his father, mother, and two brothers, and he was assigned to the “Czech Brothers” community school to study theology. Then the community sent the most capable student to Germany for higher education. Jan Amos Komensky graduated from Herborn Academy and Heidelberg University. After returning to his homeland, Komensky took over the leadership of the community fraternal school, was appointed a Protestant preacher, and became a bishop assistant. In 1612, the peaceful life of the community was interrupted by the defeat of the Czech Protestant movement for independence by the Austro-Hungarian Habsburg Empire. Komensky’s life was described as “mournful and heroic” by one researcher of his work. His house burned down in the flames of war, and the plague took the lives of his wife and children. Catholicism was declared the official religion in Bohemia, and Protestants were asked to leave the country. Komensky and his Czech community became refugees, eventually receiving shelter in the Polish city of Leszno. Komensky became one of the leaders of the community; he was



elected rector of the gymnasium. In 1628, it was here that he wrote in Czech his famous book “The Mother’s School” (or, “About caring youth upbringing during the first six years”).

Today, Jan Amos Komensky’s name is widely known in the world for his writings aimed at the general improvement of social life and the elimination of injustices through education and the continuous improvement of the education system. The theory of universality of education by Ya.A. Komensky contains practical orientation; its implementation is elaborated in detail and described by him in “Great Didactics”, and “Rules of a well-organized school”. The main work of his life is “The Universal Advice for the Correction of Human Affairs”. *“There is an advice on the universal education of minds and the subordination of all life affairs to such an order that the mind of every person, at any age, having a fascinating occupation, could become a garden of joys, and offered are examples of this sublime and not unsuccessfully begun undertaking”*, says the fourth part of this work (“Pampedia”)<sup>56</sup>. For the first time in history, he developed a scientifically based holistic system of schools in accordance with age periodization and outlined the content of education at each stage with the help of a school-wide plan, classroom organization, textbooks for each class of study, and verification of knowledge. The highest level of education is represented by the academy, in the structure of which traditional university faculties are distinguished.

The pedagogical heritage of the scientist has greatly influenced the world of pedagogy and the modern development of theory and practice in permanent education. “Mother’s

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<sup>56</sup> Pedagogicheskoe nasledie. Ya.A. Komenskij, D. Lokk, J.-J. Russo, I.G. Pestalocci [The Pedagogical Heritage. Komenskij, Lokk, D., Russo, J.-J. Pestalocci, L.G.] Moscow: Pedagogika, 1989. 416 p. P. 107.

School” was one of the first family education manuals in history, and among Komensky’s most famous pedagogical works are the world’s first illustrated textbook, “The World in Pictures”, as well as the textbooks “Astronomy”, “Physics”, and “Paths of Light”. He created a new type of textbook, “The open door of languages and all sciences”, in which the phenomena of the surrounding world were given in their integrity and unity.

Contemporaries owe to Komensky the presentation of basic democratic ideas about universal education. In his Charter of Free and Compulsory Education, it is stated: *“Not only children of rich or noble should be sent to school, but of everyone in general: noble and non-noble, rich and poor, girls and boys in all cities and towns, countrysides and villages. Anyone who is born a human being should get an education”*.

#### *1.2.6. Ideas of the Enlightenment Thinkers and Their Influence on Socio-Political Processes.*

*The Works of John Locke (1632–1704), Voltaire (1694–1778), Denis Diderot (1713–1784), Jean-Jacques Rousseau (1712–1778), Adam Smith (1723–1790) and Immanuel Kant (1724–1804) on School Reform, Education and Upbringing*

***In the age of Enlightenment, which lasted in Western Europe and North America from the last third of the XVII to the end of the XVIII century, pedagogical thought took up the baton of Rebirth.***

The emergence of a new intellectual movement based on rationalism and free thought was prompted by profound changes in public mood associated with the feudal relations crisis and the development of capitalist production. Fundamental positions of the Enlightenment emerged during the English Revolution and served as prerequisites to the beginning of the

French Revolution in 1789. They subsequently spread to Germany, Russia, other countries of Europe, and the United States.

Main ideological and political approaches to transformation of state structure, in accordance with principles of national sovereignty and sovereign equality of states, political and legal doctrine of political power division (John Locke, England; Charles Montesquieu, France) and founding fathers of the US Constitution (George Washington, Benjamin Franklin and Thomas Jefferson), form the basis and largely reflected in the US Declaration of Independence of 1776 and the US Constitution of 1787, in the acts of French Revolution of 1789 (Declaration of Human and Civil Rights of 1789, Constitutions of 1791 and 1793), as well as in other documents. Significant roles were played by the scientific works of Voltaire, Thomas Hobbes, Adam Smith, Denis Diderot, and the philosophical views of other eminent thinkers of that era. The enlightenment philosophers' ideological views were aimed at the formation of a new intelligent society based on science and justice principles. The Enlightenment ideas turned out to be a reference point for pedagogical teachings on the reorganization of schools and the need to change education based on the realization of human "natural rights" — freedom, equality, and fraternity — through education.

**John Locke (1632–1704)**, an English educator, philosopher, statesman, and political thinker, was educated at Oxford. The main postulates of his teaching are presented in numerous pamphlets, treatises, and essays, among which the central place is occupied by "Two treatises on state government" (1690). They set out the main ideas of the Enlightenment era: division of powers, social contract, and sovereignty of the people. It is no coincidence that John Locke was recognized as the founding

father of the European Enlightenment of the XVIII century<sup>57</sup>. He advocated the establishment of constitutional monarchy in England, the limitation of Catholic influence, the expansion of civil liberties, and the reinforcement of parliamentary supremacy in the British political system.

In 1688, the bloodless “Glorious Revolution” took place in England — King James II was dethroned. William of Orange was elected as a new ruler, and the supremacy of parliament in the state structure of England was established. The “bill of rights” adopted by the new parliament in 1689 stated that without parliament consent, the king could not suspend laws, collect taxes, summon armies in peacetime, interfere in parliament affairs, or administer public justice. John Locke was proclaimed by the Whigs (one of Great Britain’s political parties) as their intellectual leader; he was endowed with numerous administrative positions and was involved in active government activities.

John Locke was the first among thinkers to assert that people are born without inherent ideas and that instead, knowledge is determined only by experience gained through sensory perception. In his writings, he convincingly justified the natural equality of people, believing that it is education that forms the character and personal qualities of a person: “*Nine-tenths of people become what they are thanks to their upbringing*”. The upbringing and education concept of J. Locke is set forth in his treatise “Thoughts on Education”, which contains

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<sup>57</sup> Sharifzhanov, I.I. Rol' Dzhona Lokka v formirovanii politicheskoy kul'tury prosveshcheniya XVIII veka // Vestnik Kazanskogo gosudarstvennogo universiteta kul'tury i iskusstv [Sharifzhanov, I.I. The Role of John Locke in the Formation of Political Culture of the Enlightenment of the Eighteenth Century // The Herald of Kazan State University of Culture and Arts]. 2017. № 1. Pp. 76–79.

a program for the comprehensive development of a gentleman and businessperson. A real gentleman, by his definition, is someone who knows how to achieve his own happiness without hindering other gentlemen in doing so. Locke saw the main goal of education as preparing a person for a happy, free, and reasonable life without infringing on the freedom of others. Locke was the first to develop the *scientific and psychological foundations of education as a unity of physical, moral, and mental development*. *Physical health and labor education* are necessary for personal success and the performance of civic functions. *Religious education*, according to Locke, should be directed not at teaching children rituals but at forming a love for God and his worship.

Locke's priority is moral education, the main task of which is character development. He attributed positive qualities such as restraint, courage, self-control, benevolence, generosity, and good manners. A pupil should be prepared not only to conduct commercial affairs but also to realize his civic responsibility. Defining the content of mental education, Locke proceeded from the principle that a gentleman should be given knowledge necessary for "business activities in the real world", including reading, writing, native language, arithmetic, geography, finance, law, history, astronomy, French language, accounting, dancing, and horseback riding. In addition, good manners are developed on the basis of teaching music, dance, etiquette, and fencing; the practical orientation of training requires knowledge of crafts and light work, which forms a personality and makes a person independent. Among the main scientific works of John Locke are "Experience of The Human Mind" in three books: "Two Treatises on State Government", "Thoughts on Education", "Rationality of Christianity", and philosophical "Letters on Religious Tolerance".

**Voltaire (1694–1778)** — an outstanding scientist, poet, and philosopher, whose work played a major role in preparing minds for radical changes in France<sup>58</sup>. Voltaire (his real name was Francois-Marie Arouet) was expelled from France for his accusatory works of feudal-absolutist formations. In 1726–1729, he lived in England, which had a great influence on his educational views. Upon his return, he writes “Philosophical Letters”, in which he proves that the state order of England (constitutional monarchy) exceeds French state order, talks about freedom of the press unknown to his fellow citizens at that time, and about transparent legal proceedings, respect for property, and personal freedom. Voltaire’s work was sentenced to be burned by the French Parliament for its liberal judgments.

Voltaire made a notable contribution to the philosophical understanding of society’s history (he is considered the author of the term “philosophy of history”, as one of his books is named)<sup>59</sup>. The program of cultural history study developed by him includes discoveries in the field of science and technology, and the history of economics. Voltaire expanded the geographical boundaries of historical research, overcoming previously dominant Euro-centrism in the study of the past with its inherent emphasis on the superiority of Western European civilization over other peoples and civilizations. Voltaire was a pioneer in creating a picture of world history from ancient

<sup>58</sup> Vol’ter: kratkaya biografiya, osnovnye idei i filosofiya [Voltaire: Short Biography, Basic Ideas and Philosophy] // MirFrance. 2017. URL: <https://mirfrance.ru/volter/> (accessed 22.12.2022).

<sup>59</sup> Vol’ter F.-M. Filosofiya istorii / Soch Fr.-M. Vol’ter; per. s frants. pod red. V. Zajceva [Voltaire, F.-M. The Philosophy of History / Works by Fr.-M. Voltaire; translation from French edited by Zajceva, V.]. Saint-Petersburg: Typography of N. Neklyudov, 1868. 436 p.

times to the middle of the XVIII century, summarizing all factual material about various peoples and countries known at that time. He researched the history of Arabs, Chinese, and Indians and wrote a book on the history of Russia, “History of Russia under Peter the Great”.

Voltaire did not exclude the existence of God but did not agree with the influence of God on the fate of man and was critical of church ignorance. He was an opponent of the radical breaking of state organizations. He had great hopes for strong and enlightened state power in carrying out the planned reforms. “This is an EPOCH, not a human being”, Victor Hugo said of him.

It is known that Catherine the Great was in correspondence with Voltaire. **Denis Diderot (1713–1784)**, a famous French thinker, initiator, and head of the “Encyclopedia” publication, also visited Russia at the invitation of the Russian Empress. In 1773, Diderot spent several months in St. Petersburg. In his conversations with Catherine the Great, he proposed reform projects in Russia, which, however, the Empress did not use. Diderot predicted the rise of Russian culture and the inevitability of Russia’s transformation into a significant factor in world development. In his teaching, Diderot emphasized the importance of education and the crucial role of social environment in the formation of a person in his teaching.

**Jean-Jacques Rousseau (1712–1778)** was an eighteenth-century French writer, philosopher, composer and educational theorist. Rousseau contributed to various branches of human knowledge, independently studying history, philosophy, mathematics, botany, art, and music. He was a member of the Enlightenment and contributed to the Encyclopedia, or Dictionary of Sciences, Arts, and Crafts, for which he published key articles on musical culture. He is known for his

calls for full social equality. He was even called a forerunner of the Great French Revolution. Jean-Jacques Rousseau's greatest fame came from his treatise *"On the Social Contract, or Principles of Political Law,"* in which the philosopher justified the necessity of concluding a contract between people during their transition from a natural to a social status. The theory of J.-J. Rousseau's social contract had many differences from the views of English philosophers **Thomas Hobbes** (1588–1649) and **John Locke** (1632–1704). Rousseau proposed not a contract between the ruler and his subjects but an agreement of equal persons in society as a whole: "All of them assume obligations on the same terms, and everyone should enjoy the same rights".

Emmanuel Kant considered Rousseau the "Newton of Morality", and Leo Tolstoy admitted that he was strongly impressed by his ideas. A.S. Pushkin's comment is noteworthy: in his novel "Eugene Onegin," he calls Rousseau an "eloquent madcap" and "defender of liberties and rights". The famous thinker's inconsistency in character and views is reflected in reviews of Diderot and judgments of other contemporaries of Rousseau from senior encyclopedists. It is known that after the cooling of mutual relations, Rousseau came out against his fellow encyclopedists. Researchers see this as a difference in "philosophical and historical positions" and views. Thus, contrary to the Enlightenment tradition, Rousseau considers the cause and essence of inequality not ignorance but social and wealth inequality in private property, which was not available in the "natural state". In his early publications on the origins and inequalities between men, Rousseau concludes: *"Property inequality, in turn, is fixed in political inequality,*



*the most striking expression of which is despotism*"<sup>60</sup>. When encyclopedists evaluated science, literature, and art as the basis of historical progress, Rousseau held the opposite position. According to his theory, the further human civilization develops, the more rapidly a person moves away from their "natural state". According to Rousseau's imaginative comparison, science and art served as a "garland of flowers on chains entangling people". In the work "Reflections on Sciences and Arts" he expresses his vision and desired expectations of their role: they should develop so as not to lead to impoverishment of the population and corruption of morals<sup>61</sup>.

The basis of Rousseau's pedagogical views is the theory of natural education. He began by stating that the first stage of humanity was the "natural state": during the "golden age of mankind" and in the absence of private property, people lived free, in harmony with nature, as human beings are kind by nature, people are equal, and there is no envy, violence, or other negative moral qualities in their environment. Rousseau was convinced that people would be able to recreate the likeness of natural order if true equality was established. He sharply condemned prejudices, vices, and social injustice generated by

<sup>60</sup> Russo, J.-J. Rassuzhdenie o proiskhozhdenii i neravenstve mezhdru lyud'mi / Per. s fr. A.D. Hayutina / Ob obshchestvennom dogovore. Traktaty / Per. s fr. [Russo, J.-J. Discourse on the Origin and Inequality Among People / Translation from French by Hayutina, A.D. / About the Social Contract. Tractates / Translation from French]. Moscow: KANON-press, Kuchkovo pole, 1998. 416 p. (Malaya seriya «CIVITAS TERRENA: Social'naya teoriya, politika i pravo» v serii «Publikacii Centra Fundamental'noj Sociologii» [Small series "CIVITAS TERRENA: Social Theory, Politics and Law" in the Series "Publications of the Centre of Fundamental Sociology]). Pp. 51–150.

<sup>61</sup> Russo, J.-J. Rassuzhdenie o naukah i iskusstvah // Izbr. proizvedeniya: V 3 t. T. 1. M.: Gos. izdatel'stvo hud. literatury, 1961 [Russo, J.-J. Reflections on Sciences and Arts // Selected Works: in 3 volumes. Vol. 1. Moscow: State Edition of Belles-Lettres, 1961]. Pp. 41–64.

the feudal system. According to J.-J. Rousseau, it is possible to change public order through education. At the same time, Rousseau's teaching was characterized by political radicalism, following which he allowed the possibility of violent overthrow of despotism, revolution, and even dictatorship as measures necessary for the salvation of the fatherland but considered them as extreme and short-term means.

Rousseau was convinced that education is a support for any form of state rule and that the well-being of the state and the individual depends on proper education. According to his pedagogical theory, three forces influence a person's upbringing: nature, things (in a broad sense, the environment), and people. Nature gives abilities to a child, the world around them influences their consciousness through sensations and experience, and people help or hinder the disclosure of natural inclinations. The nature of the child, according to Rousseau, is perfect and beautiful; they are born free, inquisitive, truthful, kind, and sympathetic. However, the surrounding environment is unfair, ugly, and contradictory. Rousseau argued that education will contribute to child development only if it acquires a natural, nature-friendly character. At the same time, his understanding of nature-friendly education differs from the interpretation of Ya. A. Komensky<sup>62</sup>. According to Rousseau, the role of the educator is to provide a child with the opportunity to grow and develop freely, according to his nature, and not to force upon them somebody's views, beliefs, and ready-made moral rules. It is only necessary to take care of creating conditions in which all of his innate inclinations can develop unhindered.

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<sup>62</sup> Pozdnyakov, A.N. *Istoriya pedagogiki i obrazovaniya za rubezhom i v Rossii: Uchebnoe posobie* [Pozdnyakov, A.N. *The History of Pedagogics and Education Abroad and in Russia: Manual*]. Saratov: Nauka, 2009. 143 p.

Rousseau's pedagogical views are clearly set out in his work "Emile, or Treatise on Education," in which, in contrast to bookish secular education, he offers the main character a special system of forming the "heart," and not the "mind," through work and communication with nature. He saw the ideal qualities of the perfect man as having the mind of a wise man, the strength of an athlete, industriousness, useful craftsmanship, immunity to the temptations of civilization, prejudices, and evil influences, the ability to control oneself, and the ability to balance desire with ability. Each person has unique qualities that require an individual approach from a teacher, so each child should have their own mentor who is both an educator and a teacher.

*J.-J. Rousseau proposed to restructure the content and methodology of teaching based on the development of independent actions and activities in children. The child had to acquire knowledge of geography by getting acquainted with the surroundings of the area in which he lives, study astronomy by observing the starry sky, sunrise, and sunset, and master physics by making experiments. The pupil turned into a researcher who discovered scientific truths. "Let them find out not because you told them, but because they understood themselves".* Rousseau put forward three main tasks of moral education: the development of good feelings, good judgment, and good will. He urged that children be treated with love, that their age-related and individual characteristics be carefully studied, that their needs be considered, that children's activity and self-activity in the learning process be developed, and that children be prepared for work as a public duty of every citizen.

**Adam Smith (1723–1790)**, a native of Scotland, is considered the founder of modern economic theory and of classical political economy. At the age of 14, he entered the University of Glasgow, where he studied the ethical foundations of philosophy, logic,

ancient Greek, mathematics, and astronomy at the center of the so-called Scottish Enlightenment. Then he studied at the “Balliol College” in Oxford, additionally engaged in self-education, and began lecturing at the University of Edinburgh — initially on English literature, later on natural law, which included jurisprudence, political studies, sociology, and economics. The preparation of Adam Smith’s lectures for students was the impetus for formulating his ideas about problems in economics. The main subjects of his research were governance, finance, colonial politics, the army, and the judicial system. From 1751, as Professor of Logic at Glasgow University, Adam Smith lectured on ethics, rhetoric, jurisprudence, and political economy. In 1759, Smith published the book “Theory of Moral Sentiments” based on his lectures.

Smith was widely known for his book “Research on the Nature and Causes of the Wealth of Nations”<sup>63</sup>, in which he analyzed in detail how economies could operate under conditions of complete economic freedom. During these years he happened to visit Geneva, where he met Voltaire, and then in Paris he met other prominent figures of the French enlightenment. After returning from France, Adam Smith was elected a fellow of the London Royal Society. He formulated the idea of economic laws’ objectivity and outlined a logical system that explained the work of the free market on the basis of internal economic mechanisms. In his concept of the “economic man” and “natural order,” a man with his motives, including pursuit of personal gain, is the basis of the whole

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<sup>63</sup> Smit, A. Issledovanie o prirode i prichinah bogatstva narodov. Knigi 1–3 // Karta slov [Smith, A. Research on the Nature and Causes of the Wealth of Nations. Books 1–3 // Map of Words]. URL: [https://kartaslov.ru/книги/Адам\\_Смит\\_Исследование\\_о\\_природе\\_и\\_причинах\\_богатства\\_народов\\_Книги\\_1\\_3/4](https://kartaslov.ru/книги/Адам_Смит_Исследование_о_природе_и_причинах_богатства_народов_Книги_1_3/4) (accessed 27.12.2022).

society. Smith proceeded from the need to revise existing economic theories in light of the contradictions that developed in those years when the development of industrial production led to an increase in social labor division and the need for increasing roles for trade and money circulation. His scientific works and the conclusions set out are still the basis of economic education<sup>64</sup>.

*Immanuel Kant (1724–1804)*, the founder of German classical philosophy, was a member of three academies, including St. Petersburg Academy. He was born into a poor craftsman family in the city of Königsberg (now Kaliningrad). In 1740, he successfully finished the gymnasium and entered the University of Königsberg. However, as it was impossible to complete his studies in it because of the death of his father, the future scientist was forced to become a home teacher. In 1755, Kant defended his dissertation, which allowed him to start working at the university. In the fifties and sixties of the eighteenth century, Immanuel Kant, engaged in the study of natural science problems related to astronomy and biology, developed the hypothesis of the solar system's origin from the original incandescent dust nebula. Then he concentrated on epistemological issues, studying the possibilities and abilities of human cognition of the surrounding world.

Kant's creative activity came at a time when the German nation was extremely weak, the country was politically fragmented, and it was economically backward. According to Friedrich Engels, "everything was bad, and general discontent prevailed throughout the country". There was no education, no means of influencing the masses' consciousness, no press

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<sup>64</sup> Smit Adam. Ekonomicheskaya biblioteka [Smith, Adam. Library in Economics]. URL: <http://econom-lib.ru/adam-smith.php> (accessed 27.12.2022).

freedom, no public opinion, and even no significant trade with other countries — just mean action and self-love. “This politically and socially shameful epoch was at the same time a great epoch of German literature”<sup>65</sup>. Greatness manifested itself in the names of such world-famous classics of literature as Goethe, Lessing, and Schiller. The center of development of European spiritual culture had shifted from France to Germany by the end of the 18th century. There is a flourishing of classical music by Gluck, Beethoven, and Mozart.

On this background, classical German philosophy is emerging as a continuation of Enlightenment philosophy. Among its founders are Immanuel Kant and his followers: Fichte, Schelling, Hegel, and Feuerbach. The views of German philosophy classics of this period were characterized by the following characteristics: revival of dialectical tradition, desire to reach the highest stage in dialectics development, interpretation of philosophy as a system of scientific knowledge, consideration of history as a philosophical problem, historicism.

The main ideas of Immanuel Kant are set forth in several works: “Criticism of Pure Reason”, “Criticism of Practical Reason”, “Towards Eternal Peace”, “Metaphysics of Morals” and others. Kant’s philosophical teaching is heavily reliant on the concepts of mind and reason. The point of Kant’s philosophy is to find clear arguments to justify scientific knowledge for the construction of rational human life. In his ethical concept, he explores the most important categories of morality: goodwill, freedom, duty, conscience, happiness, etc.<sup>66</sup>

<sup>65</sup> Engel’s F. Polozhenie v Germanii [Engels, F. Situation in Germany] // Biblioteka K2x2.info [Library K2x2 info]. URL: [http://www.k2x2.info/filosofija/sobranie\\_sochinenii\\_tom\\_2/p10.php](http://www.k2x2.info/filosofija/sobranie_sochinenii_tom_2/p10.php) (accessed 27.12.2022).

<sup>66</sup> Filosofiya Kanta: osnovnye idei (kratko) // Vse o Germanii [Philosophy of Kant: Basic Ideas (Briefly) // Everything About Germany]. URL: <https://>

According to Kant, moral concepts are not derived from experience; they are antecedent and laid down in the human mind. According to his definition of the “moral law,” a moral person should be guided in his activities by the requirements of the categorical imperative. The philosopher identified two basic formulas for this golden rule: first, “Act so that the maxim of your deed can become the universal law”, and second, “Act so that you always treat humanity in your own person and in the person of everyone else in the same way as to the aim and never treat humanity only as a means”<sup>67</sup>.

The very notion of “state” was considered by the scientist as an association of people who are subject to legal laws. Researchers of Kant’s ideas in the field of state law pay attention to his ideas on the separation of powers, his understanding of people’s sovereignty, and forms of statehood. Of interest is Kant’s opinion that “of the three forms of state democracy in the proper sense of the word is inevitably despotism, since it establishes such an executive power, in which All-of-them decide about One, and in any case, against One (who, therefore, does not agree), therefore, — concludes the philosopher — All-of-them decide, but nevertheless they are not all-in-all, is a contradiction of the common will with itself and with freedom”<sup>68</sup>. “Republic” is positioned by Kant as a system

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germanexpert.ru/filosofiya-kanta (accessed 27.12.2022).

<sup>67</sup> Kategoricheskij imperativ // Bol’shaya sovetskaya enciklopediya. In 30 tomah. 3 izd. [Categorical Imperative // Big Soviet Encyclopedia. In 30 volumes. 3rd edition]. Moscow: Sovet. encicl, 1969–1986. URL: <https://www.booksite.ru/fulltext/1/001/008/059/914.htm> (accessed 27.12.2022).

<sup>68</sup> Kant I. K vechnomu miru // Polis. Elektronnaya biblioteka. Grazhdanskoe obshchestvo v Rossii [Kant, I. Towards the Eternal World // Polis. Electronic Library. Civil Society in Russia]. URL: [http://history.pstu.ru/wp-content/uploads/2013/04/files\\_File\\_Kant\\_K\\_vechnomu\\_miru.pdf](http://history.pstu.ru/wp-content/uploads/2013/04/files_File_Kant_K_vechnomu_miru.pdf) (accessed 20.12.2022).

established in accordance with the freedom principles of society members, and the concept of “democracy” arising at that time was in contradiction with this freedom. The philosopher’s view on the immorality of one or more states interfering in the affairs of another, the command to follow their own rules, their own understanding of democracy, is still relevant today. *“The state, according to I. Kant, — is a society of people, whom no one can command and dispose except themselves. Therefore, any attempt to cultivate it, which has its own roots like a trunk, as a branch to another state, would mean the destruction of the former as a moral person and the transformation of this moral person into a thing and would contradict the idea of the original contract, without which no right to govern the people can be conceived”*<sup>69</sup>.

### I.3. Russian Enlightenment

*I.3.1. The Epoch of Peter I (1689–1728). Encyclopedic Scholar M.V. Lomonosov (1711–1765) and opening of Moscow University. Vasily Nikitich Tatishchev (1686–1750) — Author of the Multi-Volume “History of Russia”*

Many countries experienced accelerated formation of new social and spiritual values in the XVII–XVIII centuries, and a revision of the concept of human and world relations was underway. The estate school was critically re-evaluated in the late

<sup>69</sup> Kant I. K vechnomu miru // Polis. Elektronnaya biblioteka. Grazhdanskoe obshchestvo v Rossii [Kant, I. Towards the Eternal World // Polis. Electronic Library. Civil Society in Russia]. URL: [http://history.pstu.ru/wp-content/uploads/2013/04/files\\_File\\_Kant\\_K\\_vechnomu\\_miru.pdf](http://history.pstu.ru/wp-content/uploads/2013/04/files_File_Kant_K_vechnomu_miru.pdf) (accessed 20.12.2022).



Renaissance era, which emerged in the XVIII century Enlightenment movement, and a new impetus was given to the development of progressive pedagogical ideas. Pedagogical problems are becoming among the priorities of scientific research and the identification of principles of education and training arising from objective conditions of society, nature, and development. These processes have also affected Russia. In those years, Russian enlightenment took a step forward towards the formation of a new national culture in general and in views on education in particular. According to researchers, Russian educators aspired to “a new man, secularly educated, with a broad view of the world, preserving national traditions at the same time, ready for heroic deeds for the sake of Fatherland prosperity”<sup>70</sup>.

**In the epoch of Peter I (1689–1725)** schools and academies reflected Russia’s trend of introduction to Western European secularized culture, science, and education. The country’s first higher educational institution, the Moscow Slavic-Greek-Latin Academy, founded in 1687 as the Hellenic-Greek Academy, was also transformed. Permeated with the erudition of European enlighteners, the academy trained teachers for almost all types of emerging state secular schools. Among its graduates were prominent figures of national education, including **M.V. Lomonosov (1711–1765)** and **L.F. Magnitsky (1669–1739)**.

<sup>70</sup> Istoriya pedagogiki i obrazovaniya. Ot zarozhdeniya vospitaniya v pervobytnom obshchestve do konca XX v.: Uchebnoe posobie dlya pedagogicheskikh uchebnykh zavedenij / pod red. akademika RAO A.I. Piskunova. 2-e izd., ispr. i dopoln. [The History of Pedagogics and Education. From the Birth of Bringing-Up In the Primitive Society Up To the End of the XX Century: Manual for the Pedagogical Universities / edited by the academician of RAS A.I. Piskunov]. Moscow: Sfera, 2001. 512 p. P. 60. URL: <http://дюш-мирный.рф/wp-content/uploads/2020/11/Istoriya-pedagogiki-i-obrazovaniya.-Pod-red.-akademika-RAO-A.I.-Piskunova.pdf> (accessed 27.12.2022).

Reformers presented various projects to Emperor Peter I aimed at spreading literacy among the population and creating professional and general educational institutions. The Sovereign himself saw the need to create various types of schools with different educational content: garrison, Russian, digital, artillery, admiralty, mining, medical, multilingual or translation, episcopal, printing, and others. On the instructions of Peter I, admiralty schools and schools for soldiers' children were created in the Russian army regiments. In these schools, children of sailors, carpenters, and other craftsmen were taught "literacy and numeracy". The model for most of "Peter's schools" was the School of Mathematical and Navigation Sciences, opened in 1701 in Moscow. L.F. Magnitsky taught here by order of Peter I, and he wrote Russia's first educational encyclopedia on mathematics in 1703. M.V. Lomonosov called "Arithmetic" by Leonty Magnitsky and "Grammar" by Melety Smotritsky "the gates of his scholarship".

The development of pedagogical thought and schooling in Russia in the 1740s–1760s is inextricably linked with the name of **Mikhail Vasilyevich Lomonosov**, an encyclopedic scientist and the first major Russian natural scientist who rose to the level of genius in world culture history. According to Lomonosov's project, the Moscow University was opened, which became the center of national science, culture, education, and pedagogical thought. Lomonosov is the author of textbooks for gymnasiums of the University and the Academy of Sciences: "Rhetoric", "Russian Grammar", "Experimental Physics", etc. In his "Regulations of Academic Gymnasium", he developed the idea of general education and the classless nature of secondary school. According to the exact definition of A.S. Pushkin, "*Lomonosov was a great man. He is the only original Enlightenment associate between Peter I*

and Catherine II. He created the first university. He, it is better to say, was our first university himself”<sup>71</sup>.

The beginning of professional education in Russia was made by **Vasily Nikitich Tatishchev (1686–1750)**, the author of the multi-volume “History of Russia”<sup>72</sup>, historian, philosopher, and compiler of the encyclopedic dictionary “Russian Lexicon”. For the first time in Russian pedagogy, he assessed the importance of the teacher’s personality in the process of a child’s formation and development. According to V.N. Tatishchev, education should not be highly specialized; professional skills and abilities should be built on the previously laid foundation of general education.

### *1.3.2. Education in the Epoch of Catherine II (1762–1796) and Subsequent Reforms of the Educational System*

The second half of the 18th century, during the reign of Catherine II (1762–1796), saw the further development of the school business in Russia. If in 1782 there were only eight public schools

<sup>71</sup> Pushkin, A.S. O narodnom vospitanii // Sobr. soch. v 10 t. T. 7. Pod obshch. red. D.D. Blagogo, S.M. Bondi, V.V. Vinogradova, YU.G. Oksmana. M.: Gos. izd-vo hudozhestvennoj literatury, 1962 [Pushkin, A.S. On Public Education // Collected works in 10 volumes. Vol. 7. Generally edited by Blagoy, D.D., Bondi, S.M., Vinogradova, V.V., Oksman Yu.G. Moscow: State Edition of Belles-Lettres, 1962]. Pp. 355–361. URL: <https://rvb.ru/pushkin/tocvol7.htm> (accessed 27.12.2022).

<sup>72</sup> Tatishchev, V.N. Istoriya Rossijskaya s samyh drevnejshih vremen neusypnymi trudami cherez tridsat’ let sobrannaya i opisannaya pokojnym tajnym sovetnikom i astrahanskim gubernatorom, Vasiliem Nikitichem Tatishchevym. V 5 kn. M.: Imperatorskij Moskovskij Universitet, 1768–1843 [Tatishchev, V.N. Russian History from the Most Ancient Times in Unremitting Labor During Thirty Years Collected and Described by the Deceased Privy Counsellor and Governor of Astrakhan’ Nikolay Nikitich Tatishchev. In 5 books. Moscow: Imperial Moscow University, 1768–1843]. URL: <https://runivers.ru/lib/book3073/> (accessed 24.06.2022).

in the country, then at the end of the century there were 288 schools; public schools were opened in 25 provincial cities. Books were printed — textbooks for public education, translations of Western literature, periodicals. The Empress, who considered herself a “philosopher on the throne” and favored the Enlightenment era, was in personal correspondence with Voltaire, Diderot, and D’Alembert. Representatives of the Russian enlightenment joined the pan-European debate on education with their writings: E.R. Dashkova, “On the Meaning of the Word ‘Education’”; A.A. Prokopovich–Antonsky, “On Education”; M.M. Snegirev, “The Word of the Benefits of Moral Enlightenment”. Almost all authors rejected J.-J. Rousseau’s thesis about the predominant “natural education” and insisted on the priority of social education. In 1764, Catherine II approved the *“General Introduction of Education for Both Sexes of Youth”*. The Upbringing Society of Noble Maidens (Smolny Institute) was opened, which laid the foundation for women’s secondary education.

In the process of educational transformation, Empress Catherine II had opponents and adversaries. Among them was **Nikolay Ivanovich Novikov (1744–1818)**, who was a publisher, thinker, philanthropist, and representative of the liberal wing of the Russian enlightenment, and who sharply criticized serfdom and “nobility stuck in idleness”. In 1792 he was arrested, convicted, and imprisoned for 15 years in the Schlisselburg Fortress. His printing houses were closed, and his bookstores were destroyed. The second victim was writer and thinker **Alexander Nikolayevich Radishchev (1749–1802)**, the author of “Journey from St. Petersburg to Moscow”. Radishchev linked progress in education with society’s restructuring based on the principles of justice and national happiness. He considered it necessary to liquidate class

status in education and make it accessible to peasants; he insisted on civic education and the formation of patriots — “son and daughter of the fatherland”. For his freethinking, he was arrested and sent to the Peter and Paul Fortress.

During the reign of **Alexander I (1777–1825)**, the government intended to carry out reforms in the spirit of enlightenment. The Ministry of Public Education was established in 1802; public education reform occurred between 1802 and 1804. The new system included four levels of education: universities (higher level); gymnasiums (middle level); county schools (intermediate level); and parochial schools (lower level). Six districts were created, each having a university and adjoining secondary educational institutions; new private educational institutions were allowed to open; and female gymnasiums were established. Lyceums, state-closed educational institutions for the nobility (Tsarskoye Selo Lyceum among them), were established. Lyceum students received an education equal to that of a university. The Lyceum was finished by the great Russian poet A.S. Pushkin, the great diplomat A.M. Gorchakov, and the Decembrists I.I. Pushchin and V.K. Kuchelbecker.

The reforms of **Alexander II (1818–1881)** in the 1860s and 1870s significantly changed all aspects of Russian life. In the field of education, the University Statute of 1863 was published, which granted the professorial corporation; the classical system of education was introduced in the humanities gymnasiums, and technical gymnasiums were replaced by practical schools. Women’s education was developed, and the Higher Women’s Courses were opened in St. Petersburg. A new type of secular primary school emerged in public education, and tens of thousands of such schools were opened.

In November 1872, with the approval of Emperor Alexander II, the Moscow Higher Women’s Courses (MHWC) were

founded; the successor in its history is now the Moscow Pedagogical State University (MPGU). At that time, it was the first educational institution in Russia to provide equal access to higher education for women of all social classes at the time. Vladimir Ivanovich Guerrier, a famous Russian scientist and teacher, was the founder and first director of the women's higher education courses. Since 1868 he was Professor at the Department of General History of the Imperial Moscow University (1868–1904); then organizer and director of the MHWC (1872–1888; 1900–1905); a corresponding member of the St. Petersburg Academy of Sciences since 1902; and a member of the State Council in 1907. Vladimir Guerrier is known as the author of the concept of the unity of world-historical processes, expressed in the sphere of ideology and in the development of science, culture, and education. He believed that the development of women's education would “double a country's intelligence”. Guerrier is regarded as the founder of the study of the new history of Europe in the XVIII century — the Enlightenment century — by Russian historians. His scientific and pedagogical school and his attention to the improvement of versatile methods of educational activity are also highly appreciated.

In his speech at the opening of the Higher Women's Courses on November 1, 1872, Vladimir Guerrier noted that family mental atmosphere depends on the education of a woman, wife, or mother, and raising its level is a necessary condition for the further development of the whole society. The great Russian historian and author of the famous Course of Russian History, Vasily Osipovich Klyuchevsky, expressed gratitude to Guerrier for his contribution to the organization of women's education, noting: “You were the first Russian teacher who treated the mind of a Russian woman with full confidence”.

Five years later, in 1878, the Higher Women's Bestuzhev Courses (1878–1918) were opened in St. Petersburg. They were named after the famous historian and first director of the higher courses, academician Konstantin Nikolayevich Bestuzhev-Ryumin. Eminent scientists actively participated in the creation of the courses, and funding was provided by the “Society for Delivery of Funds to St. Petersburg Higher Women's Courses”. The scientific heritage of Bestuzhev-Ryumin includes the study of unique features of Russian history, including the state and political activities of Ivan the Terrible. He wrote and published a popular series of books on Russian history of the IX–XVI centuries (“On the Christening of Russia, About Vladimir the Saint and His Sons, About the Pechersk Monastery” (1864); “Prince Vladimir Vsevolodovich Monomakh and His Descendants,” 1865; and so on).

In 1918, following a change in the institution's status, the courses became known as the Third Petrograd University, which merged with the First Petrograd University into a single university in 1919. This institution, originally founded in 1724 by Peter the Great as the Academic University as part of the St. Petersburg Academy of Sciences, is now called St. Petersburg State University (SPBGU).

*1.3.3. Development of Pedagogical Thought by Prominent Russian Thinkers: N.I. Pirogov (1810–1881), K.D. Ushinsky (1824–1871), L.N. Tolstoy (1828–1910), V.G. Belinsky (1811–1848), A.I. Herzen (1812–1870), N.A. Dobrolyubov (1836–1861) and N.G. Chernyshevsky (1828–1889)*

**The names of V.G. Belinsky (1811–1848), A.I. Herzen (1812–1870), N.A. Dobrolyubov (1836–1861), and N.G. Chernyshevsky (1828–1889) are widely known in Russia and all over**

**the world.** They approached upbringing and education from democratic positions and emphasized the importance of pedagogical transformations in Russia, the assertion of justice, and equal access to education regardless of class, religious, and national characteristics. Significant contribution to pedagogical heritage was made by N.I. Pirogov (1810–1881) and L.N. Tolstoy (1828–1910).

N.I. Pirogov promoted ideas of self-knowledge through universal upbringing and universal education, whereas the ideal of moral education he saw in Christian religion made him a supporter of women's education. The main point of L.N. Tolstoy's pedagogical concept is the idea of "free education," first of all self-development. The principle of taking children's characteristics and interests into account is advanced in Tolstoy's didactic instructions.

**K.D. Ushinsky (1824–1871)** is known as the founder of scientific pedagogy in Russia. At the heart of his pedagogical concept is the principle of national character, which was to be implemented through the priority of the native language and attention to labor education. Ushinsky followed Ya. A. Komen-sky's class-based system and didactics in the lesson's organizational structure, particularly in primary education methodology, in the organization of the learning process. Ushinsky's fundamental thesis is the duality of education and upbringing.

In Russia, 2023 was declared the Year of Teacher and Tutor. Many events held within this year are timed to the 200-th birth anniversary of Konstantin Dmitrievich Ushinsky. Among his main written works are: "On the benefits of pedagogical literature", "On nationality in public education"; and also educational books: "Native Word" and "Children's World". Nowadays, his article "Native Word" written in those distant



years is especially popular among teachers and general public. It celebrates the importance of native language, the need for its support and protection. According to the author's strong opinion, in the folk word and native language there is a lot of deep philosophical mind, truly poetic feeling, strikingly true taste and traces of labor of strongly concentrated thought. According to Konstantin Dmitrievich: *"People's language is the best, never fading, always blossoming color of their spiritual life, which begins far beyond the boundaries of history ... The whole nation and its entire homeland are spiritualized in the language. Language is the most animated, abundant and strong communication connecting the obsolete, living and future generations of people into one great, historical living whole. It not only expresses the people's vitality, but it is very life exactly. When national language disappears, nation is no more available! ... As long as nation's language is alive in the mouths of the people, so long is the nation alive. And there is no violence more unbearable than the one that wants to take away from the people the inheritance created by countless generations of their dead ancestors"*<sup>73</sup>.

Thus, at the turn of the nineteenth and twentieth centuries, Russia had a fully developed national education system consisting of educational institutions of various levels with different departmental subordination. Various types of state secular schools were created and tested in practice, which served as the basis for the creation and further development of a centralized state educational system. A system of ideas about

<sup>73</sup> Ushinskij, K.D. Rodnoe slovo (stat'ya) // Izbr. ped. soch.: v 2 t. [Ushinskij, K.D. Native Word (article) // Selected Pedagogical Works: in 2 vol.]. Moscow, 1974. Vol. 1. Pp. 145–159. URL: [https://www.studmed.ru/view/ushinskiy-kd-rodnoe-slovo-statya\\_0d8d3e525dd.html](https://www.studmed.ru/view/ushinskiy-kd-rodnoe-slovo-statya_0d8d3e525dd.html) (accessed 27.12.2022).

upbringing and teaching a person — a citizen of the fatherland — was also developed.

*1.3.4. Pedagogical Ideas During the Years of Soviet Power.  
A.S. Makarenko (1888–1939), N.K. Krupskaya (1869–1939)  
and V.A. Sukhomlinsky (1918–1970)*

During the years of Soviet power, ideas of A.S. Makarenko (1888–1939), N.K. Krupskaya (1869–1939) and V.A. Sukhomlinsky (1918–1970) were widely spread. A.S. Makarenko developed a coherent pedagogical system, the methodological basis of which is pedagogical logic, which interprets pedagogy as “first of all, practically expedient science”. N.K. Krupskaya proclaimed the right of all citizens to education in their native language, regardless of race, nationality and social status, equality in education of women and men. V.A. Sukhomlinsky dealt with theory and methodology of children upbringing, focusing on “personal education in Soviet school”. Russian researchers<sup>74</sup> distinguish several periods in the history of Soviet pedagogy, noting at the same time that pedagogical science formation took place in “harsh” conditions and developed “on the ascending line in spite of everything”. During the Soviet period, a certain system of education was formed, which for a long time proved its effectiveness.

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<sup>74</sup> Dzhurinskij, A.N. *Istoriya pedagogiki: Ucheb. posobie dlya stud. Pedvuzov [Dzhurinskij, A.N. The History of Pedagogics: Manual for the Students of Pedagogical Universities]*. Moscow: Vldos, 2000. 432 p. URL: [https://pedlib.ru/Books/6/0461/6\\_0461-1.shtml](https://pedlib.ru/Books/6/0461/6_0461-1.shtml) (accessed 27.12.2022).

*1.3.5. Prominent Representatives of Russian Science and Education Abroad: V.V. Zenkovsky (1881–1962), I.A. Ilyin (1883–1954), N.A. Berdyaev (1874–1948), S.I. Hessen (1887–1950), S.L. Frank (1877–1950), N.O. Lossky (1870–1965)*

***Missions of the Russian Cause and School Education. History Lessons.*** The revolution of 1917 and civil war created conditions for inevitable emigration and a mass flow of refugees from different social strata. Among them were many scholars who constituted the elite of national pedagogical science. With their participation, Russian schools were opened in Belgrade, Berlin, Paris, Prague, Sofia, San Francisco, Harbin, Shanghai, and other foreign centers. In Serbia, a network of cadet corps and women's institutes was formed; in Prague, a Russian institute with a law department and historical-philological faculties; in Paris, a Russian orthodox theological institute. The first wave of Russian emigration marked the beginning of the formation of a single cultural and educational space. The conceptual basis of the "Mission of the Russian Cause" was based on the commitment to traditional values and the cultural heritage of Russians, or Russian identity.

Special attention was paid to youth education and upbringing<sup>75</sup>. About 140 professors of Russian universities joined in the creation of an educational network; more than a thousand teachers worked in Russian educational institutions, developed curricula and teaching aids, initiated creation, headed

<sup>75</sup> Goryacheva, Yu.Yu. *Novaya Rossiya – sootchestvenniki Zarubezh'ya: edinoe kul'turnoe prostranstvo / vst. st. V.A. Moskvina* [Goryacheva, Yu.Yu. *New Russia – Compatriots Abroad: Unified Cultural Area / introduction by Moskvina, V.A.*]. Moscow: Etnosfera, 2012. 180 p.

departments and faculties, and were members of Russian academic groups and scientific societies abroad. Many have expressed a desire to work in the fields of child care and enlightenment. During the evacuation from Crimea in November 1920, the cry “Save the children!” could be heard on ships. The first school classes were formed and the educational process started in Constantinople and in the tent camps where civilian refugees with children and White Army troops were located.

*An example is the curriculum of the camp in Gallipoli (now the Turkish city of Gelibolu), where among the first things to settle on a foreign land was the creation of a kindergarten and a Russian gymnasium for children “deprived of family comfort and school”. The educational complex consisted of small buildings and tents (with a church located in them), a boarding school for orphans, a library, and educational-scientific offices. 208 children studied at the gymnasium, including 159 boys and 49 girls. Tables, benches, and other attributes for organizing classes were made of wooden boxes and wire. The gymnasium staff attempted to emulate a Russian family homely atmosphere in terms of external arrangement and internal way of life. A poster on the gymnasium walls is characteristic: “Children, you are the hope of Russia!” Priority directions were “return of children to optimal pupils’ state, elimination of backlog due to loss of time during the war, and alignment of knowledge level”. The curriculum included subjects of the Russian gymnasium course with additional classes in natural science, mathematics, art and culture, and physical development. Special historical and cultural holidays were organized, and the principles of students’ independent activity were considered the basis of everything.*

The creative merit of the first wave of Russian emigration is extremely significant. “We are not in exile — we are in the

mission”: that’s how many prominent authors wrote, emphasizing “salvation of Russian honor” as the leading mission of the Russian cause. Future Nobel laureate in literature I.A. Bunin, speaking in February 1924 in Paris, noted: “Some of us are deeply tired and, perhaps, are ready to be disappointed in the cause they served in one way or another, and are ready to call their stay in a foreign land worthless and even shameful. Our goal is to say firmly, ‘Raise your head!’ The mission, namely the mission, which is heavy but also high, is entrusted to us by fate”.

Prominent figures abroad from among the administration and professors of Moscow, St. Petersburg, Kiev, Novorossiysk, Perm’, Kazan, and other universities have become the driving force aimed at saving Russian language and cultural heritage, civic education, and the transfer of knowledge to future generations. Members of the Russian (St. Petersburg) Academy of Sciences found themselves in exile: philosopher, economist, and politician P.B. Struve; foremost authority in Slavic linguistics S.M. Kulbakin, historian and slavist V.A. Frantsev, prominent researcher of Russian and Byzantine art N.P. Kondakov, medieval historian P.G. Vinogradov, historian and teacher M.I. Rostovtsev, etc. To provide comprehensive support to refugees and establish a system of socially significant interaction, the activities of the Russian Red Cross and the Association of Zemstvo and City Leaders (Zemgor) were restored, and the Temporary Main Committee of the Union of Cities with Humanitarian Mission in Slavic Countries was created. These organizations carried out work to support school institutions and hospices for children. For example, the Zemgor, with its center in Paris and branches in Prague, Berlin, and other centers of the Russian Diaspora, fully maintains or subsidizes Russian school institutions. Among them, functioned newly created cadet corps and institutes evacuated

from Russia; support was also provided to Russian educational institutions in the bordering states that were previously part of the Russian Empire. The development of school business required the creation of pedagogical centers. The Union of Russian Teachers was formed in the Kingdom of Serbs, Croats, and Slovenes; teachers' associations were established in Bulgaria, Czechoslovakia, Greece, England, France, and other countries. In summarizing the results of Russian educational institutions' activities in the first years of dispersion, V.V. Rudnev, the former mayor of Moscow, emphasized: *"It is absolutely impossible to understand the successes of the Russian national school in exile if not to evaluate the role of the Russian teacher, whose selfless activity, often in the most incredible living conditions, only made possible the preservation and even further development of the Russian school"*. Professor P.E. Kovalevsky (1901–1978), a well-known public figure of Russian emigration, teacher-historian, collector of materials, and author of books on the cultural role of the Russian diaspora, emphasized in his research that "the Russian scattering surpassed everything before it, both in number and in cultural significance"<sup>76</sup>.

Contemporaries of those days and researchers also unanimously note that the Serbs turned out to be one of the most hospitable peoples who accepted Russian citizens. This was largely facilitated by the fact that the Kingdom of Serbs, Croats, and Slovenes was headed by young Orthodox King Alexander I Karageorgievich — a graduate of the St. Petersburg Page Corps. In solidarity with him were also friendly hierarchs

<sup>76</sup> Kovalevskij, P.E. *Zarubezhnaya Rossiya. Istoriya i kul'turno prosvetitel'skaya rabota russkogo zarubezh'ya za polveka (1920–1970)*. [Kovalevskij, P.E. *Foreign Russia. History, Cultural and Educational Work of Russians Abroad During 50 years (1920–1970)*]. URL: <https://chernaya100.com/media/preview/kovalevsky-foreignrussia/preview.pdf> (accessed 27.12.2022).

of the Serbian Orthodox Church, and ordinary citizens who were grateful to Russia for allied support in the liberation war. Historically established trust relations contributed to the decision to evacuate to Serbia in full a large group of Russian educational institutions, teachers, and students. Eight of them were fully maintained at the expense of the host country. Russian and Russian-Serbian school graduates were given the opportunity to continue their studies in Serbian educational institutions. Bulgaria warmly welcomed Russian emigrants. On the Zemgor initiative, nineteen educational institutions were opened here by the summer of 1922, and a year later a network of kindergartens and primary schools was founded, also with government financial participation. Czechoslovakia sheltered up to 40 thousand people and organized a massive “Russian action,” which included the foundation of a Russian scientific and educational complex abroad “in the name of the future of Russia”. During the implementation of the Russian Action events in Prague, the following institutions were opened: The Russian University with Law and History-Philological faculties, as well as a technical institute and an agricultural school. Also, the Russian Historical Archive and Library Abroad were founded, and pedagogical meetings were regularly convened.

The authority of Russian scientists in their host countries and in the international scientific community was at a high level; they headed academic chairs, laboratories, and departments in research institutions. For example, the Byzantologist A.N. Grabar’ became a member of the Austrian, Bulgarian, Danish, Norwegian, Serbian, American, and British Academies. The largest scientific center, where a large number of Russian scientists worked, was the Pasteur Institute in Paris. One of its departments from 1922 to 1952 was headed by S.N. Vinogradsky, one of the founders of the new branch of biology, agrobiolgy.

Many former students of I.I. Mechnikov — A.M. Bezredka, A.S. Manukhin, S.I. Metalnikov, and other Russian scientists — also worked here. Over 60 Russian professors have lectured at various faculties of the University of Paris in different years. The director of the Aerodynamic Institute of the University of Paris was the Russian scientist L.P. Ryabushinsky.

The contribution of Russian emigrant scientists to the development of world astronautics and aviation is significant. Russian scientist Alexander Ananov was elected Chairman of the first International Congress on Astronautics. Following the revolution, almost all outstanding domestic aircraft designers relocated abroad. Among them are the founder of the world helicopter industry, Igor Ivanovich Sikorsky, as well as A.N. Seversky, D.A. Kudlaenko, K.L. Zakharchenko, V.G. Baranov, V.A. Bodyansky, Yu.E. Dzhunkovsky, and other aviation engineers. The creator of television was V.K. Zvorykin. The recognized authority in sociology was Pitirim Alexandrovich Sorokin. In 1927, M.M. Karpovich became the head of Russian history teaching at Harvard University. In the post-war period, three Russian emigrant scientists were awarded the Nobel Prizes: I.R. Prigozhin in 1977 in chemistry, S.S. Kuznets in 1971 and, V.V. Leontiev in 1973 in economics<sup>77</sup>.

Outstanding Russian philosophers N.A. Berdyaev, S.N. Bulgakov, I.A. Ilyin, S.L. Frank, V.V. Zenkovsky, N.O. Lossky, F.A. Stepun, G.P. Fedotov, G.V. Florovsky, L.P. Krasavin, and many others made invaluable contributions to the organization of scientific and educational work and school affairs, the development of university training programs,

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<sup>77</sup> *Obrazovanie, prosveshchenie i nauka russkogo zarubezh'ya* [Education, Enlightenment and Science of the Russian Abroad]. Electronic resource. URL: <http://allrefrs.ru/2-1926.html> (accessed 27.12.2022).



and the preparation of lecture courses in the 20s. Russian thinkers' creations produced abroad continued the fruitful stage of Russian philosophical culture development that began at the turn of the nineteenth and twentieth centuries. Philosophers, historians, writers, and theologians comprised the core of the ideological trend of the 20s and 30s: "Eurasianism". One of its prominent ideologists is linguist and ethnographer N.S. Trubetskoy. Among the initiators of this movement are economist P.N. Savitsky, philosopher and theologian G.V. Florovsky, and art expert P.P. Suvchinsky. G.V. Vernadsky, N.N. Alekseev, P.M. Bicilli, and L.P. Krasavin actively participated in discussions of Eurasian problems. In 1921, the collection "Exodus to the East. Premonitions and Accomplishments. Eurasian Statements" was published in Sofia. The Eurasians argued that "in what has been done and is being done, we see not only shock but also crisis and the expectation of what is coming — a profound change in the habitual appearance of the world". They considered the culture of Russia to be "a very special, specific culture", defining it as "medieval Eurasian culture"<sup>78</sup>. The first collection was followed by the second, "On the tracks. Statements of Eurasians" (1922) and then four more books under the general title "Eurasian Time Book" (1931).

**V.V. Zenkovsky (1881–1962)** was a major theorist of religious philosophy, author of "The History of Russian Philosophy", and follower of K.D. Ushinsky's pedagogy. At the first congress of teachers of the Russian diaspora (1923, Prague), he was

<sup>78</sup> Evrazijstvo. Opyt sistematicheskogo izlozheniya [Eurasianism. The Experience of Systematic Narration]. URL: <http://www.ussr-2.ru/index.php/rossiya/evrazijstvo/savitskij-p-n/2845-evrazijstvo-opyt-sistematicheskogo-izlozheniya?showall=1&limitstart> (accessed 27.12.2022).

elected chairman of the foreign pedagogical bureau and head of the “Russian School Abroad” magazine. He was also an author of works on the education of the individual’s spirituality and on the emigrant youth socialization. True national education, he believed, is the development of “pure love for the motherland and respect for other peoples”<sup>79</sup>.

“National feeling, which has reached its full development and is free from vanity and pride temptations, according to philosopher, psychologist, and teacher V.V. Zenkovsky, is one of the most valuable and productive manifestations of spiritual life in us<sup>80</sup>”.

At the same time, V.V. Zenkovsky warns against the wrong ways of awakening national feelings, which lead to a destructive development channel of contempt for others, chauvinism, and national extremism. He consistently opposed the use of national feelings for political purposes.

Prominent Russian philosopher **I.A. Ilyin (1883–1954)**, a legal scholar and professor at the Moscow University in 1922, was expelled from Russia on the “philosophers’ ship”.

Ivan Alexandrovich Ilyin, who from 1923 to 1933 worked at the Russian Scientific Institute in Berlin and was editor and publisher of the “Russian Bell” magazine, was a supporter

<sup>79</sup> Zen’kovskij, V.V. Problemy shkol’nogo vospitaniya v emigracii // *Pedagogika Rossijskogo Zarubezh’ya: hrestomatiya* [Zen’kovskij, V.V. Problems of School Up-Bringing in the Emigration // *Pedagogics of the Russian Abroad*]. Moscow, 1996. P. 311.

<sup>80</sup> Lychkovskaya, N.V. Social’no-pedagogicheskaya rabota russkogo zarubezh’ya v Parizhe v 1919–1938 [Lychkovskaya, N.V. Social and Pedagogical Work of the Russian Abroad in Paris in 1919 – 1938] // *Vestnik Pravoslavnogo Svyato-Tihonovskogo gumanitarnogo universiteta: Pedagogika. Psihologiya* [The Herald of Orthodox Saint Tikhon Humanitarian University: Pedagogics. Psychology]. 2010. Issue 4 (19). Pp. 109–128. <https://pstgu.ru/download/1294857999.lych.pdf> (accessed 04.04.2023). P. 114.

of the White Movement. After the Nazis banned his books, he left for Switzerland, where he continued his scientific work. He has written more than 50 books and over a thousand articles in Russian, German, French, and English. I.A. Ilyin's books include "Religious Meaning of Philosophy: Three Speeches" (1914–1923), "On Resisting Evil by Force" (1925), "Path of Spiritual Renewal" (1935), "Fundamentals of Struggle for National Russia" (1938), "Our Tasks" (vol. 1–2, 1956), "On the Essence of Legal Consciousness" (1956), and others.

His works are imbued with the desire to build a renewed Russia, "for which dangers and catastrophes will not be terrible. And so we must prepare for it — forge in ourselves, and in all of us, a new Russian spirit"<sup>81</sup>, since "the coming Russia will require a new, substantive education of the Russian spiritual character". He considered the "ABC of subject education" as requirements "to live and act according to the main calling of the Russian man; it means to live objectively, i.e., to transform service into duty, work into creativity, interest into inspiration, and illuminate life with an Idea"<sup>82</sup>. According to Ilyin, a child of up to 5 or 6 years of age needs to be protected from everything that can break or dirty them, and schoolchildren, first of all, should be educated.

There are well-known names and scientific works of Russian Diaspora representatives in modern-day Russia: the works of the great Russian philosopher **N.A. Berdyaev (1874–1948)**, thinkers **S.I. Hessen (1887–1950)**, **S.L. Frank (1877–1950)**,

<sup>81</sup> Ilyin, I.A. *O gryadushchej Rossii* [Ilyin, I.A. *On the Future Russia*] // Izbr. st. / pod red. N. P. Poltorackogo [Selected Articles / edited by N.P. Poltorackiy]. Moscow: Voenizdat, 1993. P. 228.

<sup>82</sup> Idem. Pp. 224–225.

**N.O. Lossky (1870–1965), F.A. Stepun (1884–1965), G.P. Fedotov (1886–1951), etc.**

Nowadays, the federal law regulating state policy towards Russian compatriots abroad has been adopted. The constitutional right is guaranteed to compatriots living abroad in exercising their rights, ensuring protection of their interests, and preserving all-Russian cultural identity<sup>83</sup>.

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<sup>83</sup> Federal'nyj zakon «O gosudarstvennoj politike Rossijskoj Federacii v otnoshenii sootechestvennikov za rubezhom» ot 24.05.1999 N 99-FZ (poslednyaya redakciya) [The Federal Law “On the State Policy of the Russian Federation Towards Russian Compatriots Abroad” dated 24.05.1999 #99-FZ (the latest release)]. URL: [https://www.consultant.ru/document/cons\\_doc\\_LAW\\_23178/](https://www.consultant.ru/document/cons_doc_LAW_23178/) (accessed 27.12.2022).

# SECTION II

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## Origins of the Formation of International Organizations. The League of Nations. Global Goals of the UN and UNESCO in Education Management

### II.1. From Antiquity and Middle Ages to the Era of the Modern Times

A historical overview of the formation of multilateral interstate relations and the creation and formation of international organizations allows you to become familiar with the origins of the basic principles of the right to education and the legal regulation of international standards of education.

Examples of emerging elements of international legal relations have been known since antiquity. For example, in ancient Greece, there was a practice of “*proxenia*” (hospitality) among individuals, clans, and city-states. *Proxenos* assumed a moral obligation towards the host city and enjoyed honorary privileges there. Diplomatic negotiations were carried out through *Proxenos*, and relations between the parties were maintained. *Proxenos* had a special seal, and he placed on the door of his house the coat of arms of the state-city that he

represented. The Greek Proxenos became the model for modern councils. The *amphictyonies* (amphictyons, “living around”) served as an international institute, representing religious unions close to the sanctuary of an especially revered deity. These unions included tribes living nearby, regardless of their family relations. During the festivities, it was forbidden to wage war and “God’s peace” was proclaimed.

The treaty signed (around 3100 BC) by the rulers of the Mesopotamian cities Lagash and Umma is regarded to be the most ancient international legal act. The agreement confirmed the cities’ border and its inviolability, as well as sworn commitments to God to resolve disputes between parties peacefully. Another example given in the textbook of the academic course “International Law”, edited by doctor of law professor A.Ya. Kapustin, draws attention to the cuneiform tables found in Egypt. According to the transcribed records, “already in the second millennium, there were intensive diplomatic ties between Egyptian pharaohs, Assyrian and Babylonian kings, Palestinian and Syrian princes; alliances and peace treaties were concluded”<sup>84</sup>.

The military-political unions, or “*symmachies*” served as another type of international relations. One example is the Lacedaemonian Symmachia (VI century BC), a union of Peloponnesian cities and communities. The supreme union body was the All-Union Assembly (*syllagos*), convened by the hegemon city (Sparta) once a year. The cities that were part of the union had one vote each, regardless of their size

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<sup>84</sup> Kapustin, A.Ya. Mezhdunarodnoe pravo. V 2 t. T. 1. Obshchaya chast’: uchebnik dlya akad. bakalavriata. Razdel «Mezhdunarodnoe pravo Drevnego mira» [Kapustin, A.Ya. International Law. In 2 vol. Vol. 1. General Part: Manual for the Academic Baccalaureate. Chapter “The International Law of the Ancient World”]. Moscow: Urait, 2023. Pp. 58–59.

and significance. Cases were decided by a majority vote. The institution of permanent diplomatic representation was not known to the ancient Greeks. For the right to negotiate, ambassadors were given documents in the form of double waxed plates called diplomas, which is where the term “diplomacy” came from. Ambassadors’ inviolability was universally recognized; its violation could lead to war. Ambassadors were required to skillfully negotiate and conclude treaties on peace, alliance, and mutual assistance.

### *II.1.1. Three Centuries of Hellenistic Era*

The beginning of this era is usually counted from the first campaign of Alexander the Great to the East in 334 BC, and it ended in the year 30 BC with his submission to Rome. Those years were filled with an abundance of concluded agreements, unions, and federations. In the era of Hellenism, there was a system of states that were in constant diplomatic, cultural, and economic relations. Most of these states had special people in charge of managing relations with neighbors. The majority of these states had designated officials in charge of relations with their neighbors. They were in charge of offices that issued instructions to ambassadors, prepared response letters for rulers sent to neighboring countries, and talked to foreign ambassadors before being received by their kings. A peculiar international etiquette was also established, according to which it was necessary to send congratulatory embassies to neighboring countries, even in cases where this or that ruler was not on friendly terms with the neighbors<sup>85</sup>.

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<sup>85</sup> Mezhdunarodnye otnosheniya v ellinisticheskij period [International Relations During the Hellenistic Period]. URL: <http://biofile.ru/his/12635.html> (accessed 03.07.2022).

The phenomenon of Hellenism in Mediterranean history became the **unification of two civilizational areas: the ancient Greek world and the Ancient East**. If previously these two “worlds” of East and West developed separately and even opposed each other, researchers believe that the outcome of unification processes that occurred as a result of military campaigns and conquests by Alexander the Great (Alexander of Macedon) brought benefits to the parties of the completed alliance, which had objective prerequisites for this<sup>86</sup>.

It is noteworthy that the spread of Greek culture to the East did not lead to the formation of a world empire. Hellenistic states, organized according to a special principle of hereditary “Hellenistic monarchies”, based on a synthesis of the traditions of local despotism and Greek polities with a civil community with a certain autonomy and rights, were formed on the territory of the previously subject Persian empire. The situation eventually changed seriously: instead of a multitude of city-states (polities) warring with each other, the Greek world now consisted of several relatively stable major powers, representing a common cultural and economic space. Hellenistic culture, Greek in its essence, is proud of its enlightenment, support of schools and cultural centers, and aspiration of citizens to be truly educated Hellenes. Along with the ancient culture, the East brought institutions of elective democracy, citizens’ rights, and even private property relations, albeit in a stripped-down form. The tone of ancient influence in the East was set by new cities, the majority of which were formations of the type

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<sup>86</sup> Lyapustin, B.S. *Drevnyaya Greciya. Harakteristika epohi ellinizma* [Lyapustin, B.S. *Ancient Greece. Characteristic of the Hellenistic Epoque*]. URL: <https://history.wikireading.ru/133212> (accessed 03.07.2022); Lyapustin, B.S., Surikov, I.E. *Drevnyaya Greciya: uchebnoe posobie* [Lyapustin, B.S., Surikov, I.E. *Ancient Greece: Manual*]. Moscow: Drofa, 2007. 544 p.



of classical Greek state-cities (polices), inhabited primarily by Greeks and Macedonians — promoters of Hellenization policy in the eastern lands.

The development was interrupted due to the establishment of Roman rule on these territories, which is usually dated to the fall of Hellenistic Egypt with Ptolemais at the head (30 BC).

### *II.1.2. Emergence of Roman Law and Creation of the Roman Law Code in the Justinian Era (527–540)*

The term “Roman law” refers to the law of ancient slave-holding Rome as well as its heiress, the Byzantine Empire.

There was a national law, *ius civile*, which applied only to Roman citizens; and over time, when Rome became the world empire, the so-called law of peoples, *ius gentium*, arose, which regulated legal relations with persons who did not have the status of citizenship. At the same time, it is important to understand that the law of peoples — not international law, but Roman law — did not apply to all non-Romans, but only to those who were under the jurisdiction of Rome (Roman subjects). Later, these legal systems began getting closer, which led to the emergence of a universal legal system: Roman classical law. After the fall of the Western Roman Empire, Roman law continued to be used in the Eastern Roman Empire (Byzantium).

A great influence on international law was exerted during the reign of Byzantine Emperor **Justinian (527–565)**. Historians consider him one of the greatest monarchs of the late antiquity and the early Middle Ages. At that time, extensive external conquests were being made, significant successes had been achieved in the legal, administrative and cultural spheres.

A distinctive feature of the era was the creation of a set of codified acts on the Roman law branches. Appeared by 534 the final collection of legislative acts and legal documents subsequently became the main source for the Roman law study. The present-time name of **the Code of Roman Civil Law** compiled under Justinian is “**Corpus juris civilis**”, also known as the “Code of Justinian” or “Codification of Justinian”. Justinian considered his creation as a “written mind” (*ratio scripta*) and therefore forbade any comments on it. In his opinion, they could only cause contradictions and disputes. A peculiar part of the codification of Justinian — the Institution — is a textbook of law addressed by the emperor to “the youth who loves the laws”. The institutions described in the textbook have undoubted advantages — a systematic, concise and clear presentation of legal material on a wide range of issues. By Justinian’s order, the teaching of law was organized in Rome, Constantinople, and Beirut, the program of each semester was clarified, and the studies were extended to five years. These works glorified the name of Justinian, his laws were used for more than one hundred years in the empire and many countries of the world.

...It is known that Byzantium existed for another thousand years after the collapse of the Roman Empire. An instructive example in this regard is how the international relations of the Roman Empire were built and developed in the period beginning with its great conquests. According to historians, “they (the Romans) were then inferior to the East in culture, but superior to it in strength of arms”. Gradually the new power became first master of the international position and then master of the whole civilized world. Ambassadors of the Roman Empire, as historical events testify, appearing in a foreign country, do not agree with it anymore, but command; foreign ambassadors

in Rome do not discuss, but ask, and very often ask in a humiliating way”<sup>87</sup>.

Unlike the Greek treaties, Rome proceeds from the idea that long-term peaceful relations could exist only when the treaty ensured the creation of the pleasant relations of “friendship” or “union”. “Whereas friendship and alliance were understood by Rome according to the actual balance of forces, but not as friendship and alliance of equals, but as friendly and allied relations with the leader, who gradually turned into the master”<sup>88</sup>. According to Greek historian Polybius, the first Roman ambassadors who arrived in Hellenistic states astounded the Greeks with their rudeness and inability to behave in the company of Hellenistic politicians who were accustomed to politeness<sup>89</sup>.

The collapse of Roman society was caused by a complex of factors, including the political and ethnic diversity of the empire, a worldview crisis, army degradation, deterioration of the economic and social situation, and increased barbarian

<sup>87</sup> Bahin, S.V. K istokam mezhdunarodnogo prava (o stat'e professora M. I. Rostovceva «Mezhdunarodnye otnosheniya i mezhdunarodnoe pravo v Drevnem mire») [Bahin, S.V. Toward the Sources of the International Law (On the Article by Professor M.I. Rostovcev “International Relations and International Law in the Ancient East”)] // Vestnik SPbGU. Seriya 14. Pravo [The Herald of SPBGU. Series 14. Law]. 2013. № 4. Pp. 60–66; Rostovcev, M.I. Mezhdunarodnye otnosheniya i mezhdunarodnoe pravo v drevnem mire [Rostovcev, M.I. International Relations and International Law in the Ancient East] // Vestnik SPbGU. Seriya 14. Pravo [The Herald of SPBGU. Series 14. Law]. 2013. № 4. Pp. 67–84.

<sup>88</sup> Rostovcev, M.I. Mezhdunarodnye otnosheniya i mezhdunarodnoe pravo v drevnem mire [Rostovcev, M.I. International Relations and International Law in the Ancient East] // Vestnik SPbGU. Seriya 14. Pravo [The Herald of SPBGU. Series 14. Law]. 2013. № 4. Pp. 69–70.

<sup>89</sup> Mezhdunarodnye otnosheniya v ellinisticheskij period [International Relations During the Hellenistic Period]. URL: <http://biofile.ru/his/12635.html> (accessed: 03.07.2022).

raids<sup>90</sup>. Among the reasons that should be mentioned is the empire's division into western and eastern regions. The East and the West were unable to deal in concert with external threats due to economic and other disagreements (the East was getting richer much faster).

Together with the Roman Empire, an entire epoch with its own values, ideals, and special worldview has gone into the past. Ancient foundations have given way to medieval, essentially Christian, principles. The collapse of the Roman Empire led to the emergence of many states in Europe, which created an extensive basis for the development of international relations and a demand for certain norms of Roman law in order to overcome the legal diversity of judicial proceedings in Western European countries. According to F. Engels, "Roman law is such a classical expression of living conditions and social conflicts, dominated by pure private property, that all later legislation could not make any significant changes to it"<sup>91</sup>. Over time, the Roman law norms began to be systematized into textbooks, collections, and codes. The crowning achievement of this process was the drawing up of the Napoleonic Civil Code of France (1804) and the German Civil Code, which came into force in 1900. The modern system of law exposition is derived from the Roman law.

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<sup>90</sup> Prichiny padeniya Rimskoj imperii [The Causes of the Fall of the Rome Empire] // Mir Italii [The World of Italy]. URL: <https://miritaly.ru/padenie-rimskoj-imperii-prichiny> (accessed 06.05.2022).

<sup>91</sup> Engel's, F. O razlozhenii feodalizma i vozniknovenii nacional'nyh gosudarstv: v 30 t. [Engel's, F. On the Decay of Feudalism and the Origin of National States: in 30 vol.] / Marks, K., Engel's, F. Moscow: Sotsekguiz, 1961. Vol. 21. 751 p. P. 412.

### *II.1.3. Religious Norms of the Catholic Canon Law and Role of the Koran in the Islamic World*

During the early Middle Ages, in addition to the Roman code of Justinian, the Catholic canon law also had a great influence on international law. To a large extent, this is due to the search for a single international language of communication between politically and culturally isolated countries, as well as the appeal to the heritage of the past and to the religion that unites those countries. In turn, the Catholic Church tried to create a world Christian state, acting as a mediator and arbitrator on the international stage.

***Canonical and Muslim law.*** Canon law emerged as the law of the Christian Church as a whole, based on ancient traditions, Greek philosophy, and Roman law. Under the doctrine of the exclusive, “one-saving role of the church”, developed by prominent spiritual thinker St. Augustine (IV century), church rules were given special importance. According to this doctrine, a person who is stuck in earthly sins cannot independently overcome temptations of the “earthly state” on the way to the “city of God”. To fulfill this great mission, the church is supposedly initially endowed with spiritual teaching rights and with the duty to “eradicate sinfulness of deeds and thoughts” in believers. The bishop, who was the main figure in church organization, owned not only the right to interpret issues of Scripture and church rites but also the right to exercise religious and judicial power. From the end of the IV century and the beginning of the V century, Roman bishops secured the right to special status for the head of the entire church, the Pope, recognizing him not just as the highest of bishops but also as the vicar of God himself, who possessed both secular and ecclesiastical authority.

It should be noted that the persistence of wars characteristic of the Middle Ages, as well as the needs of development, forced states to enter into international relations to settle issues of war and peace, trade, and other relations. Canon law was in favor of “God’s truce during the Lord’s holidays”, the observance of which was guaranteed by the religious oath, the oath of suzerains. In cases of oath violation, sanctions included penance, also known as the curse, and ecclesiastical excommunication.

The general theological doctrine of the Christian Church was formed during the VI–X centuries, and after the Church split, two independent branches emerged: Western European and Eastern. In the first case, canon law developed under the influence of the “Papal Revolution” (1075–1122)<sup>92</sup>, and in the Eastern branch, within the framework of the Greek Orthodox Church in Byzantium and a number of East-European countries.

*Papal constitutions* (bulls, breves, encyclicals, rescripts, etc.) became the main source of the “new law” (*jus novum*) of Western European society. From the end of the X century to the beginning of the XII century, there was a systematization of the canon law branches. Its codification was carried out, “which was reduced to the harmonization of old canons with the interests of papal autocracy”. By analogy with Justinian’s

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<sup>92</sup> The Papal Revolution began in 1075 by Dictates of Pope Gregory VII, and its culmination – in 1122 by the Concordat of Worms. It was a revolution against the subordination of the clergy to emperors, kings and feudal barons, for the establishment of the Roman Church as an independent, corporate political and legal entity under the auspices of the Papacy. The Papal Revolution laid the foundation for the subsequent emergence of a secular state of modern times, depriving emperors and kings of the spiritual power that had previously belonged to them.

earlier codification, this process culminated in the creation of the Canon Law Code, which has served as the official source of Roman Catholic Church law since 1580. Subsequently, squeezed back by the Reformation in the XVI century, the canon law still remained an important spiritual factor in the Modern times, influencing the legal culture of Catholic countries<sup>93</sup>.

The rebirth and strengthening of positions of Roman law and its importance in overcoming the legal customs and canons of the withdrawn feudal society emerged in the XI and XII centuries. The acceptance of Roman law was eventually sanctioned by both the church and royal power, which needed to centralize and strengthen their positions in state and society life. The universities of northern Italy (in Ravenna, Padua, Bologna, and other cities) played an important role in the “discovery” of Roman law for medieval society. The Faculty of Law at Bologna University has gained special fame.

***One of the most important phenomena of medieval civilization in the East was Muslim law (Sharia).*** Its history begins with Prophet Muhammad, who lived from 570 to 632 (according to some sources, from 571 to 632) and was the founder and main prophet of a new monotheistic religion, Islam, which arose among Arabs on the Arabian Peninsula. The emergence of the main ideological trends in Islam — Sunnism and Shiism — is related to the second half of the seventh century. The Holy Book of Muslims is the Koran; the holy tradition

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<sup>93</sup> Kanonicheskoe pravo srednevekovej Evropy [The Canonic Law of the Medieval Europe] / Sovremennaya studencheskaya enciklopediya [The Modern Student Encyclopedia]. URL: <https://studentopedia.ru/pravo/kanonicheskoe-pravo-srednevekovej-evropi---sistema-gorodskogo-prava-zapadnoevropejskogo.html> (accessed 27.12.2022).

of Islam is the Sunnah. The main sources of Islamic law are the Koran and the Sunna, in which divine revelation is embodied. It is on the Koran and the Sunnah that the Shariah — the body of laws, legal norms, and rules of the socio-religious life of Muslims — is based. Intensive refinement of the sacred text of the Koran and the addition of basic concepts of Muslim law refers to the VIII century and the first half of the IX century. The process of Koran canonization continued until the tenth century.

Since the seventh century, Arab countries have been building their relations with Islamic and other states on the basis of the Koran's religious norms, which also enshrined the principles of compliance with a treaty and the inviolability of ambassadors. International relations in medieval Islamic states were carried out by dividing all countries and peoples on religious grounds into three groups: “land of Islam” (Dar al-Islam), “land of war” (Dar al-Harb), and “land of peaceful coexistence” (Dar as-Sulh)<sup>94</sup>. Therefore, the foreign policy of such states was primarily aimed at establishing relations with the states belonging to the Islamic world. Other states were not recognized as friendly and were treated among the “infidels”. From them threats emanated, and in case of aggression, jihad could be declared against them. At the same time, the Koran clearly regulates that Muslims must make a choice in favor of peace as soon as their enemies do (Koran, 8:61), establishing that Muslims have no right to take

<sup>94</sup> Mezhdunarodnoe pravo: uchebnik / pod obshch. red. A.Ya. Kapustina [International Law: Manual / generally edited by A.Ya. Kapustin]. Moscow: Gardariki, 2008. 617 p.; Neff S.C. A Short History of International Law // International Law / Ed. by Evans M.D. 2003. URL: <http://9jalegal.com.ng/downloads/Cases/International%20Law/A%20Short%20History%20of%20International%20Law%20Stephen%20C%20Neff.pdf> (accessed 09.07.2022).



up arms against people who are neutral; they must offer peace (Koran, 4:94)<sup>95</sup>.

Islam is now officially recognized as the state religion in a large number of countries, primarily in the Near and Middle East. Islam first appeared in Russia in the VII century in the North Caucasus, where it was brought by Arabs during military campaigns in Dagestan. Today, the main regions of Islam's distribution in Russia are the Middle and Lower Volga regions, the Urals, Siberia, and the North Caucasus, as well as the country's large cities, including Moscow, St. Petersburg, etc.

*II.1.4. Thirty Years' War in Europe (1618–1648)  
and the Signing of the “Peace of Westphalia”.  
Recognition of State Sovereignty as a New Basis  
for the Principles of International Law*

The first attempts to humanize war laws and customs were made in the XI–XII centuries. Church property and facilities (temples, monasteries) were excluded from the scope of military operations, and clergy could not participate in them. Particularly significant changes in the humanitarian sphere of international relations took place later, as a result of the **recognition of state sovereignty as the new basis of international law principles**. This is largely due to the **Peace of Westphalia Treaty of October 24,**

<sup>95</sup> Musul'manskoe pravo (Musul'manskoe mezhdunarodnoe pravo «Siar») Istoriya stanovleniya i sovremennoe primenenie [The Islamic Law (The Islamic International Law “Siar”). The History of Development and the Contemporary Application] // Yusticiya. Yuyridicheskoe ob"edinenie [Justice. The Juridical Unity]. URL: <https://la-justicia.ru/uslugi/8-bokovoemenu/64-musulmanskoe-pravo-musulmanskoe-mezhdunarodnoe-pravosiar-istoriya-stanovleniya-i-sovremennoe-primenenie.html> (accessed 06.05.2022).

**1648**, whose signing put an end to the Thirty Years' War in Europe (1618–1648). It should be remembered that the “Peace of Westphalia” was achieved after three years of negotiations between warring parties. The main opponents in this war were Catholic and Protestant German principalities. The former was supported by Spain, Austria, and Poland; the latter, by France, Sweden, Denmark, the Netherlands, and Great Britain. As one of the allies of France in the treaty, among other states, “Muscovy” is listed<sup>96</sup>.

*Moscow State, which entered the European and world arenas, became one of the participants in the concluded treaty, known in history as the Treaty of Westphalia. It is based on the principle of political balance and equality among European states, which provides for the solution of European problems not on a religious but on a secular basis, regardless of state system and faith. For the first time, the concept of state sovereignty was defined as “rights to territory and supremacy”. Recognizing the principle of “national state sovereignty”, states were assigned the role of primary subjects of international law. The Westphalian agreements gave rise to the concepts of pan-European security and European state cooperation to maintain peace<sup>97</sup>.*

Recognition of the state sovereignty principle led to the gradual formation of the concept of sovereignty of the people, the bearer of their natural sovereignty, in the age of enlightenment and period of absolute monarchy weakening, from which followed the rights to self-determination,

<sup>96</sup> Mezhdunarodnoe pravo. Vestfal'skij mir [International Law. The Peace of Westphalia] // Interlaws.Ru. 16.06.2018. URL: <https://interlaws.ru/vestfalskij-mir/> (accessed 06.10.2022).

<sup>97</sup> Sayamov YU.N. Vestfal'skij mir i ego principy vchera i segodnya [Sayamov, Yu.N. The Peace of Westphalia and Its Principles Yesterday and Today] // Vek globalizacii [The Century of Globalization]. 2018. № 3. Pp. 95–105.

independence, and international communication. During this period, a classical institute of international congresses and conferences was born. *The Hague Peace Conferences — the First (1899) and the Second (1907)* — an important role in international law development. Conferences developed the basic norms of international humanitarian law, including the prohibition of many types of weapons and the proclamation of the principle of peaceful settlement of international disputes. All parties that signed The Hague Convention of 1907 pledged to follow the Geneva Convention of 1864, according to which the protection and facilitation of the fates of the sick and wounded soldiers in war are legislated. The Hague Conventions have become the main international acts regulating the law of war and peace, and are still in force.

*However, agreements signed at the turn of the twentieth century did not result in the establishment of peaceful international relations.* Colonial seizures and the slave trade continued. The division of nations into civilized and uncivilized groups was recognized. In recent years, domestic and foreign researchers of international legal relations have been moving away from the Eurocentric approach to international law understanding, justifiably motivating this approach by refusing to ignore historical events in the rest of the world; these researchers underline the importance of a more complete reflection of the history of the ancient civilizations of the East and the contribution to international legal relations of peoples and states of various regions of the world.

## **II.2. Creation of the League of Nations: Stated Goals, Achievements and Defeats**

### *II.2.1. Objective Factors and Prerequisites for the Creation of the League of Nations*

At the turn of the II and III millennia, the foundation of the new system of international relations gradually developed. This process was significantly influenced by the First World War, which ended with the adoption of the Treaty of Versailles and the creation of the League of Nations in 1919.

The First World War of 1914–1918 was the war between two coalitions of powers: The Entente (Russia, France, and Great Britain) and the countries of the Triple Alliance (Germany, Austria-Hungary, and Italy) for world repartition, redivision of colonies, spheres of influence, and capital application. It was the first military conflict on a global scale, in which 38 of the 59 independent states, that existed at the time (2/3 of the world's population) were involved. Of the more than 70 million people mobilized to join the armies of the warring countries, 9 to 10 million died. The number of civilian casualties ranged from 7 to 12 million. Famine and epidemics caused by the war have claimed the lives of at least 20 million people. As a result of the First World War, four empires disappeared: The Russian, German, Ottoman, and Austro-Hungarian empires; besides, the latter two were divided. A number of new states have appeared on the map of Europe.

Among important factors in the establishment of a new world order, revolutionary events and the adoption of the first decrees of Soviet power in Russia played their role, especially the Decree on Peace, which declared war a crime against humanity. An important milestone was the Paris Peace Treaty of 1928, which banned war as an instrument of national policy.

The establishment and development of peaceful international relations, as will be described below, only became possible after the victory of the anti-Hitler coalition in World War II and the legal decisions of the Teheran, Yalta, Potsdam, and other international conferences, the UN Charter (1945), and the judgment of the International Military Tribunal in Nuremberg (1946)<sup>98</sup>.

These significant historical events were preceded by the process (which began in the middle of the nineteenth century) of forming a network of international intergovernmental organizations that were based on treaties and had permanent functioning bodies that possessed agreed-upon competences. Such international associations were designed to promote order, stability, and the growth of trust between the organization's participating states. The conditions for their emergence first appeared in distant historical epochs. Initially, they were expressed in bilateral contacts, which gradually developed into alliances and coalitions. Periodic international meetings were put into practice, and more or less permanent bodies were created, which were entrusted with the tasks of convening and servicing congresses and conferences as well as performing other functions in between meetings and in order to facilitate the implementation of the decisions taken. These were the bodies that became the origins of future international organizations, which were facilitated by the emergence of international legal customs and the establishment of legal norms in the conventional order of regulation of international conferences. Since

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<sup>98</sup> Kapustin, A.Ya. *Mezhdunarodnoe pravo. V 2 t. T. 1. Obshchaya chast': uchebnik dlya akad. bakalavriata. Razdel «Mezhdunarodnoe pravo rubezha II i III tysyacheletij»* [Kapustin, A.Ya. *International Law. In 2 vol. Vol. 1. General Part: Manual for the Academic Baccalaureate. Chapter "The International Law at the Turn of II and III Millenium"*]. Moscow: Urait, 2023. Pp. 66–67.

the middle of the nineteenth century, the practice emerged of forming an institute of international intergovernmental organizations, primarily international economic and customs associations and other specialized interstate institutions with relevant competence. Experts in the field of international law note among the first classical associations: The Central Commission for Navigation on the Rhine (1831); the International Union for Measuring the Earth (1864); the World Telegraph Union (1865); the Universal Postal Union (1874); the International Bureau of Weights and Measures (1875); the International Union for the Protection of Literary and Artistic Property (1886); and the International Union of Railway Goods Communications (1890).

Non-governmental international organizations play an important role in the system of international relations. Many of them join forces to solve professional issues and participate in humanitarian and human rights activities. They also encourage governments to participate in solving pressing issues of war and peace and in peacemaking. Coordination and cooperation in order to achieve economic and social progress have become extremely important throughout history. On the eve of and during the First World War, calls were made for the creation of a universal international organization of states to ensure peace, security and cooperation.

Immanuel Kant is said to have formulated the basic principles of the peaceful community of nations in 1795. In his political and philosophical treatise “Towards Eternal Peace”<sup>99</sup>,

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<sup>99</sup> Kant, I. *K vechnomu miru* [Kant, I. *Towards the Eternal World*] / Soch. v 6 tomah. T. 6. *Sochineniya po filosofii istorii i filosofii prirody / pod obshch. red. V.F. Asmusa, A.V. Gulygi, T.I. Ojzermana* [The Compositition in 6 vol. Vol. 6. *The Compositions on the Philosophy of History and Nature / generally edited by Asmus, V.F., Gulyga, A.V., Ojzerman, T.I.*]. Moscow: Mysl, 1966. 743 p.

he described cultural and philosophical foundations of the future unification of peoples in the interests of preserving and strengthening peace and thus served as a harbinger of the international project of creating the League of Nations. Other prominent thinkers, statesmen, and politicians, including at The Hague Peace Conferences (1899 and 1907), proposed a universal international organization to ensure peace and control conflict situations.

The tragedy of the First World War strengthened the people's desire to get rid of war repetition and give a legal character to international relations. Preparations for the conference began during the war years. The Charter of the League of Nations was drafted by a special commission established at the Paris Peace Conference (1919–1920) and was included in the Treaty of Versailles (1919) and other peace treaties that ended the First World War. On the eve of the Paris Conference, US President Woodrow Wilson took the initiative in this matter. In his famous “Fourteen Paragraphs”<sup>100</sup>, the draft peace treaty submitted to the American Congress, Wilson called for the “formation, under certain conditions, of a common association of nations in order to provide large and small states with mutual guarantees of political independence and territorial integrity”. They included reduction of armaments, liberation of all Russian territories, occupied by Germany, and provision for Russia's unhindered opportunity to determine its political development and its national policy.

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<sup>100</sup> Chetyrnadcat' punktov Wil'sona // Diplomatičeskij slovar' [Fourteen Points by Wilson. The Diplomatic Dictionary] / pod red. A.Ya. Vishinski, S.A. Lozovskiy [edited by Vishinski, A. Ya., Lozovskiy, S.A.] M.: Gosudarstvennoe izdatel'stvo političeskoj literatury [Moscow: The State Edition of Political Literature], 1948, 1950. URL: [https://dic.academic.ru/dic.nsf/dic\\_diplomatic/1323/ЧЕТЫРНАДЦАТЬ](https://dic.academic.ru/dic.nsf/dic_diplomatic/1323/ЧЕТЫРНАДЦАТЬ) (accessed 05.05.2022).

It is known that eight of the fourteen points in Wilson's declaration were considered by him to be "binding". The remaining six points, from Wilson's point of view, were not absolutely binding. The sixth point of Wilson's declaration was devoted to Russia and provided for a "welcome" in "the community of free nations in the form of government which it will choose for itself". As is well known that these proposals did not find support. The governments of those times saw in them an excessive "spirit of humanism and democracy". In addition, the comments to the declaration, which were intended for the leadership of the American delegation to the peace conference, deciphered this point as a project to weaken Russia by alienating the Baltic States, Ukraine, the Caucasus, and Central Asia from it<sup>101</sup>.

It should also be emphasized that the Paris Peace Conference began its work when the Entente states were already carrying out military intervention on the territory of Soviet Russia in Crimea and Ukraine, and Great Britain, together with France and the United States, landed their troops (in March 1918) in Murmansk and Arkhangelsk. In fact, the Versailles system created conditions for the hegemony of France on the European

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<sup>101</sup> Istorija diplomatii. Tom 3. Diplomatiya v period podgotovki Vtoroj mirovoj vojny (1919–1939 gg.) // pod red. akademika V. P. Potemkina [History...]. Moscow–Leningrad: Gosudarstvennoje izdanije politicekoj literatury [The State Edition of the Political Literature], 1945. History of diplomacy. Volume 3. Diplomacy in the period of preparation for the Second World War (1919–1939). "The main question is whether the Russian territory should be considered equivalent to the territory that previously belonged to the Russian Empire. It is clear that this is not the case," – it was noted in the comments compiled by Colonel E. House, who was the personal representative of the American president and a member of the US delegation to the Paris Conference. URL: <http://art-of-diplomacy.ru/books/item/f00/s00/z0000000/index.shtml> (accessed 27.12.2022).



continent and the predominance of Great Britain in the Middle East and on the seas, while at the same time providing Japan with huge advantages in the Far East. The Versailles mentality, based on the rights of the strong and on obtaining and maintaining unilateral advantages at the expense of the defeated or weaker countries and peoples, carried the seeds of a new world war<sup>102</sup>.

Most European politicians, as well as American representatives, did not want to abandon imperial strategy, which was popular at the turn of the XIX and XX centuries. For the ruling circles of England, for example, the imperial mission was presented by its ideologists as “the destiny of the British nation”<sup>103</sup>. For England, and a number of other European powers, this was the period of colonial domination policy and the heyday of the idea of the “civilizing mission of the white man”, who should bear the burden of governing “colored people”. Tellingly, the Japanese delegation’s proposal to include an article on equality of races in the constitution of the League of Nations was rejected.

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<sup>102</sup> Vasil’eva, N.V., 2017. Ot Versalya do «Barbarossy». Velikoe protivostoyanie derzhav. 1920-e – nachalo 1940-h [Vasil’eva, N.V. 2017. From Versailles to “Barbarossy”. The Great Confrontation of Empires. From 1920s to the beginning of 1940s]. URL: [https://kartaslov.ru/книги/Н\\_В\\_Васильева\\_От\\_Версаля\\_до\\_Барбароссы\\_Великое\\_противостояние\\_держав/2](https://kartaslov.ru/книги/Н_В_Васильева_От_Версаля_до_Барбароссы_Великое_противостояние_держав/2) (accessed 27.12.2022).

<sup>103</sup> Gleb, M.V. Imperskaya ideya v Velikobritanii (vtoraya polovina XIX v.) [Gleb, M.V. The Imperialist Idea in Great Britain (the second half of the XIXth century)]. Minsk: Belorusskaya nauka, 2007. 240 p. URL: <https://history.wikireading.ru/376798> (accessed 08.05.2022).

### *II.2.2. The Charter Tasks of the League of Nations and the Exacerbation of Internal Conflicts in the Organization. The Growing Threat of War*

With the end of the First World War, a large-scale restructuring of the world's political space began. The victorious countries, which received the colonies of Germany and Japan, provinces of the former Ottoman Empire, preserved and expanded their colonial possessions. Under the auspices of the League of Nations, a mandate system was formed that divided the “patronized” territories. Certain circles in the United States, Japan, and Italy considered it unfair that England's and France's colonial possessions were significantly expanded<sup>104</sup>. These reasons served to aggravate contradictions within the League of Nations.

The USA has not ratified the Charter at all and has not joined the League of Nations, while maintaining its intention of becoming a leader in the system of international relations. This, in particular, is indicated by the initiative previously agreed upon between the United States and France to adopt the Paris Treaty on the renunciation of war as an instrument of national policy in 1928<sup>105</sup>. It should be noted that this document was prepared and signed without participation of the

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<sup>104</sup> Kolonial'naya sistema posle pervoj mirovoj vojny. Mandatnaya sistema Ligi Nacij [The Colonial System after the First World War. The Mandate System of the League of Nations] // Istoriya Rossii i mirovaya istoriya [The History of Russia and the World History]. URL: <https://www.istmira.com/novejshaya-istoriya/1514-kolonialnaya-sistema-poslepervoj-mirovoj-vojny.html> (accessed 08.05.2022).

<sup>105</sup> This agreement is known as the Briand–Kellogg Pact, after the names of the main initiators of its signing: Briand Aristide, Minister of Foreign Affairs of France; Kellogg Frank Billings, US Secretary of State. In 1926, Briand received the Nobel Prize together with the German Foreign Minister for the development of the Locarno Treaty aimed at reconciliation between France and Germany after the First World War.

League of Nations. Article 1 of this international treaty states that “High Contracting Parties solemnly declare on behalf of their peoples that they condemn the method of resorting to war for the settlement of international conflicts and refuse to use war as an instrument of national policy in their relationship”.

In Article 2, the negotiating parties “recognize that settlement or resolution of all disagreements or conflicts, regardless of their origin, that may arise between them, should be carried out only by peaceful means”. It was envisaged that all the documents on the ratification of the treaty would be deposited in Washington. The treaty was signed on August 27 in Paris by 15 countries (France, the USA, Germany, the UK, Japan, etc.). Later, 48 more states joined the pact. The USSR was the first of the acceding states to support this treaty, which entered into force on July 24, 1929.

The Charter of the League of Nations (adopted on April 28, 1919, and entered into force on January 10, 1920) proclaimed principles of international cooperation and countering war, the development of open and fair relations between countries based on the establishment and recognition of the principles of international law, and strict respect for and fulfillment of all obligations arising from international treaties. Any war or threat of war should, according to the charter, trigger the League of Nations to take measures “capable of effectively protecting peace among nations” (Article 11). Article 16 concerned sanctions imposed on the state that committed an aggression act; in addition, it provided for members of the League to “participate in armed forces designed to maintain respect for the League’s obligations”. In 1921, the League Council adopted a resolution stating that economic sanctions should be the main weapon in fighting against the aggressor.

It is necessary to note a significant flaw contained in Article 15 of the Charter of the League of Nations. In this article, it was noted that the obligation of the parties to the dispute, which could lead to a rupture of relations between them, was reduced to the use of arbitration, or judicial authorization, or consideration in the League Council. They also pledged not to resort to war before the expiration of a three-month period after the decision of the arbitrators or a court order, or a report of the Council. It is clear that procedures of this kind, even if applied, could not restrain the aggressive aspirations of Hitler's fascism and its followers.

The League managed to resolve some political conflicts at the regional level. In 1921, at the meeting of the Council of the League of Nations, it was decided to establish the post of High Commissioner for Russian Refugees. Fridtjof Nansen, a famous oceanographer and Arctic explorer, became the High Commissioner. In August, a conference dedicated to Russian refugees was held, at which it was decided to issue a special certificate — document certifying identity of a stateless person. Russian emigrants became holders of Nansen passports. Among its famous owners were general Denikin and his family, ballerina Anna Pavlova, composer Sergei Rachmaninoff, writer Vladimir Nabokov and many others.

The main organs of the League of Nations were the Assembly (annual meeting of representatives of all members of the organization) and the Council of the League of Nations. The Assembly and the Council held meetings in Geneva.

The Secretariat of the League of Nations also worked there. Permanent members of the Council were Great Britain, France, Italy, and Japan, and after joining the organization, Germany (1926) and the Soviet Union (1934). In 1933, Germany and Japan withdrew from the League of Nations. In 1937 Italy left

the League. In December 1939 the League Council expelled the USSR from the League of Nations, the official reason being the war with Finland. As a result, in the Council, only two permanent members of the League remained: Great Britain and France.

***Growing threat of war.*** In the 1920s and 1930s, crisis phenomena and the escalation of sociopolitical conflicts resulted in the establishment of dictatorial regimes in a significant portion of Central and Southeastern European states. There is no doubt that the main culprits of the pre-war political crisis, and then the World War, were the reactionary, fascist and militaristic regimes of Germany, Italy and Japan. This was documented during the sessions of the Nuremberg Tribunal, according to a study by the team of authors of the publication “From Versailles to “Barbarossa”. The great confrontation of the powers. 1920s — early 1940s”<sup>106</sup>. The fascists of Italy came to power in October 1922. Even earlier, in February 1920, Hitler proclaimed his demand for the cancellation of the Versailles and Saint-Germain peace treaties. In 1925, in the manifesto of Nazism, “Mein Kampf,” were outlined the challenges of providing “living space” for Germany: “When we talk about the conquest of new lands in Europe, we can of course have in mind, first of all, only Russia and those bordering states that are subordinate to it... This giant eastern state is inevitably doomed to perish”. In ideology and foreign policy guidelines, attention was focused on the “racial enemy” image, which represented the “inferior” race opposed to the “full-fledged” Aryans. With

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<sup>106</sup> Vasil'eva, N.V. Ot Versalya do «Barbarossy». Velikoe protivostoyanie derzhav. 1920-e — nachalo 1940-h [Vasil'eva, N.V. From Versailles to “Barbarossa”. The Great Confrontation of Empires. From the 1920s to the Beginning of the 1940s]. URL: [https://kartaslov.ru/книги/Н\\_В\\_Васильева\\_От\\_Версаля\\_до\\_Барбароссы\\_Великое\\_противостояние\\_держав/2](https://kartaslov.ru/книги/Н_В_Васильева_От_Версаля_до_Барбароссы_Великое_противостояние_держав/2) (accessed 27.12.2022).

fascists coming to power, the thesis of the world communist threat is put forward to camouflage the aggressive intentions of the German policy of revanchism.

***The outbreak of the Spanish Civil War (July 17, 1936) had a huge impact on the state of affairs on the European continent.***

Pro-fascist forces led by General Francisco Franco committed a military coup against the legitimate Republican government of the Popular Front. In the same month, the coup plotters received military support from the fascist regimes of Italy and Germany, which allowed the Francoists to avoid quick defeat. The territory of Spain was divided between the warring parties, and there was a threat of the military situation escalating into a Pan-European war. Under these conditions, in August 1936, after preliminary agreements between France and Great Britain, an understanding was reached on the need for a group of European countries to agree on non-interference in Spanish affairs. The agreement's initiators backed it up with a statement of declarative intentions to prohibit any "export of weapons, ammunition, military materials, aircraft (assembled or disassembled), and warships" to the territory of Spain. It said that Declaration would enter into force under the condition that the Second Party and the governments of Germany, Italy, the USSR, and Portugal would declare their accession to it. The USSR joined the agreement on August 23, 1936, and joined the International Committee on the Application of the Agreement on Non-Interference in Spanish Affairs, established in London within the framework of the League of Nations. In fact, however, the Non-Interference Committee has not produced any positive results. Germany and Italy, having signed this non-interference agreement, continued to help General Franco's armed forces. According to Alvarez del Vayo, Minister of Foreign Affairs of Republican Spain, the internal Spanish conflict has turned into

an “international civil war”. Speaking before the Assembly of the League of Nations, he condemned the “enormity from a legal point of view” of non-intervention policy, which is restricted to real intervention on the side of the rebels and is equivalent to intervention against the legitimate government<sup>107</sup>.

The League of Nations did not respond properly to the calls of the Republicans of Spain. Under these conditions, on October 7, 1936, the USSR Government declared: “If violations of the Non-Interference Agreement are not immediately stopped, it will consider itself free from obligations arising from the Agreement”. At the request of the Government of the Spanish Republic, the Soviet Union agreed to supply weapons and military equipment. Volunteers from the USSR arrived to help the Republicans: pilots, tankmen, sailors, military specialists, and advisers. Another force on which the Republicans relied was the International solidarity movement with the Spanish Republic.

In November 1936, Germany and Italy officially recognized the government of Franco. And in February 1939, Great Britain and France openly sided with Francoists, severing diplomatic relations with Republican Spain and recognizing the government of Franco. Under pressure from the authorities of the “countries of democracy,” the League of Nations withdrew from solving the Spanish problem.

Joint actions of Germany and Italy in support of Franco coup plotters in Spain contributed to even closer relations between the two fascist powers. On October 25, 1936, they signed a confi-

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<sup>107</sup> Naumov, A.O. Mezhdunarodnye organizacii i grazhdanskaya vojna v Ispanii (1936–1939) [Naumov, A.O. International Organizations and the Civil War in Spain (1936–1939)] // Gosudarstvennoe upravlenie. Elektronnyj vestnik. Vypusk № 56. Iyun’ 2016 [The State Management. The Electronic Herald. Issue № 56. June 2016]. URL: [http://e-journal.spa.msu.ru/uploads/vestnik/2016/vipusk\\_56.\\_ijun\\_2016\\_g./pravovie\\_i\\_politicheskie\\_aspekti\\_upravljenija/naumov.pdf](http://e-journal.spa.msu.ru/uploads/vestnik/2016/vipusk_56._ijun_2016_g./pravovie_i_politicheskie_aspekti_upravljenija/naumov.pdf) (accessed 27.12.2022).

dential protocol, which became the first official act of establishing German-Italian union. Both sides agreed to expand military assistance to the coup plotters in Spain to counter “the threat of communism to peace and security in Europe”. It was envisaged that Germany should have freedom of action in Eastern Europe and in the Baltic States, whereas any changes in the balance of forces in the Mediterranean basin should take place in the interests of Italy. On November 25, 1936, Germany and Japan concluded the Anti-Comintern Pact, which served as the basis for new legal agreements in order to create the “axis” of Rome — Berlin — Tokyo and their allies in World War II. Both sides mutually pledged to take necessary measures in close cooperation “against those who, inside or outside the country, directly or indirectly act in favor of the Communist International”, thereby enabling the Contracting Parties to interfere in the affairs of other states under the pretext of fighting against the Comintern<sup>108</sup>.

The formation of the military-political union of Germany and Italy was secured by the German-Italian Treaty of Alliance and Friendship of May 22, 1939, signed in Berlin. This Treaty, which at Mussolini’s insistence was named the “Steel Pact”, confirmed the validity of provisions of the Anti-Comintern Pact and stipulated specific mutual allied obligations<sup>109</sup>. The Berlin

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<sup>108</sup> Rozhdenie osi: trekhstoronnij blok (Berlin — Rim — Tokio) [The Birth of the Axis: Tripartite Bloc (Berlin — Rome — Tokio)] // Voennoe oruzhie i armii mira. Informacionnyj portal [The Weapons of the War and the Armies of the World. Information portal]. URL: <https://warfor.me/rozhdenie-osi-trehstoronnij-blok-berlin-rim-tokio/> (accessed 27.12.2022).

<sup>109</sup> «Dogovor budushchih agressorov»: kakuyu rol' v mirovoj istorii sygral Antikominternovskij pakt [“The Treaty of the Future Agressors”: What the Role of the Anti-Comintern Act in the World History Has Been] // Russia Today. Informacionnyj portal [Information portal]. 25th November, 2021. URL: <https://russian.rt.com/science/article/931139-antikominternovskii-pakt-germaniya-yaponiya> (accessed 27.12.2022).



“Pact of the Three Powers” was signed by the Foreign Ministers of Germany, Italy, and Japan on September 27, 1940, in the conditions of the outbreak of war in Europe, and was a real military-political union of the three countries. The goal of the signatory states was to “preserve lasting peace” by “giving each state opportunity to take its place in the world” and “creating and maintaining a new order” in Europe and Great East Asia.

*The USSR’s war with Finland and its consequences should be kept in mind.* The Soviet Union has been negotiating with Finland for a long time in order to take measures aimed at ensuring the security of Leningrad, which is located close to the border (32 km). According to the data available in Moscow, Germany was planning an attack on the USSR, including preparing a strike through Finland. Ultimately, relations between the USSR and Finland were settled. This was facilitated by the Peace Treaty between the USSR and the Republic of Finland (Moscow Peace Treaty), signed on March 12, 1940, and which ended the Soviet-Finnish War of 1939–1940<sup>110</sup>.

The Treaty transferred to the USSR the northern part of the Karelian isthmus with the cities of Vyborg and Sortavala, as well as a number of islands in the Gulf of Finland, part of the Finnish territory with the city of Kuolayarvi, and parts of the Rybachy and Sredny peninsulas. Thus, the Soviet Union ensured the security of Leningrad and acquired a territory of 4,000 square kilometers. Finland gained expansion of its territories at the

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<sup>110</sup> Mirnyj dogovor mezhdru Sovetskim Soyuzom i Finlyandiej. 12 marta 1940 [The Peace Treaty Between the Soviet Union and Finland. 12th March, 1940] // Kareliya SSSR [Karelia USSR]. URL: <http://karel.su/152-mirnyy-dogovor-mezhdusovetskim-soyuzom-i-finlyandiej.html> (accessed 06.10.2022).

expense of the USSR. The Petsamo (Pechenga) region was returned to Finland.

However, during the Soviet-Finnish War (1941–1944), Finland occupied all the territories (except the parts of the Sredny and Rybachy peninsulas), which were transferred to the Soviet Union under the Moscow Peace Treaty. German troops entered the territory of Finland (about 200,000 personnel). Only in 1944, following the Soviet Army's decisive victories over Nazi Germany, was Finland forced to sign the Moscow Armistice (19.09.1944), which provided for the fulfillment of all conditions of the 1940 Moscow Peace Treaty.

The peace treaty with Finland was finalized on February 10, 1947 within the framework of the Paris Peace Conference<sup>111</sup>, at which victorious states in World War II (the USSR, the USA, Great Britain, and a number of other allied countries) signed peace treaties with former allies of Nazi Germany: Italy, Finland, Bulgaria, Hungary, and Romania. The treaty with Finland was signed by ten states that were at war with it: the USSR, Great Britain, Austria, the Belarusian and Ukrainian Soviet Republics (as members of the UN), India, Canada, New Zealand, Czechoslovakia, and the South African Union. According to the Agreement, Finland confirmed the USSR's territorial acquisitions under the Moscow Peace Treaty and also returned to the Soviet Union's Petsamo region (Pechenga).

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<sup>111</sup> Lukashuk, I.I. Glava 4. Pravo mezhdunarodnyh dogovorov [Lukashuk, I.I. Chapter 4. The Law of International Treaties] // *Mezhdunarodnoe pravo. Osobennaya chast': ucheb. dlya studentov yurid. fak. i vuzov* [International Law. A Special Part: Manual for the Students of the Faculties of Law and Juridical Universities]. Moscow: Wolters Kluwer Russia, 2005. Vol. 2. 517 p.

### *II.2.3. Contribution of the World-Famous Scientists and Writers to the Development of Intellectual Cooperation*

The International Intellectual Cooperation Committee, later known as the International Organization for Intellectual Cooperation, was formed in 1922 at the League of Nations' Council as the prototype for the future UNESCO. The idea of its creation also dates back to the Paris Peace Conference and to the movement for the creation of an international humanitarian organization, which was in process during those years.

A significant group of internationally renowned scholars and writers made a sincere attempt to promote international cooperation by propagating new political, philosophical, historical, and other humanist ideas that penetrated global public opinion after the war. The Committee was previously composed of A. Einstein, M. Curie-Sklodovskaya, G. Lorenz, and A. Bergson, as approved by the League of Nations Council. Prominent writers, scientists, and politicians also participated in the work of the committee: R. Tagore, Z. Freud, T. Mann, P. Valeri, O. Huxley, E. Herriot, etc. The basis of the Committee's activities was the doctrine of so-called moral disarmament, meaning intellectual cooperation, understood as "spiritual pacification" of peoples and states, and the education of young people in the anti-war spirit<sup>112</sup>. For the first time, the concept of changing history textbooks in European countries was developed in order to instill in the next generation a spirit of cooperation and peace.

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<sup>112</sup> Northedge, F.S. *The League of Nations: Its Life and Times, 1920–1946*. Holmes & Meier, 1986.

An attempt was made to implement inter-university cooperation; a special bulletin for the exchange of information between national universities was issued; the question of the equivalence of academic degrees in different countries was discussed. The coordination of interuniversity cooperation led to the idea of creating the International Association of Universities.

At the suggestion of M. Curie-Sklodovskaya, preparation of an alphabetical bibliographic index and an analytic bibliography of publications in various fields of science began. The coordination of bibliographies in economics, Greco-Roman antiquity, and biology began in 1926. Translations of some works into little-known languages were published. In 1928, work began on the development of international recommendations for the preservation of documentary historical materials. In 1929, the first international Congress of Folk Art was held in Prague. With participation of prominent experts, a draft treaty on the protection of cultural property was prepared, but the war prevented its adoption. The same fate befell many other undertakings.

#### *II.2.4. The League of Nations Has Failed to Take Effective Action to Ensure International Security*

This was particularly evident as Germany, Japan and Italy began to prepare for war.

Between 1938 and 1939, the League of Nations did not react to Germany's invading Austria and Czechoslovakia and attacking Poland, triggering World War II. In modern times, it is becoming particularly relevant to discuss this issue. Contrary to historical truth, theories about the equal responsibility of Germany and the Soviet Union for the

outbreak of World War II are spreading in the West and in a number of Eastern European states. Allegations of this kind in the media, as well as in the teaching manuals, revised and supplemented with “fakes”, form a false perception of history among schoolchildren and youth. At the same time, the media hushes up the real instigators of the events related to the politics of Great Britain and France to ensure their own security and “appease the aggressor” by openly pushing its aggressive ambitions to the East, including through the Munich Agreement with Nazi Germany at the expense of Czechoslovakia, Austria, and other European states’ security.

*It is known that the USSR’s proposals to discuss in the League of Nations the question of collective security and support for Czechoslovakia were blocked.* On September 23, 1938, the People’s Commissar for Foreign Affairs of the USSR, M.M. Litvinov, during his speech at the meeting of the League of Nations in Geneva, declared his country’s readiness to help Czechoslovakia. The Soviet Union also put a number of its units on alert. At the same time, the governments of Great Britain and France handed over a joint statement to the government of Czechoslovakia, which said that for the sake of ensuring security in Europe, Czechoslovakia should transfer to the Third Reich those regions in which a significant part of the population were Germans. A week later, on September 30, 1938, the Munich Conference was held, which became known as the Munich Agreement, and was attended by the prime ministers of the United Kingdom (N. Chamberlain), France (E. Daladier), Italy (B. Mussolini), and Germany (A. Hitler). The agreement they signed on September 29–30 stated that Czechoslovakia would vacate and hand over Sudetenland to Germany within ten days. In addition to the Munich Agreement, the United Kingdom

and France signed the Declarations of Non-Aggression with Germany.

On October 1, German troops crossed the border of Czechoslovakia and soon occupied the entire territory of the Sudetenland of Czechoslovakia. On the same day, Czechoslovakia was forced to accept Poland's ultimatum to cede the Teshin region to it and allow the entry of the Polish army into this area simultaneously with German troops. Hungary occupies southern Slovakia and the former Czechoslovak Transcarpathia from November 1938 to March 1939; Germany occupies the Czech Republic remnants from March 1939. Slovakia, where a pro-Nazi regime was established, declared independence (March 1939). Today, European politicians would like to silence the Munich Agreement and the facts about participation in the division of trophies. The fact that "in those dramatic days of 1938, only the USSR stood up for Czechoslovakia" is also kept silent<sup>113</sup>.

The Soviet Union in September 1938 brought its troops on the western border into full combat readiness, and they were in this state until October 25, 1938. The USSR officially refused to support the Munich Agreement, and on March 19, 1939 refused to recognize the occupation of the Czech Republic.

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<sup>113</sup> Putin, V.V. 75 let Velikoj Pobedy: obshchaya otvetstvennost' pered istoriej i budushchim [Putin, V.V. 75 Years of the Great Victory: the Joint Responsibility In Front Of the History and the Future] // Prezident Rossii: oficial'nyj sajt [The President of Russia: the Official Web-site]. 19.07.2020. URL: <http://www.kremlin.ru/events/president/news/63527> (accessed 25.07.2022).

### *II.2.5. Decision of the Assembly of the League of Nations (April 8, 1946) on the Termination of the Organization's Activities*

On April 8, 1946, the last Assembly of the League of Nations was convened in Geneva. The delegates adopted a resolution transferring the powers and functions of the League to the United Nations. *The Palais des Nations* in Geneva, with its library and archives, was also transferred to the United Nations. The Palais houses the UN Office for Europe in Geneva, the second most important UN residence in the world after New York. In addition, the offices of regional departments of a number of specialized agencies of the UN system were placed there. On April 18, 2021, 75 years will have passed since the decision was made on the liquidation of the League of Nations.

## **II.3. United Nations: History of Creation and Main Objectives**

*After the Second World War, the United Nations (UN), established on the initiative of the victorious countries, became the leading universal organization of the international community. The UN Charter was signed on June 26, 1945, by representatives of 50 states participating in the United Nations Conference on the Creation of International Organizations held in San Francisco, USA. Every year, October 24 is celebrated as United Nations Day, on which date in 1945 the Charter was ratified by China, France, Great Britain, the Soviet Union, the United States, and most other signatories.*

Previous experience with the League of Nations (1919–1946), which proved unable to prevent the tragedy of the Second

World War, pointed out the need to establish a qualitatively different world organization to preserve peace and strengthen the security of states and peoples. During the Second World War, leading states of the anti-Hitler coalition developed the fundamentals of the UN's activities and structure in order to form a universal system for the sustainable, safe, and peaceful development of international cooperation. According to researchers, the author of the name "United Nations" and one of the main initiators of the UN's formation was US President Franklin Delano Roosevelt. Back in his days as a member of President Wilson's administration, he enthusiastically embraced the idea of creating an international supranational agency for maintaining world order. In 1923, he participated in the competition for the draft of the peace protection plan. The draft presented by him contained challenges to the opponents of the United States joining the League of Nations and at the same time included the edited version of the Versailles Treaty on the creation of the new organization called the Community of Nations.

During the Second World War, the leading states of the anti-Hitler coalition prepared the UN's structure and basis of the activity and in order to form a universal system of sustainable, safe, and peaceful development of international cooperation.

### *II.3.1. "Atlantic Charter" of the Anti-Hitler Coalition (August 14, 1941)*

One of the first documents on the way to the UN's creation was the Atlantic Charter, signed by US President Franklin D. Roosevelt and British Prime Minister Winston Churchill on August 14, 1941, on board a USA warship ("somewhere at sea")



in the Atlantic Ocean near the island of Newfoundland (Canada). It declared the goals of the two countries in the war against Nazi Germany and its allies, as well as their vision of the post-war structure of the world. A separate paragraph in “Disarmament of Aggressor States, General Disarmament after War” stipulated the obligation: “All states of the world must, for reasons of realism and spirituality, renounce the use of force, since no future peace can be safeguarded if states that threaten or may threaten aggression beyond their borders continue to use land, naval, and air armaments”<sup>114</sup>. On September 24, 1941, the USSR joined this declaration. On January 1, 1942, representatives of 26 allied states that fought against countries in Hitler’s coalition signed the Declaration of the United Nations, expressing support for the principles of the Atlantic Charter and accepting the obligation not to conclude separate peace with aggressors. For the first time, President Roosevelt’s proposed name “United Nations” is officially used in this document<sup>115</sup>.

*On June, 10, 2021, on the sidelines of the summit of the “Seven”, J. Biden and B. Johnson announced the new Anglo-American Atlantic Charter and presented it as the updated version of the document signed in 1941 by F. Roosevelt and W. Churchill with the same name. However neither Washington nor London have said a word about the key historical fact: 80 years ago, the*

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<sup>114</sup> Istoriya Ustava OON [The History of the Charter of the UN] // Organizaciya Ob”edinennyh Nacij [The United Nations Organization]. <https://www.un.org/ru/sections/history-united-nations-charter/1941-atlanticcharter/index.html> (accessed 08.05.2022).

<sup>115</sup> Peregovorshchiki vsekh stran. Istoriya OON v faktah i legendah [The Negotiators of All the Countries. The History of the United Nations Organization in Facts and Legends] // TASS: special’nyj proekt [TASS: A Special Project]. URL: <https://tass.ru/spec/un> (accessed 06.07.2022).

*original Charter joined the USSR and a number of European governments in exile. Thanks to this fact, the Charter later became one of the programmatic foundations of the anti-Hitler coalition and is considered one of the legal prototypes of the UN Charter.*

### *II.3.2. Declaration of the Moscow Conference of Foreign Ministers of the USSR, USA, Great Britain and China on the Issue of Universal Security (October 30, 1943)*

*At the Moscow Conference (held on October 30, 1943) of foreign ministers of the USSR, the USA, Great Britain, and China on the issue of universal security, agreements were recorded for the first time on a broad international format for the future peacekeeping and security organization.*

In the Declaration of Four States on the Issue of Universal Security Adopted Following the Moscow Conference, “it was jointly stated that they recognize the necessity of establishing within the shortest possible time a universal international organization for the maintenance of international peace and security based on the principle of sovereign equality of all peace-loving states. All such peace-loving states, ‘large and small’, can be members of this organization”<sup>116</sup>.

Thus, at the Moscow conference, for the first time, there were recorded agreements about the broad international format of the

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<sup>116</sup> Vneshnyaya politika Sovetskogo Soyuza v period Otechestvennoj vojny. Dokumenty i materialy / red. M. Magid. T. 1. M.: OGIZ, Gosudarstvennoe izdatel'stvo politicheskoy literatury, 1944 [The External Policy of the Soviet Union During the Period of the Patriotic War. Documents and Materials / edited by M. Magid. Vol. 1. Moscow: OGIZ, The State Edition of Political Literature, 1944]. 698 p. Pp. 360–361.

future organization for the maintenance of peace and security. This made it possible to overcome existing disagreements, in particular on the issues of its structure, tasks, powers, rights, etc., which was especially important since this meeting of the “quartet” was the preparatory stage of the conference of leaders of the USSR, the USA, and the UK in Tehran.

### *11.3.3. Meetings of the Allied States Leaders in Tehran, Washington, and Yalta on the Issues of International Security and Post-War World Order*

**The Tehran Conference** (November 28 — December 1, 1943) was the first meeting during the war of the heads of governments of the USSR, the United States, and Great Britain. The problem of the Western Allies opening the Second Front took center stage in the discussions. The Declaration of the Three Allied Powers adopted as a result of the work also reflected common ideas of cooperation in the post-war world order. “We are confident”, it stated, “that the existing agreement between us will ensure lasting peace. We are fully aware of the responsibility that rests on us and the entire United Nations to bring about a peace that will be supported by the overwhelming majority of the world’s peoples and will end disasters and the horrors of war for future generations. Having finished our friendly meetings, we confidently look forward to the day when all the peoples of the world will live in freedom, without being subjected to tyranny, and in accordance with their various aspirations and their conscience”<sup>117</sup>.

<sup>117</sup> Sovetskij Soyuz na mezhdunarodnyh konferenciyah perioda Velikoj Otechestvennoj vojny of 1941–1945.: Sb. dokumentov. Tom II. Tegeranskaya konferenciya rukovoditelej trekh soyuznyh derzhav — SSSR, SSHA i Velikobritanii (28 noyabrya — 1 dekabrya, 1943) [The Soviet Union at the

*The first UN Charter draft was developed at a conference convened according to the USSR's suggestion (September 21 — October 7, 1944), held at the ancient villa Dumbarton Oaks* (in Georgetown, a suburb of Washington). At this forum, representatives of the USSR, the USA, Great Britain, and China agreed on the goals, structure, and functions of the world organization<sup>118</sup>. According to the first outlines of the Charter and the accepted plan, the United Nations should have the following four main bodies: General Assembly, in which all members of the Organization would participate; Security Council, consisting of eleven members, five of whom must be permanent members, and six of whom would be elected by the General Assembly from among other Member States of the Organization for a two-year term; Economic and Social Council; and International Court of Justice. In addition, the establishment of a secretariat was envisaged. One important outcome of the Dumbarton Oaks meeting, notes A.A. Gromyko in an article, was Chapter VIII, “Measures for the Maintenance of International Peace and Security, including the Prevention and Suppression of Aggression”, under which “the Security Council was entitled in its meetings to consider any conflict situation if it threatened international peace, and disputes

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International Conferences of the Period of the Great Patriotic war of 1941–1945: Collection of Documents. Vol. II. The Tehran Conference of the Leaders of Three Allied Countries – the USSR, the USA and Great Britain]. Moscow: Politizdat, 1984. 200 p.

<sup>118</sup> O sozdanii OON: informacionno-spravochnye materialy [On the Foundation of the United States Organization: Information and Reference Materials] // Istoriko-dokumental'nyj departament MID Rossii [The Historical and Documental Department of the Ministry of Foreign Affairs of Russia]. URL: <https://idd.mid.ru/-/o-sozdanii-oon?inheritRe direct=true> (accessed 20.06.2023).

of a legal nature were referred by the parties to the International Court of Justice. Compulsory actions were contemplated to ensure the decisions made, including with the assistance of the armed forces and the formation of a military staff committee". The difficult question of the Security Council voting procedure remained unresolved at the conference, but in general, the proposals adopted became the foundation for completing work on the UN Charter draft<sup>119</sup>.

*The Crimean (Yalta) Conference*<sup>120</sup> was held in Yalta from February 4 to 11, 1945, at a time when, as a result of successful Red Army strategic operations, combat warfare was transferred to German territory and the war against Nazi Germany entered its final stage. The conference was attended by the leaders of the anti-Hitler coalition — the USSR, the USA, and Great Britain (I.V. Stalin, F.D. Roosevelt, and Winston Churchill), as well as foreign ministers, ambassadors, and prominent military leaders of these countries. The heads of the three powers demonstrated a desire for cooperation, mutual understanding, and trust. Military strategy and coalition warfare were conducted with unity; decisive strikes of the Allied armies in Europe and the Far East were coordinated and planned.

*Based on the results of discussions of the end of war in the Far*

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<sup>119</sup> Gromyko, A.A. OON: istoriya i sovremennost'. K 65-letiyu sozdaniya Organizacii Ob"edinennyh Nacij [Gromyko, A.A. The UN Organization: History and Nowadays] // Vestnik Moskovskogo universiteta. Ser. 25. Mezhdunarodnye otnosheniya i mirovaya politika [The Herald of Moscow University. Series 25. International Relations and World Policy]. 2010. № 3. Pp. 4–28.

<sup>120</sup> Yaltinskaya konferenciya 4 fevralya 1945 – 11 fevralya 1945 [The Yalta Conference, 4th of February, 1945 – 11th of February, 1945] // Electronic resource История.РФ. URL: <https://histrf.ru/lenta-vremeni/event/view/ialtinskaiakonfierentsiia> (accessed 06.05.2022).

*East*, the secret agreement was signed on the USSR's entry into war against imperialist Japan<sup>121</sup> two or three months after the surrender of Germany and the end of the war in Europe. Moreover, the USSR put forward a number of conditions for entering the war with Japan, including the preservation of the *status quo* of the Mongolian People's Republic (that is, China's recognition of the independence of the Mongolian People's Republic); the return to the Soviet Union of the southern part of Sakhalin and all adjacent islands; restoration of the right to the international commercial port of Dalian and the lease of Port Arthur as a naval base of the USSR; resumption of joint operation with China of the East China and South Manchurian Railways; transfer to the USSR of all Kuril Islands. The leaders of the USA and England agreed to these conditions.

**Conditions for the treatment of defeated Germany by the allies were developed during the conference, and questions about Germany's future and France's participation in the resolution of the German problem were answered.**

The Allied plans for Germany called for Germany's unconditional surrender and complete disarmament, as well as the establishment of sovereign authority over its territory by the three powers — the USSR, the United States, and the United Kingdom. The Conference confirmed the Protocol "On Occupation Zones of Germany and on the Management of 'Large Berlin'" and the Agreement "On Control

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<sup>121</sup> Rassekrecheno tajnoe soglashenie Stalina, Cherkhillya i Ruzvel'ta o vstuplenii SSSR v vojnu protiv Yaponii (dokument) [The Secret Agreement Between Stalin, Churchill and Roosevelt About the USSR Joining the War Against Japan Has Been Declassified] // Seldon. 04.02.2020. URL: <https://news.myseldon.com/ru/news/index/223200832> (accessed 06.05.2023).

Mechanisms in Germany” developed by the European Advisory Commission<sup>122</sup>. The issue of German reparations initiated by the USSR was also discussed in detail. As a result of the discussion, a protocol was signed that defined the general principles of solving the reparations issue and the forms of collecting reparations from Germany.

*The conference participants reviewed and approved the important international legal document “Declaration on Liberated Europe”<sup>123</sup>, as well as the basic principles of international security in the post-war years.* The “Declaration on Liberated Europe” called for a coordinated policy to assist liberated peoples, eliminate the effects of occupation, and establish democratic institutions of the people’s choosing.

Decisions of the Yalta Conference on Poland and Yugoslavia<sup>124</sup> have put into practice the principles proclaimed in this Declaration. Participants in the meeting reached an agreement on the inclusion in the Provisional Government of Poland (recognized by the Soviet Union) of a number of the country’s public figures and Poles from abroad. The territorial borders of

<sup>122</sup> Evropejskaya konsul'tativnaya komissiya (EKK) [The European Consultative Commission (ECC)] // Vsemirnaya istoriya: enciklopediya [The World History: Encyclopedia]. URL: [https://w.histrf.ru/articles/article/show/ievropiejskaia\\_konsultativnaia\\_komissii\\_iek](https://w.histrf.ru/articles/article/show/ievropiejskaia_konsultativnaia_komissii_iek) (accessed 05.08.2022).

<sup>123</sup> Deklaraciya ob osvobozhdennoj Evrope. Krymskaya konferenciya. 4–11 fevralya 1945 [The Declaration on Liberated Europe. The Crimea Conference. 4–11 February, 1945] // Biblioteka elektronnyh resursov Istoricheskogo fakul'teta MGU im. M.V. Lomonosova [The Library of Electronic Resources of the Faculty of History, Lomonosov Moscow State University]. URL: [http://hist.msu.ru/ER/Etext/War\\_Conf/krim12\\_1.htm](http://hist.msu.ru/ER/Etext/War_Conf/krim12_1.htm) (accessed 05.08.2022).

<sup>124</sup> Yal'tinskaya konferentsiya 4 fevral'a 1945 – 11th of February 1945 [The Yalta Conference from the 4<sup>th</sup> of February 1945 to the 11<sup>th</sup> February 1945] // Electronic resource История.РФ. URL: [https://histrf.ru/lenta-vremeni/event/view/ialtinskaia\\_konferentsiia](https://histrf.ru/lenta-vremeni/event/view/ialtinskaia_konferentsiia) (accessed 06.05.2023).

Poland were also agreed upon. As for Yugoslavia, the recommendation was adopted to create the Unified Government of the country and to increase membership in the Anti-Fascist National Liberation Assembly of Yugoslavia.

*At the Yalta Conference, the problem of international security was discussed at length.* Of great importance was the decision to create an interstate organization, the main task of which was to prevent aggression and eliminate the political, economic, and social causes of war. Practically, ideology was formed and decisions were made to create the United Nations. The foundations of this decision were laid during the Dumbarton-Oak meeting, at which, however, there was no possibility to agree on the voting procedure. The Yalta Conference participants agreed that the principle of unanimity among the permanent members of the Council, who have the right of veto, will be the foundation of the UN's activities in resolving critical issues of peacekeeping.

The leaders of the Three Allied Powers agreed to convene a conference in San Francisco on April 25, 1945, for the preparation of the Charter and other fundamental documents of the United Nations.

#### *II.3.4. San Francisco United Nations Conference and Solemn Signing of the UN Charter*

*The United Nations Conference in San Francisco was held on April 25 — June 26, 1945, with the agenda of creating international organizations for developing the UN Charter.* Invitations were sent on behalf of the USSR, the USA, Great Britain, and China to the governments that were part of the anti-Hitler coalition, and in due time (January 1, 1942), they signed the United Nations Declaration. To follow up on the



consultations, the Conference invited four more states for discussions: The Belarusian SSR, the Ukrainian SSR, and newly liberated Denmark and Argentina. According to the official data of the UN Secretariat, the number of Conference participants was 850 delegates, together with advisers and delegations' staff — 3,500 people. Delegations of 50 countries were expected to consider the proposals adopted at the international conference in Dumbarton Oaks and, on their basis, finalize the preparation and adoption of the Charter in a way acceptable to all. The plenary sessions were presided over by the heads of delegations from the countries that initiated them. A significant portion of the work was done in preparatory committees, and the results of coordination and clarification of the submitted draft-text were put to a general vote. Each part of the Charter was adopted at the plenary session by a two-thirds majority vote. The Conference Steering Committee was composed of the heads of all delegations, and its Executive Committee was elected by 14 heads of delegation. The draft statutes were divided into four parts, which were previously discussed in established commissions: the general aims and principles of the organization; the work of the secretariat; how the statutes would be amended; and the powers and responsibilities of the General Assembly and, separately, of the Security Council.

In addition, the commission worked on the draft Statute of the *International Court of Justice*, which is an integral part of the UN Charter. The draft of this statute was prepared by a committee of 42 lawyers from 42 countries working in Washington<sup>125</sup>. The conference was held in an atmosphere

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<sup>125</sup> Istoriya Ustava OON [The History of the Charter of the UN Organizations] // The United States Organization. Electronic resource. <https://www.un.org/ru/sections/history-united-nations-charter/1941-atlanticcharter/>

of acute struggle. Great difficulties caused questions about colonies and dependent territories, about the purposes of international guardianship, about the rights of the Security Council, and about the voting procedure in the Security Council. In particular, the United Kingdom and a group of other countries were inclined to regionalize the organization being created.

Winston Churchill recalled: “I have always held the view that an international organization should be established on a regional basis... The goal would be to consider many issues that cause fierce local disputes in the regional council, which would then send three or four representatives from among the most prominent people to the supreme body. As a result, a supreme group of 30 to 40 international statesmen would be formed, each of whom would be responsible not only for representing his own neighborhood but also for considering international problems and, most importantly, for war prevention”. Following the discussion of this issue, a solution was found according to which Chapter VIII of the UN Charter (“Regional Agreements”) provides a constitutional basis for ‘regional agreements or agencies in the peaceful settlement of disputes’ and ‘grants the right to such agreements to use compulsory measures, subject to obtaining clear authority from the Security Council’<sup>126</sup>.

The US position in San Francisco has undergone major changes in relation to the principle of great power unanimity in the Security Council. Two months before the opening of the conference, President Roosevelt died. The agreements reached

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index.html (accessed 08.05.2023).

<sup>126</sup> Regional'nye soglasheniya (Glava VIII Ustava OON) [Regional Treaties (Chapter VIII of the UN Charter) / The United Nations Organization. URL: <https://www.un.org/securitycouncil/ru/content/repertoire/regional-arrangements> (accessed 05.06.2022).

in Yalta that gave the Soviet Union the right to veto, which Moscow received along with the rest of the UN Security Council members, did not sit well with his successor, Harry Truman. This position is understandable: at that time, the United States was counting on the possibility of supporting its military and political ambitions, relying on the majority vote of its supporters in the Security Council and in the General Assembly, which could be prevented by the right of veto. The Soviet Union advocated that all important problems of war and peace should be resolved by the Security Council. A.A. Gromyko, then the USSR ambassador to the United States, said, in response to the claims of the US delegation, at a meeting of representatives of the countries initiating the conference, that “our country will not give its consent to such a UN Charter that would sow the seeds of new military conflicts between countries”. After this kind of statement, new meetings in the same composition “turned out to be tense”, — recalled A.A. Gromyko, — such tension increased gradually. It reached a peak when it was clearly revealed that the American-British position on authority separation between the Security Council and the General Assembly could not be reconciled with the opinion of the Soviet Union until one of the sides retreated”. The situation has changed after another aggravation and the words of the USSR representative: “We can’t be starved into surrender... The UN is an international organization, and its Charter should be acceptable to all states, including the Soviet Union”. A joint decision was made to adopt Article 10 of Chapter IV of the UN Charter, which limits the General Assembly’s powers to the elaboration of only recommendatory, non-binding decisions.

As a result, the question of the veto was solved as stipulated by the agreement in Crimea<sup>127</sup>.

The Soviet delegation sought to ensure, in the Charter, democratic principles in the UN structure and activities. At the USSR's insistence, the preamble of the Charter proclaims the main purpose of the UN's creation: to ensure peace for humanity and "*to save future generations from war disasters*". On the basis of the Soviet amendments, new important provisions were included in the chapter on the UN purposes and principles, according to which: peaceful settlement of international disputes should be conducted "in accordance with principles of justice and international law"; friendly relations between nations should be developed "on the basis of respect for the principle of equal rights and self-determination of peoples"; international cooperation in solving international problems of economic, social, cultural, and humanitarian nature should be carried out "in promoting and developing respect for human rights and fundamental freedoms for all, without distinction of race, sex, language, and religion"<sup>128</sup>.

On June 25, 1945, delegates gathered at the San Francisco Opera House for the last plenary session. When the question was put to the vote, all the delegates rose from their seats and

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<sup>127</sup> Gromyko, A.A. Pamyatnoe. Novye gorizonty. Kniga 1 [Gromyko, A.A. The Memorable. New Horizons. Book 1]. Moscow: Centropoligraph, 2016. 560 p. P. 28.

<sup>128</sup> O sozdanii OON: informacionno-spravochnye materialy [On the Foundation of the United States Organization: Information and Reference Materials] // Istoriko-dokumental'nyj departament MID Rossii [The Historical and Documental Department of the Ministry of Foreign Affairs of Russia]. URL: <https://idd.mid.ru/-/o-sozdanii-oon?inheritRe direct=true> (accessed 20.06.2022).

continued to stand (as was reported in the information message of the UN Secretariat). The same was done by all those present: office staff, representatives of the press, and about three thousand visitors. When the Chairman announced a unanimous adoption of the Charter, the hall resounded with a powerful ovation. On the 26th of June *the Charter was solemnly signed, opening the way for further ratification by the legislative bodies of the UN Member States*. The UN Charter entered into force on October 24, 1945. The General Assembly of the Organization proclaimed this date as the International Day of the United Nations.

The first session of the UN General Assembly opened on January 10, 1946, in the hall of the Palace of Westminster in London. Its first resolution was devoted to the peaceful use of atomic energy and the elimination of atomic and other weapons of mass destruction. A week later, the first meeting of the UN Security Council was held there, consisting of 11 countries, including five permanent members: the USSR, the USA, Great Britain, France, and the Republic of China-Taiwan (in 1971, the People's Republic of China took this place).

Currently, all the universally recognized states of the world are signatories to **the Charter and members of the UN. The UN Charter is the normative legal basis of international law; it is the standard of principles, observance of which is mandatory for all states**. We have a developed system at the United Nations. It consists of the main and subsidiary bodies of the UN funds and programs, and at the same time, on the basis of agreements and treaties, it includes a group of independent international specialized agencies.

*However, in recent years, an increasing number of pertinent questions have become issues of improvement for the UN governing bodies. Here is the opinion of the minister of foreign affairs of the Russian Federation: "Among the tasks of democratizing international relations and affirming the realities of a polycentric*

*world order is the reform of the UN Security Council, which needs to be strengthened by the countries of Asia, Africa, and Latin America, ending the abnormal overrepresentation of the collective West in this main body of the United Nations*<sup>129</sup>.

The modern system of international legal relations, based on the provisions of the UN Charter, includes international standards in the field of ensuring fundamental human rights, among them the right to education, the rights of national minorities, and their use of their native language. It should be emphasized that in the postwar period, human rights protection became a distinguishing feature of international legal relations. Human rights issues are no longer solely the domain of state legislation. In implementing the objectives of the UN human rights program, the Organization relies on institutions and specialized agencies, using, *inter alia*, the following structures and mechanisms: The Third Committee of the UN General Assembly, whose competence includes consideration of social and humanitarian issues; and the Human Rights Council, established in 2006 as an international human rights body of the UN General Assembly. The Office of the UN High Commissioner for Human Rights, which has been coordinating actions with UNESCO and the UN Children's Fund since 1993 (UNICEF); the Office of the High Commissioner for Refugees (UNHCR, functioning since 1949); and other bodies dealing with human rights issues. Besides, treaty agencies and committees have been established in the UN structure to monitor how states comply with obligations arising from the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social, and

<sup>129</sup> Lavrov, S.V. O pravde, prave i pravilah [Lavrov, S.V. On the Truth, the Law and the Rules] // MID RF [The Ministry of Foreign Affairs]. 28.06.2021. URL: <https://www.mid.ru/ru/nota-bene/1766768/> (accessed 27.12.2022).

Cultural Rights. This is also the case for the Committee on the Rights of the Child (established in 1989), the Committee for the Protection of the Rights of Migrant Workers and Members of Their Families, established in 2003 to review the application of the international Convention on this issue adopted by the UN General Assembly in 1990, and other structures and programs.

*The Universal Declaration of Human Rights, adopted by the UN General Assembly on December 10, 1948, serves as the basic international code of human rights.* Article 26 states: “Everyone has the right to education. Education should be free, at least as far as primary and general education are concerned”. For the first time in history, the document’s preamble declares as a universal task the appeal to all peoples and states, every person, and every institution of society to “strive through enlightenment and education to promote respect for these rights and freedoms and their assurance, through national and international progressive measures...” *The Declaration expressly forbids slavery and discrimination against national minorities’ rights.* According to Article 4 of the Declaration, “No one should be held in slavery or servitude; slavery and slave trade are prohibited in all their forms”. Article 7 declares: “Everybody has the right to equal protection from any discrimination that violates this Declaration and from any incitement to such discrimination”. Subsequently, this provision received a detailed definition in the International Convention on the Elimination of All Forms of Racial Discrimination, adopted on December 21, 1965. According to clause 1 of Article 1 of this Convention, racial discrimination is “any development, exclusion, restriction, or preference based on race, skin color, ancestral, national, or ethnic origin, with the purpose or consequence of destroying or diminishing the recognition, use, or exercise

on an equal basis of human rights and fundamental freedoms in political, economic, social, cultural, or any other areas of public life”.

Let us quote another document concluded under UN auspices that is part of the International Bill of Human Rights. This is the International Covenant on Civil and Political Rights and its two optional protocols concerning procedures for dealing with violations of the Covenant’s provisions. Article 27 of the Covenant states that “in those countries where there are ethnic, religious, and linguistic minorities, persons belonging to such minorities cannot be denied the right, together with other members of the same group, to enjoy their culture, to profess their religion and perform its rituals, as well as to use their native language”. This provision is of fundamental importance for the protection of the rights of Russian compatriots abroad. Especially given that the term “Russian compatriots” has no international status outside of the post-Soviet space. Such a category, according to generally accepted international legal norms, is a “national minority”<sup>130</sup>. In the international documents, the concept of “national minority” covers a wide range of groups of persons and associations, including religious, linguistic, and cultural minorities, as well as ethnic minorities. The document of the Copenhagen Meeting of the Conference on the Human Dimension (clause 32 of the CSCE, 1990) states: “Affiliation

<sup>130</sup> Ivanov, V.P. Mezhdunarodnye standarty v oblasti prav cheloveka i prava nacional’nyh men’shinstv. Pravo na obrazovanie i ispol’zovanie yazyka nacional’nyh men’shinstv. Spravochnoe posobie [Ivanov, V.P. International Standards in the Sphere of Human Rights and Ethnic Minorities’ Rights. The Right for Education and the Use of a Language of Ethnic Minorities. Reference Textbook] / pod red. I.K. Panyovkina; Fond podderzhki i zashchity prav sootechestvennikov, prozhivayushchih za rubezhom [edited by Panyovkin, I.K.; The Foundation of Support and Protection of the Rights of Compatriots Living Abroad]. Moscow: Etnosfera, 2019. P. 10.



of the person to a national minority is the subject of his personal choice, and no adverse consequences can arise from this choice”. Thus, the principle of self-identification is considered the basic principle for determining belonging to a national minority. It should be noted that in the practical implementation of this principle, there are differences in the positions of states, primarily due to the reluctance of some of them to fully respect the legitimate rights of national minorities. At the same time, the UN Charter is the legal basis for international law-making, law enforcement, and legal consciousness.

#### **II.4. United Nations Educational, Scientific, and Cultural Organization: UNESCO’s History, Mandate, and Mission**

*II.4.1. “Thoughts of war arise in people’s minds; therefore, the idea of protecting peace should be rooted in people’s minds” (from the preamble of the UNESCO Constitution adopted in London on November 16, 1945)*

*A special place in the UN system is held by the universally specialized United Nations Educational, Scientific, and Cultural Organization (UNESCO). The UNESCO Constitution was adopted in London on November 16, 1945. The text of the Main Document adopted by the government delegations of the States, parties to this Constitution, “on behalf of their peoples”, proclaims fundamental approaches to the goals and objectives widely understood by the UNESCO founders, giving priority to “reinforcing the idea of protecting peace”, for which “it should be based on the intellectual and moral solidarity of humanity”.*

These fundamentally important and still relevant provisions include the following:

- “The great and terrible war that has now ended was made possible by the denial of democratic principles of dignity, equality, and mutual respect among men, and by the propagation of the doctrine of men’s and races’ inequality in their place, through ignorance and prejudice”;
- Human dignity requires the widespread dissemination of culture and education for justice, liberty, and peace;
- Therefore, in this regard, all nations are bound by a sacred duty to be performed in a spirit of mutual cooperation;
- A world based solely on economic and political agreements between governments will be unable to gain the people’s unanimous, solid, and sincere support;
- It should be founded on humanity’s intellectual and moral solidarity;
- Guided by the above considerations and believing in the need to provide all people with full and equal opportunities for education, as well as for the unhindered search for objective truth and free exchange of thoughts and knowledge, the signatories of this Constitution expressed their firm determination to develop and expand ties between their peoples in order to achieve mutual understanding and acquire a more accurate and clear understanding of each other’s lives”<sup>131</sup>.

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<sup>131</sup> Ustav UNESCO [The UNESCO Constitution] // Rukovodstvo General’noj konferencii. Izdanie 2002, vlyuchayushchee teksty dokumentov i izmeneniya, prinyaty General’noj konferenciej na 31-j sessii [The Guide of the General Conference. Edition 2002, Including Texts of Documents and Their Corrections Adopted at the General Conference During the 31st Session (Paris, 2001)]. Paris: UNESCO, 2002. Pp. 7–25. Cifrovaya biblioteka UNESCO [The UNESCO Digital Library]. URL: [https://unesdoc.unesco.org/ark:/48223/pf0000125590\\_rus](https://unesdoc.unesco.org/ark:/48223/pf0000125590_rus) (accessed 07.06.2022).

#### *11.4.2. The Origins of the Idea of Creating an International Organization in the Field of Education and the Immediate Predecessors of UNESCO*

The idea of creating international organizations in the field of education dates back to the late 18th and early 19th centuries. Its authors were prominent representatives of science, education, and culture, as well as public leaders of a number of non-governmental organizations. Among them is Marc-Antoine Julien of Paris (1775–1848), a publicist and the founder of comparative pedagogy who was an active participant in the Great French Revolution. Having anticipated many European thinkers, he concluded that the cooperation of countries in the field of education is the best way to achieve universal agreement. “School is the instrument to which the future belongs, and only the joint actions of educators will be able to bring moral order to the world”, noted Dutchman Herman Molkenber half a century later. He also proposed creating an International Council on Education<sup>132</sup>. The formation and process of unifying international organizations into coalitions were developed in the early twentieth century. In 1907, Henri Lafontaine (winner of the Nobel Peace Prize in 1913) proposed to establish the Central Bureau of International Associations in Brussels, later transforming into the Union of International Associations and acting as a coordinator of the non-governmental sector of intellectual cooperation and education on peace issues<sup>133</sup>.

<sup>132</sup> Borod'ko, M.V. UNESCO: Istoriya sozdaniya i sovremennaya struktura [Borod'ko, M.V. UNESCO: The History of Foundation and the Contemporary Structure] // Pedagogika [Pedagogics]. 2000. № 2. Pp. 84–85.

<sup>133</sup> Tomskij, G.V. Rol' nepravitel'stvennyh organizacij v sozdanii UNESCO [Tomskij, G.V. The Role of Non-Governmental Organizations in the Foundation of UNESCO] // Concorde. 2019. № 2. Pp. 6–17.

The conclusion of the Versailles Peace Treaty and the signing of the Charter of the League of Nations accelerated the process of including education and culture in the area of international activity and contributed to the formation of organizations that preceded the creation of UNESCO during the inter-war period. This is the International Committee for Intellectual Cooperation with the Center in Geneva (created in 1922) and its permanent executive body, the International Institute for Intellectual Cooperation (1926–1939), established by the League Assembly on the proposal of the French side in Paris. Activities of the Paris Institute and its departments for the development of international cooperation in the fields of culture and education included the establishment of interstate exchanges, interaction between universities and research centers, links between libraries and museums, cooperation in the field of art, legal issues related to intellectual property and the working conditions of scientists and creative workers, and translations of literary works. The accumulated experience in these areas contributed to the definition of the contours of the future organization's activity<sup>134</sup>.

Among the closest predecessors of UNESCO is the International Bureau of Education (IBE-UNESCO, established in 1925 in Geneva as a non-governmental organization at the Jean-Jacques Rousseau Institute). According to the Charter of the organization, adopted in 1929, the International Bureau of Education is an intergovernmental organization. The USSR has been involved in the activities of this organization since 1954. At the same time, the IBE maintained its organizational independence from the League of Nations; its main tasks were

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<sup>134</sup> Borod'ko, M.V. UNESCO: Istoriya sozdaniya i sovremennaya struktura [Borod'ko, M.V. UNESCO: The History of Foundation and the Contemporary Structure] // Pedagogika [Pedagogics]. 2000. № 2. Pp. 81–89.

focused on the curricula of public and private educational institutions and on education quality research. The IBE is now part of the UNESCO structure, its authority has grown significantly, and the number of participants in educational programs, including those conducted in collaboration with Russia, has grown significantly.

During the Second World War, when much of Europe was occupied by the Nazis, the activities of non-governmental organizations in a number of countries folded or took on a new dimension as the situation evolved. On both sides of the Atlantic, however, a large group of intellectuals and leaders of active organizations remained committed to forming an international organization for cooperation in education. Among them were the US Committee for Educational Restructuring and the British Association for Scientific Progress, whose representative Julian Huxley went on to become UNESCO's first Director General. The Committee for Intellectual Cooperation's influential figures, including its most recent chairman Gilbert Murray, played an important role. A participant in this process, Archibald McLeish, Director of the Library of Congress, had an important role to play in the preparation and drafting of the UNESCO Constitution.

Back in 1942, in London (a temporary shelter for a number of governments in exile), the International Conference of Ministers of Education of eight European countries (Belgium, Greece, the Netherlands, Norway, Poland, Czechoslovakia, France, and Yugoslavia) was convened. The Conference was supposed to discuss ways to overcome the damage caused by the war to education. Ultimately, it resulted in systematic meetings called "Conferences of Education Ministries of the

Allies”, which lasted until December 1945: 21 plenary sessions and 37 meetings of the Conference Bureau were held. The conference gradually acquired numerous commissions: on cultural agreements, on publishing books and periodicals, on scientific problems, on cinematography, and on education financing. The number of participants grew: the USA and the USSR joined it as observers in May 1943; China, Australia, Canada, New Zealand, the Union of South Africa, and India joined it in July 1943. The participants of the Conference were increasingly inclined to create an international organization focused primarily on education. In April 1944, the U.S. delegation presented proposals regarding the “Organization of the United Nations on Education and Culture”, which were discussed at two special enlarged sessions of the Conference. As a result, the prepared draft was significantly updated; it reflected the ideas contained in previous drafts and the proposals of the interested participants during the Conference.

The agreements reached at the meetings of the founding fathers of the United Nations had an impact on the development of the UNESCO Constitution. The Dumbarton Oaks Conference in the autumn of 1944 clarified the position of the Big Four: the creation of the intergovernmental specialized agencies should correspond to the plans developed for the UN system. *Let's pay attention to how the main goal of the organization is formulated in the adopted UNESCO Constitution (paragraph 1 of Article 1): “to contribute to peace and security by promoting collaboration among nations through education, science, and culture in order to ensure universal respect for justice, the rule of law, and the human rights and fundamental freedoms which are affirmed for the peoples of the*

*world, without distinction of race, sex, language, or religion, by the Charter of the United Nations”<sup>135</sup>. Adoption of this article reflects its authors’ intention to emphasize activities involving interaction between the UN and UNESCO, as well as to reflect the essence of such cooperation. The decision to create the Economic and Social Council of the Organization in the UN structure with authority that included a responsible role of interaction with specialized agencies as well as consultative relations with non-governmental organizations was one of the agreements of the UN states initiators.*

*The UN Charter adopted by the San Francisco Conference states: “The Economic and Social Council is authorized to coordinate activities of specialized agencies through consultations with them and recommendations to such agencies, and through suggestions to the General Assembly and the Organization’s members” (Article 63). The Council is authorized to take appropriate measures to receive regular reports from the specialized agencies, as well as to conclude agreements with the Organization’s members and with specialized agencies in order to receive reports from them on the measures taken to implement the Council’s own recommendations and suggestions of the General Assembly on issues within its competence (Article 64)<sup>136</sup>.*

<sup>135</sup> Устав UNESCO [The UNESCO Constitution] // Руководство General’noj konferencii. Izdanie 2002, vkluchayushchee teksty dokumentov i izmeneniya, prinyaty General’noj konferenciej na 31-j sessii [The Guide of the General Conference. Edition 2002, Including Texts of Documents and Their Corrections Adopted at the General Conference During the 31st Session (Paris, 2001)]. Paris: UNESCO, 2002. Pp. 7–25. Gifrovaya biblioteka UNESCO [The UNESCO Digital Library]. URL: [https://unesdoc.unesco.org/ark:/48223/pf0000125590\\_rus](https://unesdoc.unesco.org/ark:/48223/pf0000125590_rus) (accessed 07.06.2022).

<sup>136</sup> Устав ООН. Глава X [The Charter of the UN Organization] // The United Nations Organization. URL: <https://www.un.org/ru/sections/un-charter/chapter-x/index.html> (accessed 06.08.2022).

*The very lengthy and fruitful discussions during the preparatory activities resulted in a set of three documents: The Final Act of the Conference, the draft Constitution of UNESCO (Convention for the Establishment of the United Nations Educational, Scientific, and Cultural Organization), and the Interim Agreement on the Establishment of the Preparatory Commission for Education, Science, and Culture. In the Final Act, it was emphasized that the draft Constitution prepared by the Conference of Ministers of Education of the Allied Countries “was adopted as a basis for discussion”<sup>137</sup>. The prepared proposals were sent to the “governments of the Member States of the United Nations and the affiliated countries, as well as to the organizations that maintained ties with the United Nations, with a request for comments”.*

*On November 1, 1945, the Conference on the Creation of the United Nations Educational, Scientific, and Cultural Organization was opened on the premises of the Institute of Civil Engineers, one of the few buildings that survived the bombings of London. The conference was attended by delegations from 44 countries. On November 16, 1945, the heads of 37 of them signed the UNESCO Constitution and the related constituent documents<sup>138</sup>.*

*The USSR was not among the states present at the Conference’s founding meeting, owing to a violation of the procedure on this critical organizational issue. Apparently, based on the Quartet’s agreements at Dumbarton Oaks, the Soviet side conveyed*

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<sup>137</sup> Tomskij, G.V. Rol’ nepravitel’svennyh organizacij v sozdanii UNESCO [Tomskij, G.V. The Role of Non-Governmental Organizations in the Foundation of UNESCO] // Concorde. 2019. № 2. Pp. 6–17.

<sup>138</sup> Shulyakovskaya, A. 16 noyabrya 1945 goda – osnovanie UNESCO [Shulyakovskaya, A. 16th November, 1945 – The Foundation of UNESCO] // Rossijskoe Istoricheskoe obshchestvo [The Russian Historical Society]. 16.11.2015. URL: <https://historyrussia.org/sobytiya/kalendar/16-noyabrya-1945-goda-osnovanie-yunesko.html> (accessed 12.06.2022).



*to the organizers the view that “arrangements for the convening of a conference to establish such an Organisation should be prepared by the UN Social and Economic Council after the formation of such a Council at the forthcoming first session of the General Assembly”<sup>139</sup>.*

*II.4.3. Expansion of the Organization's Membership and Strengthening of the Course on Compliance with the Constitution's Regulations, which Require States to Follow the Common Goal of Ensuring “Independence, Inviolability, and Preservation of the Uniqueness of their Cultures and Education Systems” in their Relations*

The USSR (along with the Belarusian SSR and the Ukrainian SSR) entered the Union in 1954. During those and subsequent years, UNESCO's activities were affected by such important historical events as the Cold War, the process of decolonization, the dissolution of the Warsaw Pact, the reorientation of the socialist bloc countries, the collapse of the USSR, and the emergence on the world stage, as part of the UN, of UNESCO, and other international organizations, of new independent countries of the post-Soviet space. In 1992, the Russian Federation became the successor of the USSR.

In 1960, nineteen African states joined the Organization. It is well known that this year (as a result of the people's national

<sup>139</sup> Permyakova, L.G. Iz istorii razvitiya vzaimodejstviya Rossii i UNESCO: sovetskij period [Permyakova, L.G. From the History of Development and Interaction Between Russia and UNESCO] // Vestnik Tomskogo gosudarstvennogo universiteta [The Herald of Tomsk State University]. 2012. №2 (18). Pp. 129–132.

liberation struggle and corresponding international support) became a historical one, a watershed moment that effectively ended the existence of colonial empires. In 1960, the UN adopted the Declaration on granting independence to colonial countries and peoples. The collapse of the colonial system in the early 1960s led to the formation of many independent states. At the end of 1962, UNESCO already had 113 Member States<sup>140</sup>. Naturally, this has largely changed the balance of power in UNESCO and expanded the opportunities of the liberated states to influence the formation of UNESCO's general course and its specific plans and programs. The USSR's influence in the organization grew significantly as its membership grew. The Soviet Union initially adhered to the course of eliminating colonialism and its consequences, advocated against racism and apartheid, supported the right of nations to self-determination, and encouraged equal cooperation between states and peoples. This approach has contributed to the adoption of a number of UN and UNESCO documents that enshrine the rights of people in the fight against colonial rule and its consequences.

In the first half of the 1970s, there was a definite turn towards the détente of international tensions between individual states, reinforced by high-level agreements on the joint search for a nuclear-free world and arms reduction. The issue of global security was central to international life in the 1980s. Many UN and UNESCO documents from these years indicate that it was on this group of principled issues that discussions were frank,

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<sup>140</sup> Safonova, Yu. A. *Politika SSSR v UNESCO v 1980-ye gg.* [The Policy of the USSR at the UNESCO in the 1980s]. Moscow, 2005 // Istoricheskiy sait + Istoricheskiy forum [The Historical Web-site + The Historical Forum]. URL: <http://www.historichka.ru/works/ussr-unesko/> (accessed 06.05.2022).

harsh, and sometimes confrontational. These discussions did not bypass rough edges. At the same time, the tendency for dialogue politicization and cold war inertia reflected the importance of the international security topic on the role of education in shaping a culture of peace. During the same period, the Soviet Union put proposals on the table for establishing new international economic and information orders. The first assumed the elimination of colonialism's remnants in the economy, and the second assumed the restructuring of international information relations on a fair and democratic basis, as well as the correction of inequality in cultural-informational and other exchanges.

Since 1971, the People's Republic of China has become the only legitimate representative of China at UNESCO. On October 31, 2011, Palestine became a full member of UNESCO. The decision to admit Palestine as a full member was approved by an absolute majority of votes at the Organization's General Conference. Among the few countries that spoke out against UNESCO's expansion were the United States and Israel. As a sign of disagreement with the political line of the international organization, the United States froze its share of funding, which makes up a fifth of the UNESCO budget.

Some countries withdrew from UNESCO for political reasons at one time or another, then returned to the Organization. The USA (from 1985 to 2003), the United Kingdom of Great Britain and Northern Ireland (from 1986 to 1997), and Singapore (from 1986 to 2007). South Africa withdrew from UNESCO under the pretext that UNESCO publications are equivalent to "interference" in the internal affairs of the country in the field of racial policy. After the fall of the apartheid regime,

South Africa, led by Nelson Mandela, rejoined UNESCO in 1994. In the new millennium, the number of UNESCO members amounted to 195 states. The history of the Organization has its own dynamics and traditions, as well as periods of internal contradictions and crises<sup>141</sup>.

Under these conditions, it is especially important to preserve and strengthen the dialogue, which was largely facilitated by the course initially taken by UNESCO on compliance with the provisions of its Constitution, which provides that relations between Member States proceed from the common goal of ensuring “independence, inviolability, and preservation of the identity of their culture and education systems” (clause 3, Article 1)<sup>142</sup>. In order to maintain human dignity, the preamble of the Constitution emphasizes that “it is necessary to promote widespread culture and education among all people on the basis of justice, freedom, and peace; therefore, all peoples in this regard are entrusted with sacred duty, which should be carried out in the spirit of mutual cooperation”. The principles of the Universal Declaration of Human Rights have become the Organization’s platform for humanitarian rights and standards. Everyone has the right to human dignity and education under these principles. It is also stated that “everyone has the right

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<sup>141</sup> Goryachev, Yu.A. *Mezhdunarodnoe obrazovanie i deyatel'nost' UNESCO: praktika i tendenciya razvitiya: uchebn. posobie*. M.: GAOU VPO MIOO – Etnosfera, 2015 [Goryachev, Yu.A. *International Education and the Activity of UNESCO: Practices and Tendencies of Development; Manual*. Moscow: GAOU VPO MIOO – Etnosfera, 2015]. 192 p.

<sup>142</sup> *Ustav UNESCO [The UNESCO Constitution] //Rukovodstvo Gheneral'noy konferentsii [The Guide of the General Conference]*. Edition 2022. Paris: UNESCO, 2002. Pp. 7–25. *Cifrovaya biblioteka UNESCO [The UNESCO Digital Library]*. URL: [https://unesdoc.unesco.org/ark:/48223/pf0000125590\\_rus](https://unesdoc.unesco.org/ark:/48223/pf0000125590_rus) (accessed 07.06.2022).

to freely participate in society's cultural life, enjoy art, participate in scientific progress, and enjoy its benefits", and has the right to protect their "moral and material interests resulting from scientific, literary, or artistic works of which he is the author" (Article 27)<sup>143</sup>.

#### *II.4.4. Main Objectives and Mandates of the Organization in the UN System. UNESCO's Structure and Governing Bodies, Institutes and Centers*

UNESCO's mandate and mission are based on a commitment to the main provisions of the Constitution aimed at preserving peace *by expanding cooperation for sustainable development in the fields of education, science, culture, and information, ensuring human rights and fundamental freedoms*. UNESCO is working to create conditions for dialogue among civilizations, cultures, and peoples based on respect for common values. The Organization's activities are based on broad goals and specific tasks negotiated at the international level, as well as directions and programs of action approved by the governing bodies.

According to the Constitution, UNESCO promotes knowledge dissemination, cares for the conservation and protection of the world heritage of mankind — books, works of art, and monuments of historical and scientific importance;

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<sup>143</sup> Vseobshchaya deklaraciya prav cheloveka. Stat'ya 27. Utv. rezolyuciej 217 A (III) GA OON ot 10 dekabrya 1948 [The Universal Declaration of Human Rights. Article 27. Approved on the 10th December, 1948 (Resolution 217 A (III)) The UN General Assembly] // Organizaciya Ob'yedinennyh Nacij [The United Nations Organization]. URL: [https://www.un.org/ru/documents/decl\\_conv/declarations/declhr.shtml](https://www.un.org/ru/documents/decl_conv/declarations/declhr.shtml) (accessed 12.06.2022).

recommends to interested countries the conclusion of relevant international conventions; and encourages “cooperation of peoples in all branches of intellectual activity, international exchange of persons working in the fields of education, science, and culture” (Article 1)<sup>144</sup>.

Having special competence in the subject of its activity in international relations, UNESCO has a number of legal features of a specialized UN institution. They include:

- recognition by a UN Member State of the sufficiency of the UNESCO Constitution acceptance in order to become a member of the Organization without going through the admission procedure mandatory for other states;
- acceptance of the principle of equality (one state, one vote) as the fundamental norm of decision-making voting procedures;
- proportional and equal representation of Member States in the executive body;
- availability of a program of activities funded from the regular budget approved by the General Conference;
- establishment of an international secretariat as one of the main bodies, led by the UNESCO Director General appointed by the General Conference;
- the secretariat participates in the general system of the United Nations international civil service and recognizes

<sup>144</sup> Ustav UNESCO [The UNESCO Constitution] // Rukovodstvo General'noj konferencii. Izdanie 2002, vklyuchayushchee teksty dokumentov i izmeneniya, prinyaty General'noj konferenciej na 31-j sessii (Paris, 2001) [The Guide of the General Conference. Edition 2002, with the texts of documents and their changes, approved by the General Conference at the 31st Session (Paris, 2001)]. Paris: UNESCO, 2002. Pp. 7–25. Cifrovaya biblioteka UNESCO [The UNESCO Digital Library]. URL: [https://unesdoc.unesco.org/ark:/48223/pf0000125590\\_rus](https://unesdoc.unesco.org/ark:/48223/pf0000125590_rus) (accessed 07.06.2022).

(in administrative and budgetary matters) the competence of general consultative mechanisms established by the United Nations General Assembly and the Economic and Social Council (ECOSOC)<sup>145</sup>.

**The GENERAL CONFERENCE** is the main governing body of UNESCO. It comprises representatives of all Member States of the Organization. The General Conference meets every two years. Non-Member States, intergovernmental organizations, non-governmental organizations, and foundations are invited to participate as observers. The General Conference determines courses of action, adopts a six-year medium-term plan, elects members of the Executive Board (every four years), and appoints the Director General. Working languages: Arabic, Chinese, English, French, Russian, and Spanish.

**The EXECUTIVE COUNCIL** is the administrative body that meets twice a year. The General Conference elects 58 members of the Council, taking into account the Organization's universality and diversity of cultures that the member-states represent and the balance of their geographical representation. The Executive Council prepares the work of the General Conference and is responsible for the implementation of its decisions. It performs other functions arising from the agreements between UNESCO and the UN, its specialized agencies, and other intergovernmental organizations.

**The SECRETARIAT** is the executive body of the organization; it works under the Director General, who is elected for six years. The international staff of the Secretariat is engaged in the

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<sup>145</sup> Mezhdunarodnoe pravo: uchebnik / pod obshch. red. A.Ya. Kapustina [International Law: Manual / generally edited by A.Ya. Kapustin]. Moscow: Gardariki, 2008. 617 p. Pp. 278–301.

implementation of the program adopted by the Member States. The Member States have permanent missions at the Organization's headquarters in Paris. The Organization's areas of activity initially defined its role as a universally specialized institution in the field of education, the natural, humanitarian, and social sciences, culture, and communication. In particular, this is reflected in the decisions adopted by the UN General Assembly on the approval of UNESCO as a leading institution in these areas of activity. Its role as a compiler and keeper of the lists of world heritage objects, biosphere reserves, and intangible cultural heritage is significant.

Based on the above considerations, the vision of UNESCO's mandate and mission in its documents provides for "promoting peace and security by expanding international cooperation in education, science, culture, communication, and information". The function of information, communication, and mass media acquires an additional role in raising people's awareness of ideals, principles, and tasks to be solved, attracting partners and members of civil society to participate in targeted projects and programs.

*UNESCO's mission* is to promote peace through education and dialogue, to fight poverty, to foster sustainable development, to promote respect for cultural diversity and human rights, to foster a knowledge society, to work for gender equality, and thereby contribute to a more harmonious world.

Practical work in the field of education is coordinated and implemented by the Education Sector of the UNESCO Secretariat in Paris, the UNESCO regional offices, and the following UNESCO institutes and centers:

- International Bureau of Education (IBE) in Geneva (curricula and programs; education methodology and



- practices; training of teaching staff; educational system reform);
- UNESCO International Institute for Education Planning (IIEP) in Paris and Buenos Aires (planning, management, evaluation, and administrative issues of education);
  - UNESCO Institute for Lifelong Learning (UIL) in Hamburg (adult education, continuing education);
  - UNESCO Institute for Information Technologies in Education (IITE) in Moscow (distance education; use of new information and communication technologies in education);
  - UNESCO International Institute for Higher Education in Latin America and the Caribbean (IESALC) in Caracas (renewal of higher education; strengthening of inter-university cooperation; exchange of information);
  - UNESCO International Institute for Capacity Building in Africa (IICBA) in Addis Ababa (teacher training; curriculum development; education planning and management policy issues; distance education);
  - UNESCO International Center for Technical and Vocational Education and Training (UNEVOC) in Bonn;
  - UNESCO European Center for Higher Education (CEPES) in Bucharest.

UNESCO National Commissions play an important role in the development and implementation of educational programs. In Russia, such a commission is headed by the minister of foreign affairs. The UNESCO Secretariat and national commissions in respective countries rely on partnership and network cooperation with interested and relevant organizations, such as non-governmental organizations and the private sector, UNESCO chairs and affiliated secondary education institutions.

## II.5. Education in the System of the International Standardization Organization

The International Standardization Organization (hereinafter, ISO)<sup>146</sup> was established in 1946 at a meeting of the UN Committee for the Coordination of Standards. The ISO General Assembly was held on October 14, 1946, and the Charter and Procedure Rules of the organization were ratified on February 23, 1947. October 14 is celebrated as World Standards Day; February 23 is considered ISO's founding day. The USSR was one of the ISO founders, actively participated in its work, and was a permanent member of the governing bodies.

The legal successor of the USSR in ISO is the Russian Federation. The organization includes national standardization bodies that represent the interests of their countries in ISO and also represent ISO in their countries. Russia, as a full member of ISO, is represented by the **Federal Agency for Technical Regulation and Metrology** (2004–2010: Rostekhnregulirovanie; since June 2010: Rosstandart)<sup>147</sup>.

### *II.5.1. The ISO Governing Bodies, Tasks and Activities*

There are three categories of membership: full-fledged members (committee-members), corresponding members, and

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<sup>146</sup> Mezhdunarodnaya organizaciya po standartizacii [The International Organization for Standardization]. URL: <https://www.iso.org/ru/home.html> (accessed 12.06.2022).

<sup>147</sup> Federal'noe agentstvo po tekhnicheskomu regulirovaniyu i metrologii [The Federal Agency on Technical Regulation and Metrology] // Academic [The Academician]. URL: <https://dic.academic.ru/dic.nsf/ruwiki/694961> (accessed 12.06.2022).

subscriber-members. Their capabilities and powers differ due to the level of access to ISO electronic resources and the degree of influence they have on the content of documents being developed. Organizationally, ISO has governing and working bodies. Governing bodies are: The General Assembly, Council, and Technical Management Bureau. Working bodies include technical committees, subcommittees, and technical advisory groups. Technical committees and subcommittees are directly involved in international standard development. The General Assembly is a meeting of officials and delegates appointed by the member committees. Corresponding members and subscriber members participate as observers. The ISO Council directs ISO work between General Assembly sessions. Seven committees report to the Council: the TMB (Technical Management Board), CASCO (Committee on Conformity Assessment), PROFCO (Methodological and Informational Assistance), INFCO (Committee for the Study of Scientific and Technical Information), REMCO (Committee on Standard Samples), DEVCO (Committee on Assistance to Developing Countries), and COPOLCO (Policy Development Committee on Consumer Policy).

Currently, ISO includes representatives from 164 countries. ISO working languages: English, Russian, French. The Organization's budget is formed by the participating countries and the funds received from the sale of standards texts to interested representatives of the expert community and businessmen. ISO maintains working relationships with over 500 international organizations. Among them are all the specialized agencies of the United Nations, including UNESCO, which participates jointly with ISO in developing standards, including those in the fields of science, culture, and education.

*The main ISO tasks and activities are to promote the development of standardization and related activities in the world in order to ensure the international exchange of goods and services, as well as the development of cooperation in intellectual, scientific, technical, and economic areas.* The main objects of standardization that determine the range of interests of the Organization are: mechanical engineering, chemistry, non-metallic materials, ores, and metals; information equipment and information technology; agriculture; construction; special equipment; health and medicine; science and education; fundamental standards; the environment; etc.

In developing international standards, ISO interacts with relevant international professional organizations, including the International Organization of Legal Metrology, the Organization for Economic Cooperation and Development, etc. In addition to standardization, ISO also deals with certification problems.

### *II.5.2. The ISO and UNESCO Interaction on Educational Issues*

ISO considers it necessary to bring the advantages of international standards to students at all stages of the educational process and offers a number of initiatives in the field of education, for example: the creation of a repository (storage) of ISO resources and educational materials, which represent a list of existing educational materials on standardization; holding the Academic Day of World Cooperation in the Field of Standardization, designed to promote dialogue between universities and the international community; and also raising awareness and promoting joint initiatives. An important area of ISO activity is the promotion of partnerships between

national standardization bodies and educational institutions in developing countries.

*ISO's research activities* help enterprises, educational institutions, and individuals maximize the use of standards and better understand their importance in meeting community needs. ISO provides access to a wide range of studies demonstrating the benefits of standards. These extensive materials are grouped into the following areas:

1. Research, which quantitatively rates the economic benefits of standards, by using ISO methodology developed and published by ISO/CS with valuable input from ISO members, business, and academia;
2. Independent research conducted by the Organization's members, research institutes, universities, international agencies, and partners;
3. Research, which demonstrates how standards promote innovations.

ISO contributes to the implementation of all 17 goals of the UN Sustainable Development Agenda for the period up to 2030, adopted by the international community in 2015. Goal No. 4 is an area of mutual interest for ISO and UNESCO: "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all".

There are several other international and regional organizations dealing with the standardization of various types of scientific and technical products that are related to the branches of science and vocational education. Among them are **the largest ISO partner — the International Electrotechnical Commission (IEC)<sup>148</sup>; the International Telecommunication**

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<sup>148</sup> International Electrotechnical Commission. URL: <https://webstore.iec.ch/home> (accessed 12.06.2022).

**Union (ITU)**<sup>149</sup> — a specialized agency of the UN; the **European Organization for Quality (EOQ)**;<sup>150</sup> the **European Committee for Standardization (CEN)**; and a number of other standardization institutions.

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<sup>149</sup> Mezhdunarodnyj soyuz elektrosvyazi [The International Telecommunication Union] // Organizaciya Ob'yedinennyh Nacij [The United Nations Organization]. URL: <https://www.un.org/ru/ecosoc/itu/> (accessed 12.06.2022).

<sup>150</sup> Evropejskaya organizaciya kachestva EOQ [The European Quality Organization] // Glavnyj forum metrologov [The Major Forum of Metrology]. URL: <https://info.metrologu.ru/spravochnik/standartizatsiya/mezhdunarodnye-standarty/eqq.html> (accessed 22.08.2022).

# SECTION III

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## Towards the Formation of a Common Educational Space and International Standards of Education

### III.1. International Process of Creating a Shared Educational Space

A wide range of national and international organizations, statesmen, and representatives of the expert community in the fields of education, science, and culture, as well as specialists in economics and law, philosophy, and history, are taking part in the modern process of forming a global educational space. Domestic researchers note the significant achievements of the eminent predecessors and pay attention to the fact that the “genesis of the global worldview” dates back to M.V. Lomonosov. A number of global ideas were expressed by V.I. Vernadsky, L.N. Gumilev, N.D. Kondratiev, P. Teilhard de Chardin, K.E. Tsiolkovsky, A.L. Chizhevsky, K. Jaspers, etc.<sup>151</sup>

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<sup>151</sup> Ursul, A.D. Stanovlenie obrazovaniya global'nogo mira [Ursul, A.D. The Establishment of the Education of the Global World] // Vek globalizacii [The Century of Globalization]. 2019. № 2 (30). DOI: 10.30884/vglob/2019.02.04.

### *III.1.1. M.V. Lomonosov, V.I. Vernadsky, and K.E. Tsiolkovsky on the Global Worldview and Vision of Mankind's Future*

The natural science works of **Mikhail Vasilyevich Lomonosov** (1711–1765) are based on the ideas of ancient atomism and on the recognition of the material unity of the world. According to Lomonosov, it is possible to improve the lives of society only through education, the perfection of morals, and established social forms, and in Russia, through autocracy. The genius of the encyclopedist M.V. Lomonosov was the first Russian scientist to take a global view of the universe, reflected in poetry: “The abyss is open, full of stars; the stars have no number; the abyss has no bottom” (M.V. Lomonosov, “Evening Reflections,” 1743).

Scientific research by **Vladimir Ivanovich Vernadsky** (1863–1945) laid the foundation for the study of global processes. V.I. Vernadsky, according to one of his biographers G.P. Aksenov, in the article “Problems of Higher Education”, published back in 1913, “was the first who comprehensively considered science, education and, more broadly — the mankind culture: not as an “internal matter” of people, not as a social phenomenon, but as a kind of planetary phenomenon”<sup>152</sup>. Vernadsky began to study global processes in 1902–1903 and during the same years he lectured on global issues at the Moscow University.

<sup>152</sup> Aksenov G.P. Vernadskiy / Gennadij Aksenov. 2-e izd., ispr. i dop [Aksenov, G.P. Vernadsky / Gennady Aksenov. 2nd edition, corrected and complemented]. Moscow: Molodaya gvardiya, 2010. 565[11] p: ill. (Zhizn' zamechatel'nyh lyudej: ser. biogr.; vyp. 1208 [The Life of Famous People: the Biographical Series; issue 1208]). URL: <https://www.litmir.me/> (accessed 20.06.2022).



A fresh look and a creative perspective on the noosphere (from Greek, “mind” — “ball”, literally “sphere of mind”) as the sphere of human mind and the inseparable unity of human and cosmos, human and universe, led the scientist to the conclusion that everything created by human mind becomes a key factor in the world’s regulated evolution. In some publications about the noosphere, it is claimed that this concept was proposed by French scientists: professor-mathematician E. Leroy (1870–1954) and Catholic philosopher Teilhard de Chardin (1881–1955). At the same time, both Leroy and Chardin based their ideas on the lectures on geochemistry, that V.I. Vernadsky was giving at the Sorbonne in 1922–1923<sup>153</sup>.

**According to V.I. Vernadsky’s teachings, the process of noosphere formation, the highest stage of biosphere development, is determined by the socio-natural activities of the human mind, human labor, and human scientific knowledge.** According to the scientist, certain conditions are necessary for the successful formation and achievement of such a development stage: human settlement and habitation of the entire planet. “The process of total human settlement of the biosphere”, V.I. Vernadsky wrote, “is conditioned by the entire course of scientific thought, is inextricably linked with speed of communications, success of movement techniques, the possibility of instantaneous thought transmission, and its simultaneous discussion

<sup>153</sup> Shushakov, E.S. Genezis termina «noosfera» i ego ispol'zovanie P. Tejyarom de Shardenom i V.I. Vernadskim [Shushakov, E.S. The Genesis of the Term “Noosfera” and Its Use by P. Teiyar de Sharden and Vernadskiy, V.I.] // Vestnik PSTGU. Seriya I: Bogoslovie. Filosofiya. Religiovedenie [The Herald of PSTGU. Series 1: The Theology. The Philosophy. The Religious Studies]. 2020. Issue 87. Pp. 87–105. DOI: 10.15382/sturI202087.87-105.

everywhere on the planet”<sup>154</sup>. Among other important conditions are: reinforcement and constant development of the means of communication between all states of the Earth; predominance of the geological human role over other geological processes taking place in the biosphere; expansion of the biosphere limits; exploration of outer space and entry into space; discovery of new energy sources; equality of people of all races and religions; strengthening the importance of the people and their opinions in solving political problems; freedom of scientific thought from the pressure of religious and political sentiments; a further rise in prosperity and the creation of real opportunities for the prevention of malnutrition, hunger, and poverty; reduction of diseases; reasonable transformation and use of the primary nature of our planet; prevention of wars and violence.

In recent years, interest in the concept of the noosphere doctrine as a universal scientific platform for the third millennium has significantly increased. It is also visible at the global level, especially after the *concept of sustainable development* was formulated at the UN world conference in Rio de Janeiro (20–22 June 2012)<sup>155</sup>. The UN International Agenda adopted in 2015 contains 17 Sustainable Development Goals for the

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<sup>154</sup> Vernadsky V.I. O nauke. T. 1. Nauchnoe znanie. Nauchnoe tvorchestvo. Nauchnaya mysl' [Vernadsky, V.I. On the Science. Vol. 1. The Scientific Knowledge. The Scientific Creation. The Scientific Thought]. Dubna: Pheniks, 1997. 576 p. P. 3. Nauchnaya mysl' kak planetnoe yavlenie [The Scientific Thought as a Planetary Phenomenon]. URL: <https://www.studmed.ru/> (accessed 12.06.2022).

<sup>155</sup> Rio+20 Konferenciya OON po ustojchivomu razvitiyu [RIO+20 The UN Conference on the Sustainable Development] // OON [The UN Organization]. URL: <https://www.un.org/ru/events/pastevents/rio20.shtml> (accessed 02.02.2022).

period up to 2030<sup>156</sup>, some of which contain provisions that echo Vernadsky's thoughts on the noosphere. Included in the section on the interpretation of contemporary problems are those related to overcoming illiteracy, poverty, hunger, and inequality, ensuring peace and security, and resolving other global issues. The followers of V.I. Vernadsky continue to develop certain provisions of the doctrine, noting their practical significance towards sustainable development and the evolutionary formation of the future of humankind. There is also a critical perception of a number of positions on the concept that are deemed utopian in light of current realities<sup>157</sup>.

At the heart of the space philosophy of Russian educator and scientist **Konstantin Eduardovich Tsiolkovsky (1857–1935)** is a global project for humanity's future. The author's worldview concept is based on the principles of human being and universe unity, as well as on a projective attitude toward the world, involving global transformations of the Earththe Cosmos (Space), and the Mankind, with the help of reason. Tsiolkovsky's creative activity is directly related to pedagogy, to the spiritual and moral education of the individual. Tsiolkovsky considered "my undoubted merit to be that I have been a teacher continuously for 38 years. I spent 20 years in a primary school and 18 years in a secondary school," he wrote in his autobiography<sup>158</sup>. The main

<sup>156</sup> Povestka dnya v oblasti ustojchivogo razvitiya [The Agenda in the Sphere of Sustainable Development] // OON (The UN Organization). URL: <https://www.un.org/sustainabledevelopment/ru/about/development-agenda/> (accessed 02.02.2021).

<sup>157</sup> Levit, G.S. Kriticheskij vzglyad na noosferu V.I. Vernadskogo [Levi, G.S. The Critical View of the Noosphere by Vernadsky, V.I.] // Priroda [The Nature]. 2000. № 5. Pp. 71–76.

<sup>158</sup> Tsiolkovskiy, K.E. Cherty iz moej zhizni [Tsiolkovsky, K.E. The Features of My Life вместо World]. Kaluga: Zolotaya alleya, 2002. 148 p. URL: <https://www.tsiolkovsky.org/ru/nauchnoe-nasledie/> (accessed 20.06.2022).

purpose and value of education is connected, according to his concept, with the movement of human civilization towards ever greater integrity and general unity. To bring humanity closer to happiness, in Tsiolkovsky's understanding, is the task of helping humanity to become reasonable, and therefore free, morally perfect, and capable of solving earthly problems "from the highest, cosmic point of view". Defining the tasks of the future, Tsiolkovsky noted the important role of school and believed that it should "teach to live, to understand the best social structure, to be a citizen".

**Modern globalization is the process of forming a unified and integral world.** The scientific and technological revolutions taking place in our time — human penetration into previously unknown territories, space exploration — put forward new tasks of building an information society of knowledge and prospects for education development. At the turn of the millennium, the term "globalization" was used primarily to denote the growing economic, socio-cultural, and political interdependence of the world<sup>159</sup>. The essence of this term corresponds to the process of education internationalization, in which the goals, functions, and organization of educational activities acquire a worldwide dimension with the corresponding regional specifics and differences.

We will highlight some important aspects of educational integration processes. First of all, it is the formation in the Eurasian space of a single (common) educational area of the

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<sup>159</sup> Inozemcev, V.L. Sovremennaya globalizaciya i ee vospriyatie v mire [Inozemcev, V.L. The Contemporary Globalization and Its Perception In The World] // Vek globalizacii [The Century of Globalization]. 2008. № 1. URL: <https://gtmarket.ru/library/articles/5937> (accessed 02.02.2021).

CIS Member States; the consolidation of provisions concerning interstate agreements on the development of pan-European educational cooperation within the framework of the Bologna Process; and the adoption (with UNESCO assistance) of regional conventions of the countries of Africa, Latin America, the Asia-Pacific region, the Middle East, and the Mediterranean on the recognition of qualifications in higher education.

Legal instruments created during integration open up possibilities for education and for obtaining a document based on education results that is valid on the territory of the entire educational space. These legal instruments provide for getting education in various states and for expanding the potential choice of disciplines and teachers. A comparable system of passes and credits forms the basis for the accumulation of acquired courses and the mutual recognition of results, as well as the exchange of methodological and scientific experience. All of this contributes to the competitive selection of disciplines and, in the long term, of institutions and their specialization in the strongest fields, and creates conditions for improving the quality of research and teaching.

We also note the importance of introducing uniform requirements to secondary vocational education and the creation of the European qualifications framework provided for by the Copenhagen Process; the openness of education and knowledge mobility; innovations and their carriers; the emergence of “corporate universities” and the development of network forms of arrangements that play an important role in shaping the innovation process; the mass distribution of distance education technologies and access to global information resources; the improvement of virtual academic

mobility; and the unification of curricula and learning technologies<sup>160</sup>.

### *III.1.2. Unified (Common) Educational Space of the Commonwealth of Independent States (CIS)*

**A single (common) educational space is a space, taken up by the CIS member-states after the USSR collapse, in which, on the basis of voluntarily accepted obligations, coordinated activities in the fields of education, science, and culture are carried out, meeting both the national interests of each of them and the interests of the Commonwealth as a whole.** This definition, based on the common history of people living in this space, means the set of principles of state policy in the field of education, the consistency of state educational standards and programs, standards and requirements for training and certification of scientific and scientific-pedagogical personnel, as well as equal opportunities and the free exercise of the rights of citizens to receive education in educational institutions on the territories of Commonwealth Member States<sup>161</sup>.

The geopolitical association collapse that has been forming around Russia for centuries has had a painful effect on relations

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<sup>160</sup> Gerasimova, I.A., Gribova, E.V. Tendencii razvitiya nauki i obrazovaniya v aspekte globalizacii [Gerasimova, I.A., Gribova, E.V. The Trends of the Development of Science and Education In The Aspect of Globalization]. Moscow, 2013. URL: [https://elar.urfu.ru/bitstream/10995/51720/1/klo\\_2013\\_115.pdf](https://elar.urfu.ru/bitstream/10995/51720/1/klo_2013_115.pdf) (accessed 02.02.2021).

<sup>161</sup> Zhabelova, T.E. Formirovanie edinogo obrazovatel'nogo prostranstva v gosudarstvakh – uchastnikah SNG: mezhdunarodno-pravovoj aspekt [Zhabelova, T.E. The Formation of the Unified Educational Space in the States – Participants of the CIS: International and Juridical Aspect] // Vestnik KazNPU, 2013 [The Herald of KazNPU, 2013]. URL: <https://articlekz.com/article/11093> (accessed 11.02.2021).

and living conditions in the “new independent states,” including in the humanitarian sphere and in ensuring human rights. At the first stage of the revival of the integration process, an agreement on cooperation in the field of education was adopted (Tashkent, May 15, 1992)<sup>162</sup>. In the same year, the interstate council was formed, with representatives from all national standardization organizations. Standardization was carried out in accordance with the “Agreement On Implementation of Coordinated Policy in the Fields of Standardization, Metrology, and Certification”<sup>163</sup>.

The Cooperation Agreement on the Formation of the CIS Unified (Common) Educational Space, signed in 1997 by the heads of government of Azerbaijan, Armenia, Belarus, Kazakhstan, Kyrgyzstan, Moldova, Russia, and Tajikistan, has become the normative basis for interaction development<sup>164</sup>. An important role is also played by agreements on the recognition of diplomas in higher education, on the professional development of teaching staff, and on granting the status

<sup>162</sup> Soglashenie o sotrudnichestve v oblasti obrazovaniya (Tashkent, 15 maya 1992) [The Agreement on Cooperation In the Field of Education (Tashkent, 15th May, 1992)] // Predprinimatel'skoe pravo [The Entrepreneurial Law]. URL: [http://businesspravo.ru/docum/documshow\\_documid\\_41306.html](http://businesspravo.ru/docum/documshow_documid_41306.html) (accessed 11.02.2021).

<sup>163</sup> Soglashenie o provedenii soglasovannoj politiki v oblasti standartizacii, metrologii i sertifikacii (s izmeneniyami na 22 noyabrya 2007) [The Agreement on Conducting the Agreed Policy In The Field of Standardization, Metrology and Certification (with changes on the 22nd November, 2007)] // Consorcium-Codex URL: <http://docs.cntd.ru/document/1902961> (accessed 11.02.2021).

<sup>164</sup> Soglashenie o sotrudnichestve po formirovaniyu edinogo (obshchego) obrazovatel'nogo prostranstva SNG [The Agreement on Cooperation in the Formation of the Unified Educational Space of the CIS] // Informacionno-analiticheskie materialy Gosudarstvennoj dumy [The Informational and Analytical Materials of the Governmental Duma]. AB. Issue 18. URL: <http://iam.duma.gov.ru/node/8/4619/16310> (accessed 02.02.2021).

of basic organizations of the CIS Member States to a number of higher education institutions in the Commonwealth. The issues of development and implementation of regulatory documents, coordination of training, advanced training, and retraining of specialists in the field of education are dealt with by the Council for Cooperation in the Field of Education of the participating CIS Member States<sup>165</sup>.

The education issues are in the spotlight of **the Inter-Parliamentary Assembly of the Member States of the Commonwealth of Independent States (IPA CIS)**, formed in 1992<sup>166</sup>. In accordance with the provisions of the agreement signed by the heads of the parliaments, the Inter-Parliamentary Assembly adopted a number of model laws that allowed the creation of a legal and regulatory framework for comprehensive cooperation in education. An important tool for providing legal support is the “Model Educational Code”, adopted by the Inter-Parliamentary Assembly in November 2006 — a soft-law instrument that contains, in a systematic presentation, the educational law norms common to the CIS Member States. It specifically elaborates the state policy principles and emphasizes that the unified educational space “is an integral part of the spiritual and cultural space of the Commonwealth of Independent States, based on the common history of the CIS

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<sup>165</sup> O razvitií sotrudnichestva po formirovaniyu obtchego obrazovatel'nogo prostranstva SNG [On the Development of the Cooperation on Forming the Common Education Space of the CIS] // The CIS Internet-portal: the Space for Integration. URL: <https://e-cis.info/cooperation/3690/81470/> (accessed 02.02.2021).

<sup>166</sup> Mezhparlamentskaya assambleya gosudarstv — uchastnikov SNG [The Interparliamentary Assembly of the States — Participants of the CIS] // Sovet Federacii Federal'nogo Sobraniya RF [The Federation Council of the Federal Assembly of the Russian Federation]. URL: <http://council.gov.ru/activity/crosswork/dep/62/> (accessed 02.02.2021).



peoples and their desire to realize their common historical goals”<sup>167</sup>.

On October 12–13, 2022, several summits were held in Astana (Kazakhstan) with the participation of the leaders of the CIS and the states of the Asian region: the VI-th meeting of the Conference Forum on Interaction and Confidence-Building Measures in Asia, the Meeting of the CIS Council of Foreign Ministers and the CIS Council of Heads of States, and the Meeting of Heads of State in a completely new format, “Central Asia — Russia”. The agenda of the summit participants focused on issues of economics and geopolitics, ensuring confidence-building measures and equal security, and humanitarian aspects of cooperation.

*At its core, this issue is devoted to the thirty-year history of the Conference on Interaction and Confidence-Building Measures in Asia (CICA), focused on efforts to develop and implement multilateral confidence-building measures aimed at strengthening peace, security, and stability in Asia. This initiative was offered by Kazakhstan at one time and, over the years, has developed as a kind of regional analogue of the Organization for Security and Cooperation in Europe. The first meeting of the CICA Foreign Ministers was held on September 14, 1999, with the participation of 15 Member States. At that meeting, the Declaration on the Principles Governing Relations between the CICA Member States was adopted. In June 2002, the Almaty Act was adopted,*

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<sup>167</sup> Model'nyj obrazovatel'nyj kodeks dlya gosudarstv – uchastnikov SNG. Prilozhenie k postanovleniyu Mezhparlamentskoj assamblei gosudarstv – uchastnikov SNG ot 29.11.2013 № 39–6 [The Model Educational Codex for the States – Participants of the CIS. The Application to the Decree of the Interparliamentary Asssembly of the States – Participants of the CIS, dated 29.11.2013, № 39–6]. URL: <http://www.parliament.am/library/modelayin%20orenqner/285.pdf> (accessed 02.02.2021).

according to which “The main purpose and direction of the CICA’s activities is to strengthen cooperation by developing multilateral approaches to ensuring peace, security, and stability in Asia”<sup>168</sup>. Adopted at this forum, the Declaration on Eliminating Terrorism and Promoting Dialogue among Civilizations states that “terrorism cannot be identified with any religion, nationality, or civilization... We also commit ourselves to being especially vigilant so that the global struggle against terrorism does not become a war directed against cultures, religions, or peoples. We are all united in this struggle”<sup>169</sup>.

Since then, CICA summits have been held — in 2006, 2010, 2014, and 2019 — in Kazakhstan, Turkey, China, and Tajikistan. CICA Member States: Afghanistan, Azerbaijan, Bahrain, Bangladesh, Cambodia, China, Egypt, India, Iran, Iraq, Israel, Jordan, Kazakhstan, Kyrgyzstan, Kuwait, Mongolia, Pakistan, Palestine, Qatar, Russia, South Korea, Sri Lanka, Tajikistan, Thailand, Turkey, UAE, Uzbekistan, and Vietnam. In addition, observers from some states and international organizations with this status take part in its work: The League of Arab States, the International Organization for Migration, the Organization for Security and Cooperation in Europe, the United Nations, and the Parliamentary Assembly of Turkic-speaking Countries.

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<sup>168</sup> Almatinskij Act [The Almaty Act]. URL: [https://www.s-cica.org/russian\\_pdf/Almaty\\_Act\\_rus.doc](https://www.s-cica.org/russian_pdf/Almaty_Act_rus.doc); Almaty\_Act\_rus.doc (live.com) (accessed 27.06.2022).

<sup>169</sup> Deklaraciya SVMDA ob ustranении terrorizma i sodejstvii dialogu mezhdru civilizacijami [The Declaration of the CICA on the Elimination of Terrorism and the Assistance to the Dialogue Among Civilizations] / Oficial’nyj sajt MID RF [The Official Site of the Ministry of Foreign Affairs of the Russian Federation]. URL: [https://www.mid.ru/ru/foreign\\_policy/rso/sovesanie-po-vzaimodejstvii-i-meram-doveria-v-azii-svm-da-/1678276/](https://www.mid.ru/ru/foreign_policy/rso/sovesanie-po-vzaimodejstvii-i-meram-doveria-v-azii-svm-da-/1678276/) (accessed 27.06.2022).

The adoption by its participants of the Statement (dated October 13, 2022) on “the gradual, phased, consensus-based transformation of the CICA into a full-fledged regional international organization” was a distinguishing feature of the CICA’s work results in Astana. It emphasizes the determination “to increase collective work within the organization in order to find joint solutions to the problems common to all of us in the twenty-first century for ensuring regional security and prosperity and peaceful resolution of disputes in accordance with the UN Charter”<sup>170</sup>.

At the “Central Asia — Russia” meeting held on October 14, 2022, in Astana, the joint statement was adopted by the heads of states (the Republic of Kazakhstan, the Kyrgyz Republic, the Russian Federation, the Republic of Tajikistan, Turkmenistan, and the Republic of Uzbekistan)<sup>171</sup>. The Heads of State meeting to mark the 30th anniversary of diplomatic relations between the countries noted the extensive and significant results of interstate cooperation in political, economic, cultural, humanitarian, and other key areas achieved during this period. The enduring nature of centuries-old ties of friendship and good neighborliness

<sup>170</sup> Kak budet transformirovat'sya SVMDA (polnyj tekst Astaninskogo zayavleniya) [How the CICA Will Be Transformed (The Complete Text of the Astana Declaration)]. URL: <https://yandex.ru/search/?text=Текст+заявления++форума+СВМДА+в+Астане+о+его+трансформации+в+организацию&lr=129707&clid=2270453&win=553> (accessed 27.12.2022).

<sup>171</sup> Sovmestnoe zayavlenie glav gosudarstv Respubliki Kazahstan, Kyrgyzskoj Respubliki, Rossijskoj Federacii, Respubliki Tadzhiqistan, Turkmenistana i Respubliki Uzbekistan po itogam vstrechi Central'naya Aziya – Rossiya. // Prezident RF: oficial'nij sait [The Joint Declaration of the Heads of The Republic of Kazakhstan, The Kyrgyz Republic, The Russian Federation, The Republic of Tajikistan, Turkmenistan and The Republic of Uzbekistan On the Results of the Meeting “Central Asia – Russia» // The Official Web-Site of the President of the Russian Federation]. URL: <http://kremlin.ru/supplement/5857> (accessed 27.12.2022).

has been reaffirmed, a guarantee of which is the closeness of cultural and civilizational foundations and traditions based on mutual intercultural, interreligious, and interethnic respect and the desire to further develop comprehensive relations for the sake of prosperity and security, the preservation of values close to us, and the diversity of identities of peoples inhabiting our states. The adopted statement reflected a “mature level of alliance or strategic partnership” and reaffirmed a common position on strict observance of the fundamental principle of equal and indivisible security; a willingness to concentrate its efforts “as a natural ‘bridge’ between the regions of the South and North, East and West in Eurasia, contributing to the formation of more advanced, equitable models of economic development on the continent, consistent with the objective processes of becoming a multipolar world”. In this regard, the commitment to the fundamental international legal norms and principles enshrined in the UN Charter was confirmed, as was the unified position on the strict observance of the fundamental principle of equal and indivisible security.

*“In the human dimension, — the statement stresses, — cooperation in the fields of science, education, cultural and youth exchanges, tourism, and inter-human contacts remains our continuing priority. We reaffirm our commitment to further formation of an open scientific and educational space with a focus on maintaining and promoting youth exchanges. We will support the study and teaching of the Russian language in the countries of Central Asia, as well as the study and teaching of the state languages of Central Asia in Russia, and encourage the mutual development of contacts between people working in education, science, literature, and the arts.*

*We welcome the creation of international organizations under the auspices of the CIS to support and promote the Russian*

*language, taking into account its important role in our interstate and interpersonal communication. We will take all necessary measures to prevent incitement of hatred on national, historical, cultural, linguistic, or religious grounds.*

*We call for the careful treatment of memorials and monuments dedicated to the years of the Second World War, and we will also encourage the study of and popularization of the heroic participation of the peoples of the Central Asian states and Russia in this war and other important events of historical significance for all countries. We fully support joint participation in international scientific and practical conferences and symposiums as well as celebrations on the occasion of countries celebrating significant dates from the history of culture, education, science, and literature, including anniversaries of outstanding personalities”.*

Among the decisions adopted at the Astana Summit of CIS leaders was “to declare 2025 the year of the 80th anniversary of victory in the Great Patriotic War and the year of peace and unity in the struggle against Nazism”. The initiative of the President of Kazakhstan to establish, under the auspices of the CIS, an international organization to support and promote Russian language was supported.

### *III.1.3. Eurasian Educational Space Formation Processes Involving EAEU, SCO and Asia-Pacific Region Member States*

*The Eurasian Economic Union (EAEU) is a regional economic integration international organization. The organization was created on the initiative of the Presidents of Russia, Belarus, and Kazakhstan, as set out in the Declaration (which they adopted on November 11, 2011) on Eurasian economic integration.*

*On May 29, 2014, at the meeting of the Supreme Council of this organization in Astana (Kazakhstan), the presidents of these countries signed the Agreement on the Creation of the EAEU, which was based on the Customs Union and the Common Economic Space of Belarus, Kazakhstan, and Russia, within which there was already the experience of conducting a coordinated, agreed-upon, or unified policy in key areas of the economy. The Member States of the EAEU are: Belarus, Kazakhstan, Russia, Armenia (since January 2, 2015), Kyrgyzstan (since August 12, 2015). The status of Observer States at the EAEU have the following countries: Moldova (May 14, 2018), Uzbekistan and Cuba (December 11, 2020).*

The main objectives of the Union are: creation of conditions for stable development of the economies of the Member States in the interests of improving living standards of their populations; formation of a single market for goods, services, capital, and labor resources; comprehensive modernization; cooperation; and increasing the competitiveness of national economies. Among the bodies of the Union are the Supreme Eurasian Economic Council, at the level of heads of state; the Eurasian Intergovernmental Council, at the level of heads of governments; the Eurasian Economic Commission, with headquarters in Moscow; and the EAEU Court (located in Minsk), whose tasks include ensuring uniform interpretation of legal documents and international documents within the Union. It is envisaged to create a supranational body for regulating the financial market, with a location in Kazakhstan. The Eurasian Economic Integration Strategic Development Directions until 2025 have been approved. In 2022, a list of priority infrastructure projects aimed at developing cooperation between the Member States, including transport routes and transit potential, was approved, including in the

context of integration of the North-South projects and the Chinese initiative “One Belt, One Road”<sup>172</sup>.

Economic integration processes necessitated changes in the field of educational interaction. One of the articles of the EAEU Establishment Treaty provides for the “recognition of educational documents issued by educational organizations”, including the right of holders to engage in “pedagogical, judicial, medical, activities” in accordance with “the legislation of the state of employment” (clauses 3 and 4 of Article 97 of the Treaty).

The Eurasian Economic Union (EAEU) supported the initiative to fill in the roadmap of the common educational space as well as the formation of joint approaches in the territory of these states to assess the requirements and criteria for the quality of education in school, secondary vocational education, and higher education, as well as in the structures for retraining specialists. In 2015, the Eurasian Association of Pedagogical Universities (founded by the Moscow Pedagogical State University) was established in Almaty<sup>173</sup>.

The master’s programs of the CIS Network University are successful<sup>174</sup>. Among the CIS Member States, the most

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<sup>172</sup> O razvitii Evrazijskogo ekonomicheskogo soyuza (EAES/EVRAZES) [On the Development of the Eurasian Economic Union (EEU/EurAzEC) / MID RF: oficial’nij sait [The Official Web-Site of the Ministry of Foreign Affairs of the Russian Federation]. 23.09.2022. URL: <https://www.mid.ru/tv/?id=1830941&lang=ru> (accessed 27.12.2022).

<sup>173</sup> Evrazijskaya asociaciya pedagogicheskikh universitetov [The Eurasian Association of Pedagogical Universities]. URL: <http://euapu.ru/> (accessed 02.02.2021).

<sup>174</sup> Setevoj universitet SNG [The Network University of the CIS] // Internet-portal SNG: prostranstvo integracii [Internet-portal of the CIS: the Space of Integration]. URL: <https://e-cis.info/cooperation/3063/78389/> (accessed 02.02.2021).

developed system of measures to ensure education accessibility is enshrined in the “Russian Law on Education”. In 2022, the rectors of leading universities in the EAEU countries signed the Memorandum on the Establishment of the Eurasian Network University (ESU). The Ministry of Science and Education of the Russian Federation called for the development of “academic mobility and the provision of opportunities for students to move to Southeast Asia, Latin America, and the EAEU space”.

**Russia is a member of the Shanghai Cooperation Organization (SCO)**<sup>175</sup>, which also includes the People’s Republic of China, the Kyrgyz Republic, the Republic of Kazakhstan, the Republic of Tajikistan, the Republic of Uzbekistan, the Republic of India, the Islamic Republic of Iran, and the Islamic Republic of Pakistan. The SCO observer countries are the Islamic Republic of Afghanistan, the Republic of Belarus, and Mongolia; the partner countries are the Republic of Azerbaijan, the Republic of Armenia, the Kingdom of Cambodia, the State of Qatar, the Federal Democratic Republic of Nepal, the Kingdom of Saudi Arabia, the Republic of Turkey, and the Democratic Socialist Republic of Sri Lanka. In 2022, the procedure has begun for assigning the status of dialogue partner-states in relation to the following countries: Bahrain, the Maldives, the United Arab Emirates, Kuwait, and Myanmar. The Organization’s activities are based on a non-aligned basis and are not directed against third countries. The SCO is firmly committed to the fundamental

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<sup>175</sup> Shanhajskaya Organizaciya Sotrudnichestva (SHOS) [The Shanghai Cooperation Organization (SCO)]. URL: <http://rus.sectsc.org/> (accessed 02.02.2021).



principles of international law enshrined in the UN Charter and strictly adheres to a policy of openness, equality, mutual trust, and benefit.

Cooperation development based on the principles of equality, independence and integrity of educational systems of the states is enshrined in the **Agreement between Governments of the SCO Member States on Cooperation in the Field of Education**<sup>176</sup> (signed in 2006 in Shanghai, came into force for the Russian Federation on January 30, 2008). Parties to the Agreement pledged to develop integration processes in the field of education, facilitate the exchange of students, scientists, and teachers, establish direct links between educational organizations and state institutions, and help establish mechanisms for the recognition and equivalence of state-standard educational documents. Cooperation between universities and scientific organizations has become common. The SCO University is functioning. It unites about 80 universities of the Organization's member countries into educational network. In 2021, the SCO widely celebrated its 20th anniversary.

The **Revised Asia-Pacific Regional Convention on Recognition of Qualifications in Higher Education**<sup>177</sup> (adopted in Tokyo on November 26, 2011), which replaced the previous

<sup>176</sup> Soglashenie mezhdru pravitel'stvami gosudarstv – chlenov Shanhajskoj organizacii sotrudnichestva o sotrudnichestve v oblasti obrazovaniya [The Agreement of the Governments of the States – Members of the Shanghai Cooperation Organization in the Field of Education] // Consorcium-Codex. URL: <http://docs.cntd.ru/document/902029746> (accessed 04.02.2021).

<sup>177</sup> Aziatsko-Tihookeanskaya regional'naya konvenciya o priznanii kvalifikacij v oblasti vysshego obrazovaniya [The Asian and Pacific Regional Conference on Recognition of Qualifications in Higher Education]. URL: <http://www.russianenic.ru/int/unesco/tmp818.pdf> (accessed 02.02.2021).

1983 convention, plays an important role in educational integration and provides for “each party to provide its own information center providing accurate information on national education systems, diplomas, and qualifications; changes and implementation of national qualification frameworks”. Russia has signed a new convention. In Asia-Pacific Region, including within the framework of the Association of Southeast Asian Nations (ASEAN), cross-country university associations have been established, and a framework for supranational quality control of education has been built. Leading countries in academic mobility are the USA, Russia, Japan, and the Republic of Korea. Interaction in the Asia-Pacific educational space takes place at both government and university levels.

The voluntary organization of higher education representatives in the Asia-Pacific Region, “University Mobility in the Asia-Pacific Region”, founded in 1991, now unites 354 universities<sup>178</sup>. It promotes integration in the region and expands students’ and teachers’ mobility. Since 1997, the Association of Pacific Universities has been functioning. It consists of 45 leading research universities in the region (Russia is represented by the FEFU, the Far Eastern Federal University). In the region, there are also the Asia-Pacific Association of International Education, the Association of East Asia Research Universities, the UN University (Tokyo), the Association of Pacific Universities, and the International

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<sup>178</sup> Guruleva, T.L. *Edinoe obrazovatel'noe prostranstvo v ATR* [Guruleva, T.L. The Unified Educational Space in the Asian and Pacific Region] // *Vysshee obrazovanie v Rossii* [Higher Education in Russia]. 2014. № 12. Pp. 134–140. URL: <https://cyberleninka.ru/article/n/edinoe-obrazovatelnoe-prostranstvo-v-atr/viewer>. (accessed 27.12.2022).

### Association of Transport Universities of Asia-Pacific Countries<sup>179</sup>.

There are ongoing consultations and meetings between EAEU, SCO member — states and Asia-Pacific countries on the sidelines of important international events, including during the summits within the UN system. One of the meetings of Russian, Indian, and Chinese foreign ministers with Brazil in September 2006 on the margins of the UN General Assembly in New York launched a process of multifaceted multilateral engagement and cooperation among the BRICs (the term “BRIC” has become an acronym for cooperation among Brazil, Russia, India, and China). In 2008, St. Petersburg hosted the international conference “BRIC: A Breakthrough in the Global Economy of the 21st Century,” with the participation of representatives of municipal authorities and leading universities of St. Petersburg’s twin-cities in Brazil (Rio de Janeiro), India (Mumbai), and China (Shanghai and Qingdao). An international conference on “BRIC countries on the political map of the world: New challenges” was held in Moscow on December 8–9, the same year.

At the first BRIC summit (June 16, 2009, Yekaterinburg) and at the subsequent summit (April 16, 2010), in the Brazilian capital Brasilia, the initiated dialogue on international security issues was supported. In connection

<sup>179</sup> Guruleva T.L. Integraciya Rossii v edinoe obrazovatel'noe prostranstvo ATR (na primere obrazovatel'nogo sotrudnichestva s KNR) [Guruleva, T.L. The Integration of Russia Into the Unified Educational Space of the Asian and Pacific Region (On the Example of Educational Cooperation with the PRC (China))] // Vestnik RUDN. Ser.: Mezhdunarodnye otnosheniya [The Herald of the RUDN. Series “International Relations”]. 2015. December. Vol. 15. № 4. Pp. 147–158. URL: <https://journals.rudn.ru/international-relations/article/view/10505/9956> (accessed 27.12.2022).

with South Africa's accession to this group of countries in 2011, its name was clarified.

**BRICS is the interstate association of five countries: Brazil, Russia, India, China, and South Africa<sup>180</sup>.** In 2015, for the first time, the BRICS Civic, Parliamentary, and Youth Forums, as well as the Media Summit, were held under the chairmanship of Russia. The topics of the meetings cover such areas as energy efficiency, climate change, food security, poverty reduction, sustainable development, and the activity of international financial institutions. Stock Market Alliance, Scientific Council, Business Council, and Council of Expert Centers have been established. In 2017, the first seven master's programs of the BRICS Network University (established in 2015) were launched. Russian universities also participate in these programs: Moscow State University, St. Petersburg State University and Ural Federal University. The main directions of joint educational and research programs are energy, computer science and information security, studies of the BRICS countries, ecology and climate change, water resources and pollution neutralization, and economics. The headquarters of the new educational institution are located at the Ural Federal University.

The active development of the association and its growing importance in the international arena have encouraged a large group of countries to join the association. Currently, the BRICS structure is open for other participants. However, a decision on structure expansion, thanks to new participants, can only be taken by consensus, subject to agreement through internal consultations and procedural rules.

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<sup>180</sup> Mezhgosudarstvennoe ob'edinenie BRICS. Dos'e – TASS [The Intergovernmental Union of BRICS Countries. Dossier – TASS]. URL: <https://tass.ru/info/1315743> (accessed 27.02.2022).

### *III.1.4. From the Great Charter of Universities to the Bologna Process*

It is accepted that the movement to create a single educational space in Europe was launched by the signing of the Bologna Declaration by 29 European ministers of education, which took place in Bologna (Italy) on June 19, 1999. This decision was preceded by many years of intensive consultations at the inter-ministerial governmental level, involving universities and student associations. *The beginning was the Bologna University's appeal (in 1986) to all European universities with a call to adopt The Great Charter of Universities (Magna Charta Universitatum).* Such a call was made in preparation for the 900th anniversary celebrations of the University of Bologna, Europe's oldest university. The proposal received a wide response. A conference of universities in 1987 elected a council of eight leading European universities and a representative of the Council of Europe to draft a charter.

**During the Bologna University anniversary celebrations held in 1988, the rectors of 80 universities put their signatures under the text of the document titled “The Great Charter of Universities”. The document updates the mission of modern universities. It is claimed that “the university is the guardian of European humanists’ traditions; its constant concern is the achievement of universal knowledge; to fulfill its mission, it acts beyond geographical and political boundaries and asserts the vital need for different cultures to know and influence one another”<sup>181</sup>. It is noteworthy that in the preamble of the Charter, it is underlined**

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<sup>181</sup> Hronologiya Bolonskogo processa [The Chronology of the Bologna Process] // SPBGU. URL: <http://bologna.spbu.ru/chronology.html> (accessed 01.02.2021).

*that it is to be adopted “four years before the final abolition of borders between the countries of the European Community”. The expectations of “broad cooperation between all European nations” were noted, and the belief was stated that “people and states should become more aware than ever of the role that universities will be called upon to play in a changing and increasingly international society”.* Furthermore, it is proclaimed that the fundamental principles associated with academic freedom and institutional autonomy are extremely important for universities and that the continued observance of these values serves the good of individual communities and humanity as a whole.

The process of European integration of higher education gradually advanced to the state level. This was facilitated by objective needs for developing a common educational space and creating a set of identical rules, norms, and national education frameworks for all countries participating in the integration process. The well-established conventions of the Council of Europe and UNESCO concerning academic recognition in Europe were also taken into account. Among them are the European Convention on Equivalence of Diplomas Providing Access to Universities (1953) and its Protocol (1964), European Convention on Equivalence of Periods of University Education (1956), European Convention on Academic Recognition of University Qualifications (1959), Convention on Recognition of Academic Courses, Diplomas of Higher Education and Academic Degrees in the States of European Region (1979), International Convention on Recognition of Academic Courses, Diplomas of Higher Education and Academic Degrees in the Arab and European countries of the Mediterranean Basin (1976), European Convention on General Equivalence of Periods of University Education (1990), as well as UNESCO

international recommendations, related to other regions of the world.

**One of the important factors that caused the Bologna Process to develop was the Convention on Recognition of Qualifications Concerning Higher Education in the European Region** (signed in 1997 in Lisbon, Portugal; entered into force on February 1, 1999). **The Lisbon Convention is a fundamental document in the field of international recognition of educational documents. The Convention defines the principles of the recognition procedure.** The Lisbon Convention was the result of the work of two international organizations: The Council of Europe and UNESCO. In the explanatory memorandum to the recommendations for recognition of joint degrees, it is noted that the Council of Europe/UNESCO Convention is the major international legal document on the recognition of qualifications: “in a legal sense, this Convention is a treaty between countries, and as such it has the power of a legal standard for the recognition of qualifications related to the higher education systems of the Convention Parties”<sup>182</sup>.

In 1998, a meeting of ministers of education from four countries (France, Great Britain, Germany, and Italy) was held at the famous Sorbonne University. In the signed **Sorbonne Declaration “On the Harmonization of the Architecture of the European System of Higher Education”**, the justification is given for the strategic goal of creating a zone of European higher

<sup>182</sup> Lissabonskaya konvenciya / Sovmestnaya (Lissabonskaya) konvenciya Soveta Evropy i UNESCO po priznaniyu kvalifikacij, otnosyashchihysya k vysshemu obrazovaniyu v evropejskom regione [Lisbon Conference / The Joint (Lisbon) Conference of the Council of Europe and UNESCO on Recognition of Qualifications Concerning Higher Education in the European Region] // SPBGU. URL: <http://bologna.spbu.ru/documents/140-2012-07-10-10-54-52.html> (accessed 06.02.2021).

education. It consists of creating common provisions for the standardization of the European Higher Education Area, where mobility should be encouraged both for students and graduates as well as for staff development, thereby facilitating their integration into the European labor market. The development of a common degree system for bachelor's, master's, and doctoral levels is also envisaged.

**The signing of the Bologna Declaration in 1999 marked the start of a new phase in Europe's structural reform of higher education. In the Joint Statement signed by the European ministers of education (Bologna Declaration)<sup>183</sup>, it is noted that** *“European higher education institutions, following the fundamental principles formulated in the university charter, Magna Charta Universitatum (adopted in Bologna in 1988), took up the challenge within their concerns and began to play a major role in the construction of European higher education. This is very important, since the universities' independence and autonomy give them confidence that the systems of higher education and scientific research will continuously adapt to the changing needs that society demands and to the need for scientific knowledge development. The course was taken in the right direction and with a meaningful purpose. However, greater compatibility and comparability of higher education systems necessitates continuous progress in order to be fully realized. We must be sure that the European higher education system acquires a global level of attraction that corresponds to our extraordinary cultural and scientific traditions. Reaffirming our support for the common principles set*

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<sup>183</sup> Sovmestnoe zayavlenie Evropejskih ministrov obrazovaniya («Bolonskaya deklaraciya») [The Joint Declaration of European Ministers of Education (“The Bologna Declaration”)] // Consortium-Codex. URL: <http://docs.cntd.ru/document/902071713> (accessed 01.02.2021).



*out in the Sorbonne Declaration, we commit ourselves to coordinate our policies... for the creation of the European higher education area and for promotion of the European higher education system around the world”.*

The document contains the following key lines of development:

- use of the system of clear, transparent, and comparable degrees with the granting diploma supplements;
- introduction of a three-stage system of higher education;
- use of a credit system to increase mobility;
- stimulation of mobility in students’ and teachers’ free movement;
- elaboration of European cooperation in quality control for developing comparable criteria and methodologies;
- reinforcement of the European dimension in higher education.

**To implement the main policy objectives of the Bologna Process, the representatives of the signatory states have agreed on a commitment to implement the necessary structural changes between now and 2010.** Besides measures at the national level, consultations continued at the level of higher education ministers and university rectors in European countries. Meetings of working groups were held for monitoring and analysis of goals’ achievements, as well as for discussions related to the Bologna Process’ development, including on the issues of master’s degrees and the level and structure of qualifications in European higher education. Targeted seminars were held on integrated training programs, the academic recognition of diplomas, and the credit system in the context of education throughout life. A number of meetings were attended by Russian experts. The activity

of the Russian side in the process of discussions was demonstrated in 2002–2003<sup>184</sup>.

**In September 2003, at the Berlin Conference of the Ministers of Education of the Bologna Process, the Russian Federation, represented by Minister of Education of the Russian Federation Vladimir M. Filippov, signed the Bologna Declaration.** In October 2003, Russia hosted in St. Petersburg participants of the international seminar “Russia and the European Higher Education Area: Plans and Perspectives after the Berlin Conference of Ministers of Education”. By acquiring the new status of a participating state in the developing integration trend in education, the Russian Federation has acquired the legal possibility to influence decisions taken by the participants in the Bologna Process and joint efforts to define new directions for the future development of education.

Other CIS countries have also joined the fundamental documents of the Bologna Process. The changes being implemented in these countries and their novelty, as was the case in Russia, were not without discussion. Among the major issues are the need for information support, clarification of the goals and objectives of the implemented changes, additional funding, advanced training organization, educational program development, and thematic studies<sup>185</sup>.

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<sup>184</sup> Hronologiya Bolonskogo processa [The Chronology of the Bologna Process] // SPBGU. URL: <http://bologna.spbu.ru/chronology.html> (accessed 01.02.2021).

<sup>185</sup> The study by Asif Dzhangirov, an international expert in the field of education, thoroughly presents the dynamics of Azerbaijan’s participation in the Bologna process. A distinctive feature of the publication is the interactivity of the material presented in the dialogical form of discussions in virtual lessons. Several lessons are devoted to explaining the Bologna Declaration, the Sorbonne Declaration on the Harmonization of the Architecture of the European Education System and subsequent documents reflecting “the

The analysis of the experience and results of universities' work in this area has been the subject of attention from researchers and education specialists. For example, in February 2007, the Academic Council of the Moscow State Institute of International Relations (University) of the Ministry of Foreign Affairs of the Russian Federation (MGIMO (U) of the Ministry of Foreign Affairs of the Russian Federation) considered the practical issues of joining the Bologna Process and the tasks of participation in national projects in the field of higher education. Curriculum was approved to increase the proportion of general professional and special disciplines, including the choice of students, and the development of independent academic work under the supervision of academic tutors and supervisors was provided. Plans were discussed and outlined for “professional development of faculty members on the use of modern interactive teaching methods, including the invitation of European professors; steps have been identified to create a system of academic mobility of faculty members (teaching during a semester or academic year in leading European universities)”; and other training programs “in order to improve the quality management system and strengthen the leadership positions of MGIMO (U)”. The decision of the Academic Council noted: “the experience of joining the Bologna process has been reflected in numerous publications in influential periodicals, as well as in monographs prepared by the faculty of MGIMO (U)”.

Among the noteworthy studies should be noted the publication (in 2005) of the book “The Bologna Process and Its

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European pragmatism in education, the chronology and unification of the single higher education space of Europe”. See: Dzhangirov A. Our education: from the past to the future. An optimistic view. Baku: Sharg-Garb, 2020. 416 p. URL: <https://cyberleninka.ru/article/n/vysshee-obrazovanie-i-bolonskiy-protsess-v-azerbaydzhanе> (accessed 27.02.2022).

Significance for Russia. Integration of Higher Education in Europe”<sup>186</sup>. It reflects a wide range of issues related to the creation of the European Higher Education Area. In particular, the publication sets out an expert vision of a team of Russian authors — a group of scholars from MGIMO (U), Moscow State University, RUDN, St. Petersburg State University, Higher School of Economics — who participated in this joint project initiated by the independent, consultative Russian-European Centre for Economic Policy (RECEP). In the relevant thematic sections, the authors show that the Bologna Process is not only about higher education. It is part of the broad context of globalization, in which global competition in higher education is one of the main drivers and motivations for this process. Thus, the aim is to increase the competitiveness of the European higher education system on a global level. This is stated in the text of the Bologna Declaration of 1999 and other documents related to its implementation.

According to the experts in the above-mentioned publication, “Russia’s domestic interests in the Bologna Process are linked to the overall set of modernization challenges facing Russia”<sup>187</sup>.

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<sup>186</sup> Bolonskij process i ego znachenie dlya Rossii. Integraciya vysshego obrazovaniya v Evrope [The Bologna Process and Its Meaning for Russia. The Integration of Higher Education in Europe]. Moscow: RETSEP, 2005. 199 p. URL: <http://vovr.su/upload/RecepBolognaprocess.pdf> (accessed 27.12.2022).

<sup>187</sup> Puriskajnen, K., Medvedev, S.A. Bolonskij process. Rossiya i globalizaciya [Puriskajnen, K., Medvedev, S.A. The Bologna Process. Russia and Globalization] // Bolonskij process i ego znachenie dlya Rossii. Integraciya vysshego obrazovaniya v Evrope [The Bologna Process and Its Meaning for Russia. The Integration of Higher Education in Europe]. Moscow: RETSEP, 2005. 199 p. Pp. 17–28. [http://www.vovr.ru/upload/Recep\\_Bologna%20process.pdf](http://www.vovr.ru/upload/Recep_Bologna%20process.pdf) (accessed 27.12.2022).

Among its objectives there are: higher education reform aimed at bringing higher education in Russia up to the standards and requirements of the information age and the world market; competitive growth of the Russian economy; sustainable economic growth provision; transition to the knowledge economy; development of universities, academic associations, and civil society; preservation of national-cultural and educational identity; traditions of Russian higher education; education of the new elite generation, which will be Russian by heritage and cultural affiliation but global in terms of competence and prospects. Hopes were also put on the unification of the “three sectors” of forces: state, business, and civil society, including the contribution of universities and academic associations to the training of qualified specialists. When considering the alleged “motives of Russia, university, and student” to the declared processes of harmonization of the European higher education “architecture,” the authors of the study presumably overstated confidence in those provisions of the Bologna Process documents that provided for “respect for national education systems, cultural and linguistic diversity, as well as the principle of university autonomy”.

In fact, the promises to follow this approach “in the process of expansion and compatibility, as well as readiness for interaction, not rejection”, failed to stand the test of time, and were not observed. During the period of aggravation of the international situation and the conflict around Ukraine, a number of Western countries and EU states were inclined to give a “red light” to international dialogue and cooperation in the interests of sustainable development and equal security for all. A group of unfriendly countries initiated a “policy of abolishing Russian culture” and banned their previously initiated educational partnerships with Russia. In these circumstances, the Russian side has drawn

the appropriate conclusions for itself and aims at strengthening and developing its “unique” system of higher education, which will combine a specialized degree and a two-tiered format of education (bachelor’s and master’s degrees). The principles and foundations of the new system will be elaborated and discussed with the participation of university rectors.

At the same time, Russia’s national system of higher education “remains open and ready to work with all interested foreign partners... Academic mobility in higher education is an asset of our system of higher education, and it will be preserved”, — the Russian Ministry of Education and Science stresses<sup>188</sup>.

### *III.1.5. The Copenhagen Process of European Integration of the Vocational Education Systems*

The legal basis for this significant process is the Declaration of the European Commission and European Ministers of Vocational Education and Training, related to the Development of Cooperation in the Field of Vocational Education and Training in Europe. The Declaration was adopted in Copenhagen in November 2002 (Copenhagen Declaration)<sup>189</sup>.

<sup>188</sup> Akademicheskaya mobil’nost’ v rossijskih vuzah. Bolonskij process. Rossiya i globalizaciya. Oficial’nyj telegram-kanal Minobrнауki RF [The Academic Mobility in Russian Universities. The Bologna Process. The Official Telegram Channel of the Ministry of Science and Higher Education]. URL: <https://t.me/s/minobrнауkiofficial/2760> (accessed 27.12.2022).

<sup>189</sup> Deklaraciya Evropejskoj komissii i ministrov professional’nogo obrazovaniya evropejskih stran po razvitiyu sotrudnichestva v oblasti professional’nogo obrazovaniya i obucheniya v Evrope, prinyataya na zasedanii 29–30 noyabriya 2002 g. v Kopengagene (Kopengagenskaya deklaraciya) [The Declaration of the European Commission and European Ministers of Vocational Education and Training, related to the Development of Cooperation in the Field of Vocational Education and Training in Europe (Copenhagen Declaration)]. URL: <https://pandia.org/text/77/304/32253.php> (accessed 01.02.2021).

This initiative follows from the Lisbon strategy for the next decade, “Europe 2000”, announced by the European Union meeting in the capital of Portugal. In accordance with the approved plan, the key objective was identified as “achieving the status of the most dynamically growing and competitive knowledge-based economy” to meet the market’s needs for skilled labor. In particular, the section on “Education and Human Capital Development” provides for “reducing by half the number of people who dropped out of school; adapting education systems and personnel training to the needs of an information society; stimulating mobility and learning throughout a person’s life”. The transition to the innovative development model was inextricably linked to the achievement of enterprise-wide sustainable growth with “more jobs for a more skilled workforce and a higher degree of social cohesion”. Based on these guidelines, adopted in 2002, the Copenhagen Declaration provided for the “creation in Europe of a system of vocational education that will become a universally recognized quality standard in the world”. *The Copenhagen Process has three main goals: improving the quality of education, increasing the attractiveness of vocational education, and developing the mobility of students and graduates.*

***Cooperation among states is based on the fundamental principles of the Copenhagen Declaration, which are in many ways similar to the principles of the Bologna Convention; the difference lies only in education levels.*** Among the main tasks to meet objectives outlined in the Declaration are: creating a single educational space in Europe; increasing transparency of qualifications; developing a credit transfer system; developing sectoral competencies and qualifications; developing common criteria and quality assurance systems; developing vocational guidance and counseling systems; recognizing non-formal education;

and upgrading the qualifications of teachers and masters of vocational training.

*III.1.6. Global Convention on Recognition of Qualifications related to Higher Education (adopted at the 40th session of the UNESCO General Conference in Paris, November 25, 2019)*

**In the new millennium, the need for an inter-state instrument to address the need for improved mechanisms for the recognition of foreign qualifications around the world is becoming clearer every year. In 2011, the process of developing a Global Convention was initiated.** The drafting of the document was guided by a commitment to “seek to strengthen educational, geographical, humanitarian, cultural, scientific, and socio-economic ties between participating States, as well as to promote dialogue between regions and the exchange of information on the instruments and procedures of recognition they use”. According to the organization’s constitution, the goal of UNESCO is to “promote peace and security by expanding cooperation between peoples in the fields of education, science, and culture”.

*The preamble of the Global Convention also takes into account “the provisions of the United Nations Charter (1945), the Universal Declaration of Human Rights (1948), the Convention related to Refugees’ Status (1951) and its Protocol (1967), the Convention related to the Status of Stateless Persons (1954), the UNESCO Convention against Discrimination in Education (1960), the International Covenant on Economic, Social, and Cultural Rights (1966), and the UNESCO Convention on Technical and Vocational Education (1989).” “The UNESCO Recommendation on Recognition of Educational Courses and Certificates of Higher Education (1993), the UNESCO Recommendation Concerning the*



*Status of Higher Education Teaching Personnel (1997), the UN Declaration on Indigenous Peoples' Rights (2007), the UNESCO Recommendation on Scientific Activities and Science Researchers (2017) were taken into account”.*

**The Global Convention on Recognition of Qualifications Related to Higher Education** was approved during the plenary meeting of the 40th session of the UNESCO General Conference in Paris on November 25, 2019<sup>190</sup>. It became the first convention in the UN system in the field of higher education with global coverage, supplementing five UNESCO regional conventions on the recognition of higher education qualifications. The Convention's adoption creates the basis for fair, transparent, and non-discriminatory recognition of higher education qualifications, opens up opportunities for interregional academic mobility, and introduces universal principles for improving qualification recognition practice. Section 1 of the Global Convention presents the definitions used; Section 2 outlines the Convention's ten key objectives, which are “based on the principle of effort coordination and the idea of further strengthening these efforts, taking into account successful experience in implementing the revised regional recognition conventions”. Section 3 contains eight basic principles of recognition of qualifications related to higher education. Section 4 sets out in detail the articles governing the obligations of the participating states. Section 5 provides structures for the Convention's implementation (national structures; networks of national structures for the Convention's

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<sup>190</sup> Global Convention on the Recognition of Qualifications concerning Higher Education // UNESCO: oficial'niy sait [The UNESCO Official Website]. URL: <https://unesdoc.unesco.org/ark:/48223/pf0000373602/PDF/373602eng.pdf.multi.page=45> (accessed 02.02.2021).

implementation; regional and international organizations on the issues of accreditation, quality assurance, and frameworks for qualifications and qualification recognition; an intergovernmental conference of the parties; and committees of regional recognition conventions). The final provisions envisage the procedures of ratification, accession, entry into force, and other mandatory provisions for compliance with legal regulations.

UNESCO Member States have approved the Global Convention, which makes easier the process of recognizing traditional qualifications and new forms of education. The basis for the new convention's functioning is quality assurance mechanisms and information exchange about higher education institutions and systems, curricula, and degrees. Unlike the geography of use of the regional conventions, the Global Convention paves the way for increased mobility between regions and continents. Adoption of the Global Convention by UNESCO has also allowed for the launch of the pilot project, "UNESCO Qualifications Passport for Refugees and Vulnerable Categories of Migrants", aimed at helping the Organization's member countries assess the undocumented qualifications of refugees. Presumably, the Convention will help to improve educational mobility for more than 220 million students around the world<sup>191</sup>.

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<sup>191</sup> UNESCO adopts the first United Nations international treaty on higher education // UNESCO: oficial'nij sait [The UNESCO Official Web-site]. 26.11.2019. URL: <https://en.unesco.org/news/unesco-adopts-first-united-nations-international-treaty-highereducation> (accessed 02.02.2021).

### *III.1.7. International Aspects of Ethno-Cultural Education in the Context of Increasing Migration Processes in the World*

According to the UN Department of Economic and Social Affairs, in 2020 the number of international migrants worldwide reached 281 million people, compared with 221 million in 2010 and 173 million in 2000. The number of people arriving in different countries of the world exceeded the population growth indicators: the share of international migrants in the total world population increased from 2.8% in 2000 to 3.2% in 2010 and to 3.6% in 2020<sup>192</sup>. And this trend, apparently, will not change in the coming decades, since socio-political instability in many regions of the world is not decreasing, but growing.

Children is the most vulnerable category of displaced persons. Globally, the total number of children in migration (in English they are often called children on the move) reached 31 million people in 2020<sup>193</sup>. Many of them do not have access to quality education, and experience serious difficulties during the

<sup>192</sup> «K koncu XXI veka evropejcy budut zhit' sovershenno v drugoj Evrope [By the End of the XXI Century the Europeans Will Live In a Totally Another Europe]» // Newfront.info. 15.01.2020. URL: <https://news-front.info/2020/01/15/k-konczu-xxi-veka-evropejczy-budut-zhit-sovershenno-v-drugoj-evrope> (accessed 15.08.2022); United Nations (2020). International Migration 2020 Highlights. (ST/ESA/SER.A/452). Retrieved from: [https://www.un.org/development/desa/pd/sites/www.un.org.development.desa.pd/files/undesa\\_pd\\_2020\\_international\\_migration\\_highlights.pdf](https://www.un.org/development/desa/pd/sites/www.un.org.development.desa.pd/files/undesa_pd_2020_international_migration_highlights.pdf) (accessed 02.08.2022).

<sup>193</sup> Worldwide, more than 33 million children have been forcibly displaced at the end of 2020. Child Displacement. Doklad Detskogo fonda OON (UNICEF) [The Report of the United Nations Children Foundation]. URL: <https://data.unicef.org/topic/child-migration-anddisplacement/displacement/> (accessed 02.08.2022).

process of adaptation and integration. It is especially difficult for children who are in a situation of forced international migration — from families of refugees and asylum seekers. In 2021, 89.3 million internally displaced persons were registered in the world, 41% of them were children<sup>194</sup>. It is obvious that by the end of 2022, the situation, due to the global geopolitical crisis, will get even worse, and the number of children who find themselves in a difficult life situation and do not have access to quality education and are forced to adapt to life in a new linguistic and socio-cultural environment will grow significantly.

The unresolved issues of the migration crisis, interethnic conflicts, refugee problems, and growing discontent among host-country citizens have resulted in the adoption of measures aimed at mitigating growing threats. This includes ethno-cultural education and a focus on the adaptation and integration of international migrants and their family members. This process has its own history, which is reflected in the provisions of interstate conventions and international standards of education.

The multicultural migrant inflow monitored since the beginning of the XXI century in European countries, the USA, and Canada has its own reasons as well as differences from the waves of refugees and forcibly displaced persons as a tragic consequence of the two world wars of the previous century. Among the migration features of the period following the collapse of the colonial system was the preservation of migrant flow from a group of now independent countries to the former metropolises. The current resettlement vector is historically conditioned by metropolises' preferences to maintain in new

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<sup>194</sup> Refugees. Global Issues // OON: oficial'nij sait [The UN Official Web-site]. URL: <https://www.un.org/en/global-issues/refugees> (accessed 04.08.2022).

forms their influence in former colonies and dependent countries in order to ensure labor influx through immigrants who speak the receiving country's language. For example, in Portugal, most migrants are from Angola; in Spain, from Latin America; in the UK, from India; and in France, from Algeria. The share of Africans among the migrants in Belgium and Italy reaches 48.7% and 26.9%, respectively.

In some cases, such preference is included in legislative acts and agreements on dual citizenship. Spanish legislation highlights the "iberoamerican" Spanish-speaking countries of Latin America and former Spanish colonies. In the UK, in addition to receiving immigrants from India and Pakistan, as well as from former African colonies, relationships remain within the framework of the British Commonwealth of Nations, which consists of 54 Member States.

Among the reasons that encourage metropolises to make a choice in favor of immigrants from the former colonies, experts identify several factors<sup>195</sup>. First and foremost, language skills are one of the basic requirements for immigrants. In the colonies, however, many inhabitants already speak the language of the metropolis, which is often the official language or the main language of education in the country concerned. In addition to this, contacts in the form of ethnic communities and cultural and religious associations established in the metropolises since colonial times are important.

The educational traditions, based on the school and higher education systems, which were still formed by the colonial

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<sup>195</sup> Borgulev, M. Rudimenty kolonial'noj sistemy, ili Novoe zvuchanie staryh svyazej [Borgulev, M. The Rudiments of Colonial System, Or The New Sound of The Old Relations] // Soobshchenie [Message]. 2003. № 2. Pp. 45–47. URL: <http://www.demoscope.ru/weekly/2003/0119/analit03.php> (accessed 02.02.2022).

authorities, are also an important factor. Citizens of these countries are often oriented within the framework and values of metropolis culture. As a result, the metropolis is additionally motivated to accept immigrants from its former colonies. Such an approach by the countries receiving immigrants is partly explained by their intention to prevent erosion of their own language and culture.

The main causes of the global migration crisis and irregular migration tend to be hunger and poverty, a lack of peace and security, and a desire for a better life in developed countries or other states with stable economies and social well-being. Education is crucial for the successful integration of multicultural migrants into the host society. In the immediate postwar years, the role of education organizations in the European countries was typically limited to the introduction of short-term courses in the host country language and, at best, native language study for school-age children in order to ensure reintegration upon return to the country of previous residence<sup>196</sup>. The dominant trend in pedagogy during these years was the use of compensatory assimilation approaches based on the “hypothesis of abilities deficits” (deficit hypothesis)<sup>197</sup>. Compensation for this deficit was realized through preparatory and corrective educational programs, with the eventual inclusion of children from multicultural migrants’ families in

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<sup>196</sup> Commission of the European Communities. Report on the Education of Migrants’ Children in the European Union. Brussels, 25.03.1994. URL: [https://aei.pitt.edu/1257/1/migrant\\_children\\_COM\\_94\\_80.pdf](https://aei.pitt.edu/1257/1/migrant_children_COM_94_80.pdf) (accessed 02.02.2022).

<sup>197</sup> Lomakina, I.S. Problemy mul’tikul’turalizma v sfere obrazovaniya EC [Lomakina, I.S. Problems of Multiculturalism In the Sphere of Education of EC] // *Pedagogica [Pedagogics]*. 2015. № 2. Pp. 118–126. URL: [https://www.kstu.kz/wp-content/uploads/docs/restricted/lib/periodic/Pedagogika\\_2015\\_2\\_118.pdf](https://www.kstu.kz/wp-content/uploads/docs/restricted/lib/periodic/Pedagogika_2015_2_118.pdf) (accessed 02.02.2022).

the host country's general curriculum. In different countries, this approach was called differently: in France, reception pedagogy; in Germany, pedagogy for foreigners; etc. According to experts, the assimilationist nature of this approach had a negative impact on the educational system, legitimizing (albeit temporary) segregation and resulting in a low level of student achievement. At the same time, all responsibility was shifted to ethnic minorities and not to the school<sup>198</sup>.

Since the 1970s, the concepts of anti-racist education and multicultural education have become increasingly popular in the USA, Canada, and European countries under the influence of growing public opposition to racism, apartheid, and discrimination against ethnic minorities. The International Dictionary of Education defines the term "multicultural education" as "a multi-ethnic (multicultural) educational situation in which a bearer of the values of one cultural system comes into contact with the values of another or other cultures represented in a given educational institution"<sup>199</sup>. These concepts, in contrast to the "deficit hypothesis", were based on the "difference hypothesis", which implied the equivalence of different languages, cultures, and identities<sup>200</sup>. Work under these concepts was the result of initiatives by municipal authorities and educational institutions, which had to address issues of accommodation and education in response to the large number of immigrants from former colonial and dependent

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<sup>198</sup> Boss-Nunnung Ur., et al. *Towards Intercultural Education. A Comparative Study of the Education of Migrant Children in Belgium, England, France and the Netherlands*. CILT, London, 1986.

<sup>199</sup> *Dictionary of Multicultural Education* / edited by Carl A. Grant and Gloria Ladson-Billings. Phoenix, Ariz.: Oryx Press, 1997.

<sup>200</sup> Luchtenberg, S. *Intercultural Education in Industrial Societies. Reflections on Comparison and Evaluation*. Dijon, 1993.

countries entering their schools<sup>201</sup>. The concept of multicultural education then included students' assimilation of knowledge about different cultures, understanding of the common and specific aspects of traditions, lifestyles, and peoples' cultural values, and education of tolerance among students towards the bearers of foreign cultural systems<sup>202</sup>. "Anti-racist" education was based on the principle of racial equality. The main characteristics of a multicultural approach in education are implied understanding and acceptance of cultural and other differences, reliance on principles of justice, equality, and democracy, and reflection of diversity in curricula and educational materials.

Some of the above-mentioned approaches were subsequently incorporated into national educational programs and official documents. This subsequently served to validate the ideas and principles of a culture of peace and non-violence that have been maturing for many years, starting with the origins of the UN and UNESCO. The merit of these international organizations lies in the timeliness and support of the Declaration on a Culture of Peace and the simultaneous adoption of the Program of Action on a Culture of Peace in December 1998<sup>203</sup>. In May

<sup>201</sup> Intercultural Education in Schools. A Comparative Study, DG for Internal Policies of the Union. Brussels, European Parliament, 2008.

<sup>202</sup> Afon'kina, Yu.A. Kuz'micheva, T.V., Burceva, A.V. Social'naya i obrazovatel'naya adaptaciya detej iz semej migrantov v usloviyah razvitiya obrazovaniya na Kol'skom Severe: proektirovanie deyatel'nosti obrazovatel'noj organizacii [Afon'kina, Yu.A. Kuz'micheva, T.V., Burceva, A.V. Social and Educational Adaptation of Children from Migrants; Families In the Conditions of the Development of Education at the Kol'sky North: Designing the Activity of Educational Organization]. Krasnoyarsk, 2014. 182 p.

<sup>203</sup> Deklaraciya o kul'ture mira i Programma dejstvij v oblasti kul'tury mira. Rezolyuciya 53-j sessii GA OON 10 dekabrya 1998 goda [The Declaration on a Culture of Peace and the Program of Action on a Culture of Peace. Resolution of the 53rd Session of the General Assembly of the UN Organization, 10th



1999, the representative International Forum “For Culture of Peace and Dialogue among Civilizations in the Third Millennium” was held in Moscow for city mayors and figures from culture, science, and public life. In the final document of this forum, there was an idea about the special importance of education and upbringing in the spirit of a culture of peace. As a part of the city-wide program “Moscow on the Way to a Culture of Peace”, on the eve of the new millennium, the scientific and practical conference “Decade of the National Cultural Movement in Moscow: Experience and Prospects” was held. Participants of the Conference noted the social significance of the efforts made during these years to harmonize interethnic relations and develop ethno-cultural education, which received a positive assessment from UNESCO and other relevant international organizations.

In the 1990s, the Council of Europe began to define intercultural education as education aimed at developing interaction skills that promote cooperation and solidarity through curricula and extra-curricular activities. The need to develop shared values and civic identity became increasingly evident among educational administrators. The concepts of “civic education” (UK, Denmark, etc.), “social cohesion”, “solidarity” and “inclusive education” (France, Hungary, etc.) were actualized, emphasizing the need to consolidate society on the basis of shared values, language, and identity. The thesis on the importance of intercivilizational dialogue and the formation of a culture of peace in order to ensure international security and sustainable development is gaining wide recognition in the world.

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December, 1998]. New-York. URL: [https://www.un.org/ru/documents/decl\\_conv/declarations/culture\\_of\\_peace.shtml](https://www.un.org/ru/documents/decl_conv/declarations/culture_of_peace.shtml) (accessed 0.08.2022).

The multinational Russian Federation has accumulated considerable experience in implementing ethno- and multicultural education programs, which may also be of interest to the international community. In Russia, 277 languages and dialects are used, while 105 languages are used in the state education system, of which 24 are used as the language of instruction, 81 as a subject to learn<sup>204</sup>. Ethnocultural and linguistic diversity of Russia is protected by the state. Back in the 60s of the XVIII century, the Russia's school system organization took into account multinational nature of the country, and public mind considered school not only as institution of education, but also as instrument of linguistic and spiritual integration of the peoples living on the territory of the empire. Thus, according to the "Rules on measures for education of foreigners inhabiting Russia"<sup>205</sup>, adopted in the middle of the XIX century, the initial education of non-Russian children had to take place in their native language, while their teachers, regardless of their origin and nationality, had to be proficient in two languages — Russian and the language in which the initial teaching took place. For example, in areas

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<sup>204</sup> Strategiya gosudarstvennoj nacional'noj politiki RF na period do 2025 goda. Utverzhdena Ukazom Prezidenta RF ot 19.12.2012 g. № 1666, poslednie redakcionnye izmeneniya utverzhdeny Ukazom Prezidenta RF ot 06.12.2018. № 703. Stat'ya 10 [The Strategy of the State National Policy of the Russian Federation Until 2025. Approved by the President of the Russian Federation, Decree № 703 dated 6th December, 2018. Article 10]. URL: <http://kremlin.ru/acts/bank/36512> (accessed 18.07.2022).

<sup>205</sup> O merah k obrazovaniyu naselyayushchih Rossiyu inorodcev. Sbornik postanovlenij po Ministerstvu narodnogo prosveshcheniya. Tom IV. SPb.: Tipografiya Imperatorskoj Akademii Nauk, 1871 [On the Measures of Educating Ethnic Groups Living in Russia. The Collection of Decrees of the Ministry of Public Enlightenment. Volume IV. SPb.: The Typography of the Imperial Academy of Science, 1871]. URL: [https://vk.com/album-92365456\\_251122848](https://vk.com/album-92365456_251122848) (accessed 27.07.2022).

with entire Tatar population, primary rural and urban schools were established at the expense of the treasury. For swift diffusion of Russian language in the Mohammedan environment, the rules obligated local Mohammedan societies “to establish Russian language classes at mekteb and madrasahs at their own expense...” At the same time, study of the Islam basics was not prohibited, but was carried out at the expense of local societies, and not at the expense of the state<sup>206</sup>.

One of the first legislative acts of the Soviet government was the Declaration of the Rights of the Peoples of Russia, which proclaimed equality of all peoples and, in particular, their right to receive education in their native language. Already during this period, they began to train national pedagogical personnel, compile textbooks in national languages, and develop alphabets for peoples who did not have their own written language<sup>207</sup>. The highlight point of the rise of education in native language was in 1934, when teaching was conducted in 104 languages within the USSR<sup>208</sup>. In 1939-1940, the course was taken on the process of Russification, in connection with which the Council of People’s Commissars adopted the resolution on gradual transfer

<sup>206</sup> Burdina, E. Nacional’naya obrazovatel’naya politika Rossii: istoricheskij opyt [Burdina, E. The National Educational Policy of Russia: The Historical Experience] // Etnodialogi. Nauchno-informacionnyj al’manah [Ethnologies. Scientific and Informational Almanac]. 2007. № 1 (25). URL: <https://x.etnosfera.ru/images/Almanah/1-2007.pdf> (accessed 22.07.2022).

<sup>207</sup> Zhukov, V.I. Rossijskoe obrazovanie: istoki, tradicii, problemy [Zhukov, V.I. Education in Russia: Origins, Traditions, Problems]. Moscow: 2001. URL: [https://rusneb.ru/catalog/000199\\_000009\\_000704968/](https://rusneb.ru/catalog/000199_000009_000704968/) (accessed 22.07.2022).

<sup>208</sup> Martynova, M.Yu. Polikul’turnoe prostranstvo Rossii i problemy obrazovaniya [Martynova, M.Yu. Multicultural Space of Russia and The Problems of Education] // Etnodialogi. Nauchno-informacionnyj al’manah [Ethnologies. Scientific and Informational Almanac]. 2004. № 1 (21). URL: [https://rusneb.ru/catalog/000199\\_000009\\_002459328/](https://rusneb.ru/catalog/000199_000009_002459328/) (accessed 27.12.2022).

of all schools into Russian. By the end of the 1970s, education in the USSR could be obtained only in fourteen languages, and the total number of languages studied in schools as a subject decreased to forty-four by the mid-1980s.

The Federal Law “On Education in the Russian Federation” of 1992 established the concept of “school with Russian as a non-native language” instead of used traditionally — “national school”<sup>209</sup>. In the early 1990s, such educational institutions began to be recreated in all subjects of the Russian Federation. The Federal Law on National-Cultural Autonomy (NCA), adopted in 1996, encouraged the creation by public associations of this type of non-State preschool, general education and professional education institutions with teaching in national (native) language. In addition, the NCA was granted the right to submit proposals to federal and local executive authorities on creation of classes and study groups with teaching in national (native) language in state educational institutions or individual state and municipal educational institutions with teaching in Russian and in-depth study of the national (native) language, national history and culture<sup>210</sup>.

By the mid-1990s, about 9 thousand “national” schools were operating in the Russian public educational system. So, in 2004, in the general network of educational institutions in Yakutia, schools with native (non–Russian) language of teaching

<sup>209</sup> Zakon RF «Ob obrazovanii» ot 10.07.1992 № 3266-1 [The Federal Law of the Russian Federation “On Education” dated 10.07.1992, № 3266-1]. URL: [http://www.consultant.ru/document/cons\\_doc\\_LAW\\_1888/](http://www.consultant.ru/document/cons_doc_LAW_1888/) (accessed 27.07.2022).

<sup>210</sup> Federal’nyj zakon «O nacional’no-kul’turnoj avtonomii» ot 17.06.1996 №74-FZ [The Federal Law “On National (Ethnic) and Cultural Autonomy” dated 17.06.1996 № 74-FZ]. URL: <http://www.kremlin.ru/acts/bank/9578> (accessed 27.07.2022).

accounted for more than 40%, Bashkortostan — more than 45%, Tatarstan — 60%, Tuva — 80%<sup>211</sup>. Great experience of ethno-cultural education was accumulated in the metropolitan city, where more than 70 educational institutions with ethno-cultural component of education worked.

With introduction of the Unified State Exam, popularity of education in native language began to gradually decline, and the education reforms of the 2000s and change in the principles of financing educational organizations made it unprofitable to maintain small schools with teaching on native language, so their number in all subjects of the Russian Federation began to gradually decrease.

Currently, the most popular form of the ethno-cultural component study become available lessons of native language and literature included in the educational program implemented in Russian. Another possibility of including ethno-cultural component in educational process is the subject area “Fundamentals of spiritual and moral culture of the peoples of Russia” (ODNKNR), its potential is still not being used enough to solve the tasks set. The system of additional education is also important for preservation and development of ethno-cultural component.

All citizens of the Russian Federation are provided with opportunities to receive preschool, primary, secondary general,

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<sup>211</sup> Spravka ob uchebnyh izdaniyah, realizuyushchih regional'nyj (regional'no-nacional'nyj) komponent sodержaniya obshchego obrazovaniya. Centr nacional'nyh problem Federal'nogo instituta razvitiya obrazovaniya [The Reference on the Manuals Concerning Regional (Regional and National (Ethnic)) Component of the Content of General Education. The Centre for National Problems of Education of the Federal Institute of the Development of Education]. URL: <http://www.inpo-rus.ru> (accessed 27.07.2022).

secondary full and — on a competitive basis — secondary vocational and higher education free of charge. The main law regulating development of Russian education is the Federal Law “On Education in the Russian Federation”, which came into force in 2012<sup>212</sup>. Article 12 of this law establishes that “...the content of education should promote mutual understanding and cooperation between people and nations, regardless of racial, national, ethnic, religious and social affiliation, take into account diversity of ideological approaches, promote realization of students’ rights to freely choose opinions and beliefs, ensure development of abilities of everybody, formation and development of each personality in accordance with spiritual, moral and socio-cultural values accepted in the family and society...”.

The year 2000 was proclaimed by the United Nations as the International Year for the Culture of Peace. The message adopted by UNESCO on that occasion stressed that “a culture of peace is a universal culture, to be shared by all peoples and all individuals, in order to give meaning to their belonging to humanity as a whole”. In the new millennium, multicultural education, education for a culture of peace, respect for religious and ethno-cultural diversity, the mother tongue, and the right to identity are gaining momentum. *Unfortunately, we are witnessing the deviation of authorities of a number of countries from the UN Charter principles and international legal documents aimed at ensuring equal security and sustainable development for all. There is disrespect for the world cultural heritage, diversity*

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<sup>212</sup> Federal’nyj zakon «Ob obrazovanii v Rossijskoj Federacii» ot 29 dekabrya 2012 goda №273-FZ [The Federal Law “On Education in the Russian Federation” dated 29th December, 2012 № 273-FZ]. URL: <http://zakon-ob-obrazovanii.ru/> (accessed 21.07.2022)

*and multilingualism of the peoples of the world. There is a desire to strengthen the dominant positions, while resorting to threats of the use of force and the methods of the policy of neo-colonialism, discrimination and racism, glorification of outright Nazis. Contrary to previously accepted international obligations, unfriendly “rules for the abolition of culture” are being introduced, a line is being drawn to isolate and oppress Russian culture, the Russian language and education.*

In the field of international education, the program of inter-university cooperation of innovative UNESCO Chairs (UNITWIN/UNESCO Chairs Program) was developed. The program’s priority objectives include the introduction of innovative methods of regional and international academic cooperation and the promotion of centers of excellence for the transfer, exchange, and sharing of knowledge among higher education institutions. In accordance with the decision of the All-Russian Congress of UNESCO Chairs (March 2007), the Coordinating Committee of UNESCO Chairs of the Russian Federation was established. It includes, along with the profile chairs of Moscow State University, MGIMO, RUDN, St. Petersburg Pedagogical University, etc., the UNESCO Chair of the Moscow Pedagogical State University: “International (Multicultural) Education and Integration of Migrants”. The Regulations of the UNESCO Chair of the Moscow Pedagogical State University provide for the development and implementation of curricula and teaching materials on the topics of intercultural education, the integration of youth and migrant children into the education system, as well as the development of network interaction and the exchange of experience, including within the framework of the UNESCO global networks.

Education is the only sphere that promotes the integration and socialization of representatives of different ethnic groups, as

well as migrants and non-ethnic groups of the population, regardless of existence of any strategy or policy. Promoting the rapid integration of migrants and ethnic minorities is an issue that should be a priority for regional authorities, education authorities, and specific teachers. The point is not in individual events and projects, of which quite a lot are currently being implemented in different parts of our country, but in rethinking the content of education, methods of pedagogical and managerial activities for the integration of children from migrant families. Both in Russia and abroad, it is necessary to continue systematic work to solve the problem of linguistic, cultural and social adaptation of children and their integration into society both in Russia and abroad. The Russian Federation has accumulated considerable experience in this area, which is actively disseminated by the UNESCO Chair “International (Multicultural) Education and Integration of Migrants”, working at the Moscow Pedagogical State University.

### *III.1.8. International Standard Classification of Education (ISCED UNESCO)*

**The International Standard Classification of Education (ISCED UNESCO) is the basic classification, which is a part of the International System of Economic and Social Classifications of the United Nations and is a guide for streamlining educational programs and relevant qualifications according to education levels and areas.**

ISCED is a product of an international agreement and a document formally adopted by the participating countries at the General Conference of UNESCO. It contributes to the essential functions of UNESCO in fulfilling its constitutional mandate. Among these functions is the development of standards for the preparation and adoption of international legal instruments



and regulatory recommendations. In many ways, this line of action is linked to other functions: future-oriented research on education, science, culture, and communication; the promotion, transfer, and sharing of scientific knowledge through research; training and training activities; and the exchange of specialized information.

The need for the development and adoption of ISCED within the UNESCO system has arisen in the context of the diversity of national education systems, both in structure and content, as an international tool to provide data in a comparable and unified format.

**ISCED is overseen by the UNESCO Institute of Statistics (UIS), established in July 1999 with headquarters in Montreal, Canada.** The main UIS task is to improve the UNESCO statistical program for the collection, processing, and provision of timely and accurate statistical data necessary for policy development under today's rapidly changing conditions<sup>213</sup>. The ISCED technical consultative group provides for the participation of UNESCO, curators of other similar organizations (if necessary), and key partners in collecting data in the field of education, such as the Organization for Economic Cooperation and Development (OECD) and the European Statistical Office (Eurostat)<sup>214</sup>.

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<sup>213</sup> UNESCO Institute for Statistics. URL: <http://uis.unesco.org/> (accessed 02.02.2021); Oblasti obrazovaniya i professional'noj podgotovki [The Spheres of Education and Professional Preparation]. 2013 (MCKO-O 2013). Soprovoditel'noe rukovodstvo k Mezhdunarodnoj standartnoj klassifikacii obrazovaniya 2011 [Companion Guide to the International Standard Classification 2011]. URL: <http://uis.unesco.org/sites/default/files/documents/isced-fields-of-education-training2013-ru.pdf> (accessed 05.02.2021).

<sup>214</sup> Mezhdunarodnaya standartnaya klassifikaciya obrazovaniya 2011 [The International Standard Classification of Education 2011]. The 36th Session of UNESCO's General Conference, November 2011. URL: <http://uis.unesco.org/sites/default/files/documents/isced-2011-ru.pdf> (accessed 05.02.2021).

The first ISCED was adopted at the International Conference on Education (Geneva, 1975) and is known as ISCED1976. Over the past 40 years, education in general and educational systems of various countries have undergone significant changes. This is associated with periodic updates to the standard classification. For the first time, the classification was changed in 1997 (ISCED-1997), and then its improvement continued. When preparing the current ISCED-2011, all UNESCO Member States, including their ministries of education, as well as all national statistical authorities, with the assistance of the UN Statistical Office, were offered the opportunity to provide relevant primary information for preparing the basic report and then to comment on the draft document.

**The new version of ISCED-2011** (which replaces ISCED-1997), **adopted by the 36th session of UNESCO's General Conference in November 2011, introduces improved definitions and more extensive material to better monitor global education patterns.** ISCED-2011 consists of three parts: internationally agreed regulations and definitions; a system for categorizing and grading national education programs to ISCED; and related qualifications in countries around the world. Like previous versions, ISCED-2011 has the status of an international agreement. The sections on tertiary education (taking into account the arrangements under the Bologna Process) and early childhood education (taking into account the recommendations of the UNESCO Moscow Conference on Early Childhood Care and Education) have been substantially revised. New coding schemes for educational programs and educational attainment levels have been introduced.

In the accompanying manual of the UNESCO Institute of Statistics, it is noted that there is an urgent need to apply this version of ISCED also “in the field of education and vocational

training”. It is noted that at the same time, “the classifications of education levels and areas will remain a part of the same classification system” as in its previous versions. A table on “Correspondence between ‘*ISCED: Fields of Education and Training 2013 (ISCED–F 2013)*’” and “*Fields of Education ISCED 1997*” has been developed<sup>215</sup>. The aim of this approach is to update the relevance of vocational training and classify education programs and related qualifications into fields of education and training on the basis of the subject content component of the program. The new standard classification served as the basis for information gathering in the preparation of the OECD analytical report “Education at a Glance 2015”, known as an authoritative resource for reliable information on the state of education in OECD countries and its partner countries, including statistics from pre-school to higher and post-secondary levels of education<sup>216</sup>.

Issues related to teacher training programs and the improvement of their qualifications in accordance with internationally agreed categories have become increasingly relevant in recent years. The development of the International Standard Classification of *Teacher Training Programs (ISCED-T)* received special attention at the 40th session of the UNESCO General Conference in 2019.

<sup>215</sup> Oblasti obrazovaniya i professional’noj podgotovki [The Spheres of Education and Professional Preparation]. 2013 (MCKO-O 2013). Soprovoditel’noe rukovodstvo k Mezhdunarodnoj standartnoj klassifikacii obrazovaniya 2011 [Companion Guide to the International Standard Classification 2011]. URL: <http://uis.unesco.org/sites/default/files/documents/isced-fields-of-education-training-2013-ru.pdf> (accessed 05.02.2021).

<sup>216</sup> Vzglyad na obrazovanie 2015. Indikatory OESR [The View at the Education 2015. Indicators of the OECD] // OECD Education at a Glance 2015 – OECD. URL: <https://www.oecd-ilibrary.org/sites/eca9c84f-ru/index.html?itemId=/content/component/eca9c84f-ru> (accessed 02.02.2021).

The decisions of this session (210 EX/8)<sup>217</sup> noted the crucial role of teachers in achieving quality education for all, the need to increase the number of qualified teachers, and to improve teacher data collection and quality. The Director General was also instructed to continue the process of developing an international standard classification of teacher education programs to complement the existing ISCED and ISCED-F frameworks and to prepare a draft resolution for the next session of the UNESCO General Conference.

The 41st session of the UNESCO General Conference (Paris, 9–24 November 2021)<sup>218</sup> addressed the topic “Towards a global classification framework for teacher-policy dialogue: Developing an International Standard. Classification for teacher training programs”. The session resolved to adopt the International Standard Classification of Teacher Training Programs (ISCED-T) and invited the Director General to: prepare a practical guide for interpreting and implementing ISCED-T; provide training and capacity building support to countries to prepare them to implement ISCED-T; form an ISCED-T committee to advise the UNESCO Institute for Statistics on the classification of teacher education programs; and continue periodic review and analysis of the ISCED-T.

The practical relevance of the definitions and specific provisions contained in the International Standard Classification

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<sup>217</sup> General'naya konferenciya 40-ya sessiya, Paris, 2019. Doklad komissii po obrazovaniyu [The General Conference, the 40th Session. Paris, 2019. The Report of the Commission on Education]. URL: <https://ru.readkong.com/page/doklad-komissii-po-obrazovaniyu-the-united-nations-8747404?p=3> (accessed 27.12.2022).

<sup>218</sup> Akty 41-j sessii General'noj konferencii UNESCO. Oficial'nyj sajt UNESCO [Acts of the 41st Session of the UNESCO General Conference. The Official Web-Site of UNESCO]. URL: [https://unesdoc.unesco.org/ark:/48223/pf0000380399\\_rus.page=145](https://unesdoc.unesco.org/ark:/48223/pf0000380399_rus.page=145) (accessed 27.12.2022).

of Education is reflected in the fact that this document serves as an essential tool for building a national standard classification framework, maintaining statistical records, and participating in academic mobility and educational interaction for all UNESCO Member States.

# SECTION IV

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## **Education for Sustainable Development: from the Global Vision and Education-2030 Framework Program to the UNESCO “Futures of Education” Initiative**

**On September 25, 2015, at the United Nations World Summit on Sustainable Development in New York, Member States formally adopted the 2030 Agenda for Sustainable Development.** More than 150 heads of state and government participated in the world meeting held in the year of the UN’s 70th anniversary and in the ongoing commemorative session of the UN General Assembly, demonstrating broad recognition of the unique role that the UN, which was created with the primary objective of preventing a repeat of the tragedy of the Second World War, plays in contemporary international relations.

“The political discussion at the General Assembly showed concern about the ‘pain points’ in today’s world”. There was also an agreement on the importance of being guided by shared values and interests on the basis of international law in uniting efforts to make the world more stable and secure,

in order to create favorable conditions for the long-term progressive development of all states<sup>219</sup>.

### **IV.1. The Outcomes of the Millennium Declaration and the New UN Global Sustainable Development Goals 2030. Challenges for Education**

The adoption of a new international agenda and global sustainable development goals was preceded by the adoption of the “Millennium Development Goals”, a long-term policy document, at the UN high-level meeting in 2000<sup>220</sup>. The goals and indicators to measure their achievement by 2015 were formulated to ensure that “globalization becomes a positive force for all the world’s people”. Among the global goals were those on peace, security, disarmament, development, the environment, and human rights. Under “Protecting the Vulnerable”, the United Nations Millennium Declaration, signed in September 2000, outlined commitments to combat poverty, hunger, disease, illiteracy, environmental degradation, and discrimination against women. All of the Millennium Development Goals derived from this Declaration have specific targets and indicators. This includes a commitment to “make every effort to ensure that children as well as all civilian populations most affected by natural disasters, genocide, armed

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<sup>219</sup> 75-ya sessiya General’noj Assamblei OON [The 75th Session of the General Assembly of the UN Organization] // Prezident Rossii: oficial’nyj sajt [The President of Russia: the Official Web-Site]. 22.09.2020. URL: <http://www.kremlin.ru/events/president/news/64074> (accessed 18.08.2021).

<sup>220</sup> Deklaraciya tysyacheletiya Organizacii Ob’edinennyh Nacij. Prinyata rezolyuciej 55/2 General’noj Assamblei ot 8 sentyabrya 2000 [The United Nations Millennium Declaration. Approved by the General Assembly, Resolution 55/2, the 8th September, 2000] // OON [The UN Organization]. URL: [https://www.un.org/ru/documents/decl\\_conv/declarations/summitdecl.shtml](https://www.un.org/ru/documents/decl_conv/declarations/summitdecl.shtml) (accessed 18.08.2021).

conflicts, and other humanitarian emergencies receive all assistance and protection so that they can resume normal life as soon as possible”. Over the past 15 years, the commitments made have remained the focus of international life. Unfortunately, not all of them have proven to be feasible, and progress has been uneven in some areas. The declaration did not spell out the goals of education, which was compensated to some extent by UNESCO’s International Education for All program, which was in place during those years.

The process of developing and agreeing on a new international agenda for sustainable development was accompanied by intense consultations and negotiations, including on education and ensuring equality of access to education for all. The topic of discrimination and inequality, including gender inequality, and the rights of ethnic minorities were discussed in representative international forums. In 2010, the UN Human Development Report described a new “gender inequality index” as an integral indicator of the state of society. In 2012, the UN Summit concluded with the adoption of the “Education First” action plan.

On July 27, 2012, the UN General Assembly approved the final document of the UN Conference on Sustainable Development entitled “The Future We Want”. In the document which was prepared at the Rio+20 Conference (Rio de Janeiro, 2012), the Member States reaffirmed their obligations “to respect, protect and promote human rights and fundamental freedoms for all without any distinction on the grounds of race, skin color, sex, language or religion, political or other beliefs, national or social origin”<sup>221</sup>. Following consultations

<sup>221</sup> Rezolyuciya General’noj Assamblei OON [The Resolution of the UN General Assembly] / 66/288. Budushchee, kotorogo my hotim [66/288. The Future That We Want]. URL: [https://unece.org/fileadmin/DAM/env/documents/2012/A\\_RES\\_66\\_288\\_TheFutureWeWant\\_r.pdf](https://unece.org/fileadmin/DAM/env/documents/2012/A_RES_66_288_TheFutureWeWant_r.pdf) (accessed 27.12.2022).



and discussions, the UN open-ended intergovernmental working group prepared a proposal for Sustainable Development Goals and targets for the period up to 2030, which was used as the basis for adoption in the final form at the UN anniversary session.

**The new international agenda contains 17 goals (SDGs) and 169 targets aimed at ensuring peaceful and harmonious development of the modern civilization. The 17 goals include the global education goal “SDG-4: Education-2030”<sup>222</sup>. International documents sometimes refer to it briefly as “Quality Education”. Its full title is “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”. It includes specific targets and their means of implementation. The targets proposed for implementation by 2030 to the governments of UN Member States are outlined as follows:**

- *ensure that all girls and boys complete their free, equal and high-quality primary and secondary education;*
- *ensure that all girls and boys have access to high-quality development, care, and pre-school education systems that prepare them for primary school;*
- *ensure that all women and men have equal access to affordable and high-quality vocational-technical and higher education, including university education;*
- *significantly increase the number of young and adult people with in-demand skills for employment, including vocational and technical skills;*
- *eliminate gender inequality in education and ensure equal access to education and vocational training at all levels for vulnerable groups of the population, including persons*

<sup>222</sup> CUR-4 [SDG-4]. Global Education Monitoring Report // UNESCO. URL: <https://ru.unesco.org/gem-report/node/1346> (accessed 21.08.2021).

*with disabilities, representatives of indigenous peoples, and children in vulnerable situations;*

- *ensure that all young people and a significant proportion of the adult population, both men and women, were able to read, write, and count;*
- *ensure that all learners acquire the knowledge and skills necessary to promote sustainable development, including through education on sustainable development and sustainable lifestyles, human rights, gender equality, the promotion of a culture of peace and non-violence, global citizenship, and awareness of the value of cultural diversity and the contribution of culture to sustainable development.*

**The means of achieving these objectives include the following:**

- establish and improve educational institutions that consider children’s interests, the special needs of people with disabilities, and gender issues, as well as ensuring a safe, violence-free, and effective learning environment for all;
- by 2020, significantly increase the number of scholarships awarded to developing countries, particularly least developed countries, small island developing states, and African countries, for higher education, including vocational education and training in information and communication technologies;
- by 2030, significantly increase the number of qualified teachers, including through international cooperation in teacher education in developing countries, particularly in the least developed countries.

**SDG-4 is coordinated by the United Nations Educational, Scientific, and Cultural Organization (UNESCO), the most universal and representative intergovernmental organization in the UN system.** At the 38th session of the UNESCO General

Conference (November 2015, Paris), a high-level meeting was held at the headquarters of the Organization, **during which the framework of actions to implement the education agenda (“Education 2030: Framework for Action”) was adopted and proposed for implementation.** The main elements of the framework were agreed in May 2015 at the World Education Forum in Incheon, Republic of Korea. The Incheon Declaration<sup>223</sup> adopted during the Forum reflects the intention of countries and the global education community to adopt a unified education agenda. Notably, the event and the adoption of the Incheon Declaration on Education 2030 were co-organized by UNESCO with the United Nations Development Program the United Nations Population Fund, the United Nations High Commissioner for Refugees, the United Nations Children’s Fund, the United Nations Entity for Gender Equality and the Empowerment of Women, and the World Bank. The International Labor Organization also joined the organizers of the conference and its Declaration.

## IV.2. UNESCO Educational Agenda 2030

*Final version of the education agenda for the period up to 2030, approved by the UNESCO General Conference (November 2015, Paris), calls on states to “ensure inclusive, equity-based quality education and create favorable opportunities for lifelong learning for all” and contains the following recommendations:*

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<sup>223</sup> Inchkhonskaya deklaraciya i ramochnaya programma dejstvij po osushchestvleniyu celi 4 v oblasti ustojchivogo razvitiya [The Incheon Declaration and the Framework for Action on the Goal 4 in the Field of Sustainable Development]. URL: <https://gcedclearinghouse.org/sites/default/files/resources/245656r.pdf> (accessed 05.04.2021).

- implement measures to form an effective legal and political framework in the field of education, “based on the principles of accountability, transparency, and participatory governance”. It is proposed that education should be comprehensive and represent the public good, fundamental human rights, and the basis for guaranteeing other rights’ realization, which is a key factor in achieving full employment and sustainable development;
- within the framework of the life-long education concept, focus primary efforts on ensuring access, equality, and inclusion, as well as the quality and outcomes of learning. In this regard, it is planned to provide free, equal, state-funded, high-quality primary and secondary education;
- encourage the provision of at least one year of free and compulsory high-quality pre-school education, as well as access to high-quality education and early childhood care;
- provide full-fledged education and training for children and adolescents who find themselves out of school, for whom immediate, purposeful, and consistent actions are required to ensure that children attend school and study;
- draw attention to the fact that “inclusion and equality in education are the basis of the education transformative agenda and, accordingly, the necessary condition for eliminating all forms of exclusion and marginalization, inequality in access, in participation, and in learning outcomes”;
- implement necessary changes in educational policy and “focus on the most disadvantaged and unprotected categories”, including refugees from international conflict zones and persons with disabilities. When the following factors are present, the following becomes relevant: gender

equality and the need to support policy, design, and the formation of learning environments;

- upgrade resource support for improvement of learning outcomes, processes, and evaluation of results, as well as mechanisms to determine progress;
- provide teachers and lecturers with adequate opportunities in the organization of their proper training, employment, professional development, and motivation, as well as support for educational systems with a high degree of availability of effective resources<sup>224</sup>.

UNESCO's education agenda for this period focuses on quality education that stimulates creativity and knowledge, the acquisition of foundational skills and literacy, as well as analytical, cognitive, and social skills. It stresses the importance of instilling values and attitudes for learners to lead healthy and fulfilling lives, as well as fostering civic responsibility in responding to local and global challenges.

A toolkit for monitoring the implementation of the SDGs Education 2030 has been developed in accordance with the approved indicators for determining the results of the tasks under implementation. Particular attention is paid to a set of educational programs for mastering and using information and communication technologies. Learning and the recognition, validation, and attestation of knowledge, skills, and

<sup>224</sup> Goryachev, Yu.A. Mezhhkul'turnoe obrazovanie: rekomendacii dlya upravlencheskih kadrov moskovskoj sistemy obrazovaniya v svyazi s prinyatiem OON i UNESCO novoj povestki dnya «Obrazovanie-2030» [Goryachev, Yu.A. Intercultural Education: Recommendations for Managers of the Moscow System of Education With Respect To the Approvement of the UN Organization and UNESCO of the New Agenda "Education 2030"] // Etnodialogi: nauchno-informacionnyj al'manah [Ethnodialogues. Scientific and Information Almanac]. 2016. № 1 (50). Pp. 35–47.

competencies acquired through non-formal education, the achievement of universally recognized compulsory levels of functional literacy, adult education and training, and a commitment to strengthening science, technology, and innovation are in the spotlight. There is concern that a large proportion of the population who are unable to go to school live in conflict zones and that crises, violence, and attacks on educational institutions, as well as natural disasters and pandemics, continue to disrupt education and development around the world. It recommends, therefore, the development of inclusive education systems capable of responding rapidly to changing situations and “supporting the needs of children and adults in difficult circumstances, including displaced persons and refugees”.

### **IV.3. UNESCO's New Global Initiative “Futures of Education”**

This initiative continued the Organization's efforts to develop a forward-looking vision of the role of education in the context of an “increasingly complex, uncertain, and unstable world”, prompting a rethinking of the tasks of learning and knowledge in shaping the future of humanity. In the context of the increasing complexity of the international situation in the second decade of the new century, it is appropriate to recall the call in the Preamble to the Constitution of UNESCO for Member States to “construct the defenses of peace”. As well as the key provision of its first article, according to which: “The Organization aims to promote peace and security by expanding cooperation of peoples in the fields of education, science, and culture in order to ensure universal respect for justice, the rule of law, and human rights, as well as fundamental freedoms... for

all peoples without distinction of race, sex, language, or religion”.

During a high-level meeting at the UN General Assembly in New York on September 25, 2019, UNESCO Director General Audrey Azoulay noted that the new project will include “a global dialogue as well as a report on the future of education, building on the diverse and fruitful ways of learning practiced around the world, firmly focused on the future but grounded in human rights in the service of the dignity of all”<sup>225</sup>.

Following the example of UNESCO’s earlier practice of producing global education outlook reports, an independent commission was set up, with the theme of the report being “Futures of Education: Learning to Be”. This is the third in a series of global reports commissioned by UNESCO to help address future challenges and make policy recommendations.

The first of these reports, “Learning to Be: The World of Education Today and Tomorrow”, was prepared between 1971 and 1972. In 1993–1996, a second international commission prepared a report entitled Education: “The Treasure Within”. This report also stressed the importance of a humanistic approach to education and established its “four pillars”, namely learning to be, learning to know, learning to do, and learning to live together.

Other significant UNESCO publications on education include the 2015 report “Rethinking Education: Towards a Global Common Good?” which proposed viewing education and knowledge as a global public good. All of the above-

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<sup>225</sup> Goryachev Yu.A. O zasedanii Komiteta obrazovatel’nyh programm UNESCO [Goryachev, Yu.A. On the Meeting of the UNESCO Committee of the Educational Programs] // MPG.U. 20.03.2021. URL: <http://mpgu.su/novosti/ozasedanii-komiteta-obrazovatelnyh-programm-junesko/> (accessed 23.12.2021).

mentioned initiatives and the provisions of the respective reports have informed the global report, "Education Perspectives: Learning to Be".

To prepare it, the international commission has been formed, which included prominent figures in politics, art, science, business and education. Tasks of the Commission: formulation of concept, research work and analysis of materials obtained during wide-ranging international consultations, meetings and workshops to discuss main provisions of the global report. According to the plans, the report was prepared for presentation at the 41st session of the UNESCO General Conference as a "convincing argument in favor of strengthening education as global common good".

In the document "The Initiative "Futures of Education"<sup>226</sup>, the following was emphasized: "While the survival of humanity and the planet is under threat in the present historical conditions, there are solid fields of knowledge, strong cultural traditions, and innovative practices that can be developed to rethink education and put the world on the trajectory leading to a more sustainable, equitable, and peaceful future". The process of developing and adopting decisions within the framework of this global initiative is aimed by its initiators at "increasing the role of knowledge and education in shaping the future of humanity and the planet — up to 2050 and beyond". At its first in-person meeting (Paris, January 28–29, 2020), the International Commission established six thematic working groups to analyze and develop documents on the following topics to be included in the report: the new

<sup>226</sup> Iniciativa «Perspektivy obrazovaniya» [The Initiative "Futures of Education"]. URL: <http://ru.unesco.org/futuresofeducation/initiative> (accessed 18.08.2021).



social contract in the field of education; the transformation of the school teacher profession model; technologies; access to information and knowledge management; training for public participation and social transformation; education and skill development for the human-oriented sphere of work and models of international cooperation; financing and development. UNESCO's Learning Perspectives and Innovation Team, acting as the secretariat for the initiative, used different channels for collective discussion. In addition to using online mechanisms to gather views and ideas, the Secretariat engaged with experts, partner networks, and platforms, using their concepts, ideas, and a variety of approaches to produce the report.

On the eve of the 41st session of UNESCO, the Commission's report, "Reimagining Our Futures Together: A New Social Contract for Education", was published<sup>227</sup>. The new UNESCO report is the result of two years of collective work at the global level, providing an overview of the current situation and making recommendations aimed at rethinking how education and knowledge can contribute to the common good in the future, up to 2050 and beyond. The report aims to improve pedagogy and its organization "on the principles of cooperation, teamwork, and solidarity... to promote the development of students' intellectual, social, and ethical skills so that they can work together to transform the world, demonstrating compassion and participation<sup>228</sup>. The importance of a greater role for the international community in coordinating common goals,

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<sup>227</sup> Доклад «Sovmestnoe pereosmyslenie nashih perspektiv: novyj social'nyj dogovor v interesah obrazovaniya» [The Report "Reimagining Our Futures Together: A New Social Contract for Education"] // Kur'er UNESCO [The UNESCO Courier]. 2021. № 5. URL: <https://ru.unesco.org/courier/2021-5/sovmetnoepereosmyslenie-nashih-perspektiv> (accessed 22.01.2022).

<sup>228</sup> Idem.

norms, and standards required for the conclusion of a new social contract in the field of education is emphasized. In particular, it is also proposed to provide special support for meeting the educational needs of asylum seekers, refugees, stateless persons, and migrants on the basis of international cooperation and the work of global institutions, encouraging local, national, and regional efforts.

#### **IV.4. Actions Taken by UNESCO to Insure Education Continuity under the COVID-19 Pandemic and its Consequences**

The COVID-19 pandemic has confirmed the urgency of rethinking the role of education in an increasingly complex world. The United Nations Secretary General's address on education during the pandemic included among his priorities the need to open educational institutions as soon as possible, once the spread of infection has been brought under control; the UN, together with international partners, launched a campaign called "Save Our Future" in this regard. According to UNESCO, "the situation in education as of March 2021 could be described as disastrous". Altogether, the pandemic consequences affected 91% of learners in the world (2.6 billion). Half of the learners suffer from the complete or partial closure of schools and universities. The consequences for primary education are particularly detrimental.

In this context, a number of Sustainable Development Goals, in particular SDG-4, "Quality Education-2030", become problematic. To mobilize and support lifelong learning, UNESCO launched a broad-based Global Education Coalition in March 2020. The UNESCO Extraordinary Global Education Meeting (GEM-2020) was held online in October 2020 with

representatives from Member States, other UN agencies, and humanitarian development partners in education, the teaching profession, the research community, and the private sector. The GEM-2020 Final Declaration expresses concern about the perilous situation of meeting SDG-4 targets on the international sustainable development agenda in the context of the pandemic.

There is a willingness to strengthen cooperation to ensure effective and efficient political, financial, and technical support at the country level. It is recommended that the proportion of public expenditure on education remain in line with international benchmarks of at least 4–6% and/or 15–20% of public expenditure. Steps are outlined for possible international assistance to target countries and populations most in need. The declaration requests UNESCO and partners to assess the impact of the crisis and consider strategies to rebuild and accelerate progress, including proposing relevant and realistic benchmarks for key SDG-4 indicators for future monitoring.

In response to the challenges posed by the pandemic, the UNESCO-initiated Global Report of the International Commission published a detailed report in June 2020, “Education in a Post-COVID World: Nine Ideas for Public Action”. It sets out nine action lines that propose specific actions for future educational development. These include a renewed commitment to promoting education as a common good, expanding the notion of the right to education and access to knowledge and information, recognizing the value of the teaching profession and pedagogical collaboration, providing teachers and students with free access to open-source technologies to use educational materials, and developing scientific literacy skills within the curriculum. It is stressed that curricula

“should be more comprehensive and based on themes and issues that enable us to learn to live in peace with others on our common planet”. It also notes that “public education should not depend on digital platforms provided by private companies”. At the same time, the importance of responsible action by national governments, international organizations, civil society, and citizens “to protect and fund public education and to hold those concerned accountable for the equitable and effective use of those resources” is emphasized.

Within the UN system, and especially within UNESCO, there has been increasing discussion over the years about improving global governance in education in order to respond more rapidly to emergencies in education, including the challenges posed by the COVID-19 pandemic. Pursuant to the Declaration adopted by the above-mentioned Global Meeting on Education (on October 22, 2020), international exchanges, working consultations of affiliates have intensified with discussions on proposals for improving global cooperation mechanisms, strengthening the role of the Global Committee on SDG-4, including to ensure effective and efficient political, financial, and technical support at the country level. In particular, in March 2021, the “*UNESCO SDG-4 Education 2030 Background Paper on Global Education Coordination*” was prepared<sup>229</sup>. The content of the document reflects such important issues as the historical experience of global coordination of the “Education for All” program; the current status of SDG-4 coordination and mechanisms for its implementation; the attitude of stakeholders toward problems and the necessity

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<sup>229</sup> Mundy, K. UNESCO SDG Education 2030 Input Paper on Global Education Coordination. URL: <https://en.unesco.org/themes/education2030-sdg4> (accessed 28.06.2021).

for changes in the SDG-4 coordination system; options for improving coordination of joint activities; etc.

The 211th session of UNESCO's Executive Board in April 2021 examined more than 30 agenda items relating to the implementation of decisions and resolutions adopted at previous sessions, financial, administrative, and staffing matters. Reports were also heard on the implementation of the "Future of Education" initiative, progress in addressing the impact of climate change on cultural and natural heritage, the implementation of the action plan for small island developing states, the UN action plan on the safety of journalists, the proclamation of International Days of Biosphere Reserves and Geodiversity, co-sponsored by the Russian Federation, and other issues. The draft documents, agreed upon as a result of the discussion, served as a basis for subsequent decisions adopted by the UNESCO General Conference.

**In November 2021, under the banner of the 75th anniversary of UNESCO, the 41st session of the Organization's General Conference was held in Paris.** Many Heads of States and Governments, scientists, and artists took part in its work. A video message from UN Secretary General António Guterres noted the contemporary relevance of UNESCO's mission "to develop human potential, preserve and enhance cultural values, and protect the world around us and promote science about it". Russian President Vladimir Putin congratulated UNESCO Director General Audre Azoulay on the 75th anniversary of UNESCO and assured that the Russian Federation intends to continue its active participation in the work of the organization. The Conference reviewed and approved the main documents: The Medium-Term Strategy 2022–2029 and the priority programs of UNESCO for the period until 2025. The work of the session and its results fully confirmed that

high ideals, carried through decades, and values inherent in the Organization's traditions of mutually respectful dialogue and equality of states are of vital importance in the face of new challenges to international security. The Member States approved the Paris Declaration: a global appeal to invest in the future of education; and at the intergovernmental level, joint measures to expand education support in view of the COVID-19 pandemic were outlined. Promotion of special events related to the 75th anniversary of UNESCO and presentation of a global report, "Joint Rethinking of Our Prospects: A New Social Contract in Education", took place, indicating a resumption of multilateral cooperation in restoring education in the interests of sustainable development and a safe world.

#### **IV.5. UNESCO Initiatives for the Development of Higher Education: World Conference on Higher Education Amidst the Digital Transformation – Outcomes and Perspectives**

The Third World Conference on Higher Education was held in Barcelona, Spain, in May 2022. A special edition of the World Conference on Higher Education 2022 published on the CLOUD platform in August 2022 contains the final proceedings as well as information on the conference themes<sup>230</sup>.

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<sup>230</sup> Mezhdunarodnyj centr innovacij v sfere vysshego obrazovaniya pod egidoj UNESCO (UNESCO-ICHEI) [The International Centre of Innovations in the Sphere of Higher Education Under the Aegis of UNESCO]. URL: <https://ru.ichei.org/dist/index.html#/InauguralIssue?nid=8> (accessed 27.12.2022).

The main topics of the Conference were: impact of COVID-19 on higher education; academic mobility of higher education institutions; inclusiveness of higher education; financial support for higher education; consolidation of synergistic international cooperation; higher education and the SDGs; management of higher education; quality and relevance of curricula; production of digital data and knowledge; and preparation for the future of higher education.

This conference was held under the conditions of on-going artificial intelligence research, growth of mixed education, data-based decision-making, and application of online education models — all these challenges are changing the global landscape of higher education. Therefore, the digital transformation of higher education has become the main topic of this conference. *It should be noted that this issue was also discussed at previous forums on higher education. Thus, in the special issue of the World Conference on Higher Education — 2022 it was reported that the main content of the first World Conference on Higher Education held in Paris in 1998 concerned discussion of development prospects and application of digital and communication technologies. The Second World Conference (Paris, 2009) was held under the title “New Dynamics of Higher Education and Research for Societal Change and Development”. Issues of strengthening international cooperation in the field of science and technology were on its agenda.*

*During extensive discussion by the participants of the Third World Conference (Barcelona — May 2022), the agreed results were achieved. Six principles shaping the goals of future higher education are outlined:*

- Inclusion, equality, and diversity. This is also reflected in SDG-4.3: “Equal access to affordable, high-quality technical, vocational, and higher education”;

- Academic freedom and participation of all stakeholders. Protection of academic freedom for staff and students is crucial;
- Research, critical thinking, and creativity. Higher education institutions are obliged to teach students to distinguish real evidence from fabricated information and apply this knowledge to solve problems in all spheres of life;
- Honesty and ethics. Higher education institutions should pay special attention to ethical values and behaviors that contribute to honesty, tolerance, and solidarity;
- Commitment to sustainable development and social responsibility. All higher education institutions can contribute to a more sustainable world through learning, research, and engagement with local, national, regional, and global communities;
- Excellence is achieved through cooperation, not competition. Universities and other types of higher education institutions can fulfill their educational missions more effectively through cooperation and solidarity.

Based on UNESCO's vision and the above-mentioned principles, the conference resulted in a roadmap that identifies **six key challenges to be addressed in transforming higher education**:

- Traditionally, higher education has been seen as elitist and slightly discriminatory, sometimes at odds with its social mandate. Fair, well-funded, and sustainable opportunities should be created to give people access to higher education;
- Shifting from a focus solely on a subject of study or professional training to a holistic approach to students' educational process. Higher education institutions should consider themselves first and foremost as educational



- institutions, ensuring that every student receives a rich and varied learning experience;
- From the individual to the interdisciplinary, and to support open dialogue and active cooperation between different points of view. Higher education should equip students with the ability to engage in interdisciplinary dialogue and develop fundamental values, attitudes, and habits;
  - From higher education (immediately following secondary school graduation) to lifelong learning. Higher education is already changing; more and more countries are offering re-enrollment and re-education. A lifelong learning perspective and flexible learning paths provide a more coherent and enriching framework to meet people's learning needs;
  - From the cluster of hierarchical, loosely bound educational institutions and courses to the integrated system with several courses. The system has a flexible learning trajectory that connects young people and adults with the system, expanding their educational opportunities. A mechanism for recognizing all types of courses (formal, informal, non-traditional; full-time, mixed, online) is required;
  - From industrial learning model to high-level learning with scientific pedagogy and a variety of technologies that allow students to manage their own learning paths. Artificial intelligence, machine learning, data analytics, collaboration platforms, virtual reality, the Internet of Things, and distributed ledger technology offer excellent ways to improve and enrich teaching, learning, and research.

The roadmap adopted at the 3rd UNESCO World Conference on Higher Education envisaged several seminars

to discuss the main directions of shaping the future of higher education. During the three international seminars held in 2023, the main ideas of the report “Reimagining Our Futures Together: A New Social Contract for Education” prepared by the UNESCO International Commission on Education Prospects were discussed. Presentations were made by representatives of UNESCO chairs and the UNITWIN network, state and public organizations, as well as the Independent group of experts on working with universities and on the implementation of the Agenda for the period up to 2030. The speakers at the Seminar drew attention to various social, economic and environmental problems facing modern society, came to a common conclusion that the world is going through a turning point, and that knowledge and teaching are the basis for its renewal and transformation.

# SECTION V

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## Legislation of the Russian Federation on International Cooperation in Education

In the modern world, education has become one of the most important factors of state development both at international and national levels. The position and authority of the State in international arena is determined not only by its political weight and economic development, but also by its cultural, primarily intellectual potential, and by the level of its citizens' education. International educational relations today can be attributed to the most promising and important areas not only of cultural exchange, but also of foreign policy in general. Russia is an active participant in the formation of a new branch of international education law, of modern processes of influence on the standards designed to ensure rights for fair and high-quality education.

The previous Sections have already referred to the individual sources governing international law on education. First and foremost, these are the Charter and international legal documents of the UN and a number of its specialized agencies. Among them, UNESCO, the International Labour Organization (ILO), and a number of other international organizations in which Russia is a member.

## V.1. Constitution of the Russian Federation on the Right to Education and International Cooperation in Education

In the Russian Federation, international cooperation in education is managed in accordance with the Constitution of the Russian Federation (adopted by a nationwide vote on December 12, 1993), as amended by a nationwide vote on July 1, 2020<sup>231</sup>, as well as the legal acts of the President and Government and bilateral agreements of the Russian Federation with other states. The right to education is regarded as a constitutional, fundamental, and natural human right for citizens of the Russian Federation. The right of every person to education is central to the system of human and civil rights and freedoms. At the same time, Russia necessarily proceeds from the principle of supremacy of the Basic Law of the Russian Federation — the Constitution of the Russian Federation<sup>232</sup> (Articles 15; 43; 71–72; 79).

Article 15 (clause 4) of the Constitution of the Russian Federation states: “Generally recognized principles and norms of international law and international treaties of the Russian Federation are an integral part of its legal system. “If the Russian Federation’s international treaty establishes rules other than those provided for by law, the rules of the international treaty shall be applied”.

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<sup>231</sup> Konstituciya Rossijskoj Federacii [The Constitution of the Russian Federation] // Oficial’nyj internet portal pravovoj informacii [The Official Internet Portal of the Juridical Information]. URL: <https://publication.pravo.gov.ru/Document/View/0001202007040001?index=0&rangeSize=1> (accessed 22.07.2022).

<sup>232</sup> Idem.

In accordance with the provisions of Article 79 of the Constitution of the Russian Federation, “The Russian Federation may participate in interstate associations and transfer part of its powers to them in accordance with international treaties of the Russian Federation, if this does not entail restrictions on human and civil rights and freedoms and does not contradict the foundations of the constitutional order of the Russian Federation”. This article was amended by a clarifying amendment voted for by Russian citizens and approved by the Russian President: *“Decisions of inter-governmental bodies adopted on the basis of provisions of international treaties of the Russian Federation which, in their interpretation, contradict the Constitution of the Russian Federation shall not be subject to execution in the Russian Federation”*.

Article 43 of the Constitution of the Russian Federation establishes the right to education and other rights contributing to its realization and, in accordance with the principle of federalism, establishes federal and regional levels of legal regulation of relations arising in the sphere of education. Everyone’s right to education includes the right to pre-school education, the right to basic general education, the right to secondary vocational education, and the right to higher education.

Article 71 of the Constitution of the Russian Federation defines that “foreign policy and international relations of the Russian Federation, international treaties of the Russian Federation, and foreign economic activities” are within the jurisdiction of the Russian Federation.

Article 72 states that “general issues of upbringing, education, science, culture, physical culture, and sport” are under the joint jurisdiction of the Russian Federation and the constituent

entities of the Russian Federation. In the multi-ethnic Russian state, considerable attention is paid to the right to receive basic general education in one's native language and to choose the language of instruction within the limits of the possibilities offered by the education system. In this regard, the general principles of language policy laid down in the Law on the Languages of the Peoples of the Russian Federation guide us. The state shall also assist in the training of specialists to carry out the educational process in the languages of the peoples of the Russian Federation who do not have their own statehood.

## **V.2. Education in the System of Strategic Planning of State and National Policy**

**The Strategy of State National Policy of the Russian Federation for the period until 2025 was approved by Presidential Decree (No. 703 of December 6, 2018).** The new version lists among the strategic objectives of state national policy the strengthening of all-Russian civil identity and the unity of the multinational people of the Russian Federation (the Russian nation), the harmonization of inter-ethnic relations, the successful social and cultural adaptation of foreign migrants in the Russian Federation, and their integration into Russian society. Pursuant to the presidential decree, administrative documents have been adopted by the government and the constituent entities of the Russian Federation; joint, consolidated efforts by government bodies and civil society institutions have been identified, including the tasks of the education sector, to implement the provisions of the decree at the constituent entity and local authority levels. For example, the Strategy of Moscow National Policy (as enacted by

the Moscow government on December 17, 2019) contains a set of measures and activities aimed at developing a system of multicultural and civic-patriotic education and awareness for Muscovites, primarily young people. The action plan for the implementation of the city's national policy, as well as the methodological recommendations for the executive authorities, provides for the following<sup>233</sup>:

- assurance of urban community unity on the basis of the historical, ethno-cultural, and linguistic diversity of Moscow which is the heritage of Russia's entire multinational population;
- development of an interethnic communication culture and respect for representatives of various peoples;
- promotion of the idea of interethnic peace and harmony based on historical traditions of good neighborliness among the peoples of Russia, including through ethno-cultural education, publication and dissemination of literature and textbooks, and information materials about the culture and languages of the peoples of Russia;
- increased interest in studying the history, culture, and languages of the Russian Federation's peoples; significant historical events that have become the basis of public holidays and memorable dates associated with our

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<sup>233</sup> Metodicheskie rekomendacii dlya organov ispolnitel'noj vlasti, mestnogo samoupravleniya i byudzhetnyh uchrezhdenij goroda Moskvy po realizacii strategii nacional'noj politiki goroda Moskvy na period do 2025 goda [The Methodical Recommendations for the Executive Authorities, Local Self-Government and Budget Institutions of the City of Moscow Working at the Implementation of the Strategy of National Policy of Moscow Until 2025] / Koll. avt.: Krugovyh, I.E., Omelchenko, E.A., Chernyshova, O.N.; sost. Omelchenko, E.A. [Collective Work: Krugovyh, I.E., Omelchenko, E.A., Chernyshova, O.N.; compiled by Omelchenko, E.A.]. Moscow: Etnosfera, 2020. 114 p.

country's multinational and multi-confessional composition;

- carrying out patriotic actions dedicated to national public holidays of the Russian Federation: Victory Day (May 9), Russian Language Day (June 6), Russia Day (June 12), Russian Flag Day (August 22), and other significant dates;
- protection, strengthening, and development of the Russian language as the state language of the Russian Federation, a means of interethnic communication, and strengthening ties with compatriots living abroad.

The work programs for implementing state national policy include provisions outlined in the Russian Federation's concept of state migration policy for 2019–2025<sup>234</sup>. They include the formation of institutions and mechanisms for the social and cultural adaptation of foreign migrants, taking into account their age, professional, national, cultural, and other characteristics, as well as regional and ethnocultural lifestyles in the Russian Federation; promotion of the free movement of students, researchers, and teaching staff; increased accessibility of educational services for foreign nationals; ensuring openness for students, researchers, and teaching staff, including the creation of a comfortable regime for them to enter, receive education, and carry out professional activities in the territory of the Russian Federation.

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<sup>234</sup> *Koncepciya gosudarstvennoj migracionnoj politiki Rossijskoj Federacii na 2019–2025 gg. Utverzhdena Ukazom Prezidenta RF ot 31.10.2018 g. № 622* [The Concept of the State Migration Policy of the Russian Federation for 2019–2025. Approved by the President of the Russian Federation on the 31st October, 2018, Decree № 622] // *Prezident Rossii: oficial'nyj sajt* [The President of Russia: The Official Web-Site]. URL: <http://www.kremlin.ru/events/president/news/58986> (accessed 08.12.2021).



It should be noted that Russia is a partner of the **Convention related to the Status of Refugees**<sup>235</sup> (adopted in Geneva on July 28, 1951 by the UN General Assembly Resolution; Russia joined the Convention on November 13, 1992), and that the Russian Federation Law “On Refugees” was adopted<sup>236</sup>. In addition, the Russian Federation supported the UNGA resolution of December 19, 2018 endorsing the **Global Compact for Safe, Orderly, and Legal Migration** (Marrakech Migration Treaty) adopted at the intergovernmental conference<sup>237</sup>. “This compromise document”, as noted in the adopted statement of the Russian Federation, “covers many aspects of international migration, including humanitarian, development, human rights, and crime control”.

At the same time, the statement of the Russian side, which prompted the adoption of the document, expressed its rejection of the treaty’s provisions based on the concept of “responsibility sharing”. This statement notes that “the current difficult migration situation is largely a consequence of irresponsible interference in the internal affairs of sovereign states in the Middle East and North Africa”. The text of the Global Agreement devotes considerable attention to the problem

<sup>235</sup> Konvenciya OON o statute bezhencev ot 28 iyulya 1951 g. i Protokol k nej ot 1967 g. [The UN Convention on the Refugee Status Dated 28th July, 1951 and the Protocol to It Dated 1967]. URL: [https://www.un.org/ru/documents/decl\\_conv/conventions/refugees.shtml](https://www.un.org/ru/documents/decl_conv/conventions/refugees.shtml) (accessed 18.06.2021).

<sup>236</sup> Federal’nyj zakon ot 19.02.1993 g. №4528-1 (v red. ot 01.07.2021 g.) «O bezhencah» [The Federal Law “On Refugees” dated 19.02.1993 №4528-1 (edited 01.07.2021)] // Konsul’tant [The Consultant]. URL: [http://www.consultant.ru/document/cons\\_doc\\_LAW\\_4340/](http://www.consultant.ru/document/cons_doc_LAW_4340/) (accessed 18.06.2021).

<sup>237</sup> Voprosy i otvety: global’nyj dogovor o bezopasnoj, uporyadochennoj i legal’noj migracii [Questions and Answers: The Global Agreement on the Safe, Organized and Legal Migration] // OON [The UN Organization]. URL: <https://www.un.org/ru/conf/migration/faqs.shtml> (accessed 18.08.2021).

of migrant children, encourages implementation of existing international legal obligations related to children's rights, and affirms the principle of the best interests of the child in all circumstances as of paramount importance in any situation concerning children. In a number of cases, the document's recommendations to UN Member States correspond to the tasks and successful Russian practices of adaptation and integration of children from international migrants' families.

### **V.3. Presidential Programs of Cultural and Humanitarian Cooperation and Federal Law “On Education in the Russian Federation”**

**Legal act of the President of the Russian Federation (of December 18, 2010)** approved the “Main Directions of Policy of the Russian Federation in the Field of International Cultural and Humanitarian Cooperation”<sup>238</sup>. This document refers to connecting Russia to an international system of norms and standards for the unification of education quality, diplomas, and degrees in order to achieve recognition of Russian educational documents in other countries. The special importance of international cooperation in the fields of science and education is emphasized. One of the Russian Federation's priorities is to “create conditions for training domestic

<sup>238</sup> Osnovnye napravleniya politiki Rossijskoj Federacii v sfere mezhdunarodnogo kul'turno-gumanitarnogo sotrudnichestva [The Basic Spheres of the Policy of the Russian Federation in the Sphere of International Cultural and Humanitarian Cooperation] // MID RF [The Ministry of Foreign Affairs of the Russian Federation]. 18.12.2010. URL: [http://www.mid.ru/foreign\\_policy/official\\_documents/-/asset\\_publisher/CptICk6BZ29/content/id/224550](http://www.mid.ru/foreign_policy/official_documents/-/asset_publisher/CptICk6BZ29/content/id/224550) (accessed 06.07.2022).

and attracting highly qualified foreign specialists in the interests of the Russian economy's innovative development". Attention is drawn to the need "to assist in the establishment and maintenance of mutually beneficial relations between educational institutions of the Russian Federation and foreign countries through exchanges of specialists, scientists, teachers, and students, as well as scientific and methodological literature and information materials". Among priority areas, the work is envisaged to preserve, strengthen, develop, and expand the Russian language as the most important instrument of integration of the CIS Member States and Russia's entry into the worldwide economic, political, cultural, and educational space.

**The Concept of State Support and Promotion of the Russian Language Abroad** (approved by the Russian President on March 11, 2015) was developed and approved, representing a system of views on the priority goals, objectives, and areas of activity of the Russian Federation to support and promote the Russian language abroad in the interests of developing international cultural and humanitarian cooperation and creating a positive image of the Russian Federation in the world.

**The Presidential program "Global Education"** (program implementation period: 2014–2025)<sup>239</sup> is aimed at supporting Russian citizens who want to get education abroad at the expense of the federal budget. In accordance with this program, graduates of leading foreign universities and qualified specialists are attracted to work in Russian companies in particular areas.

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<sup>239</sup> Gosudarstvennaya programma «Global'noe obrazovanie» [The State Program "Global Education"]. URL: <http://educationglobal.ru/> (accessed 06.07.2023).

Implementation of this program is also provided for by provisions of the Russian Federation President's decree (No. 967 dated December 28, 2013) "On measures to strengthen the human resources of the Russian Federation"<sup>240</sup>. In Government Resolutions of the Russian Federation No. 568 (of June 20, 2014)<sup>241</sup> and No. 298 (March 15, 2017)<sup>242</sup>, measures are provided for the social support of those Russian citizens who independently entered leading foreign educational organizations and are studying there in specialties and training areas in which education quality corresponds to the best international standards, ensuring their employment.

**The Concept for Russia's Humanitarian Policy Abroad** (approved by Presidential Decree No. 611 of September 5, 2022) provides for the necessity to continue international cooperation through UNESCO educational networks, including the UNESCO associated schools, the Intergovernmental Program

<sup>240</sup> Ukaz Prezidenta Rossijskoj Federacii ot 28.12.2013 g. № 967 «O merah po ukrepleniyu kadrovogo potenciala Rossijskoj Federacii» [The Decree of the President of the Russian Federation Dated 28.12.2013, № 967 "On the Measures of the Strengthening of the Human Potential of the Russian Federation"] // Prezident Rossii: oficial'nyj sajt [The President of Russia: the Official Web-Site]. URL: <http://www.kremlin.ru/acts/bank/37965> (accessed 06.07.2023).

<sup>241</sup> O merah social'noj podderzhki rossijskih grazhdan, samostoyatel'no postupivshih v vedushchie inostrannye obrazovatel'nye organizacii. Postanovlenie ot 20 iyunya 2014 g. № 568 [On the Measures of Social Support of Russian Citizens Who By Themselves Entered the Leading Foreign Educational Institutions. Decree dated 20th June, 2014, № 568] // Pravitel'stvo Rossii [The Government of Russia]. URL: <http://government.ru/docs/13277/> (accessed 06.07.2022).

<sup>242</sup> Postanovlenie Pravitel'stva RF ot 15 marta 2017 g. № 298 «O vnesenii izmenenij v postanovlenie Pravitel'stva Rossijskoj Federacii ot 20 iyunya 2014 g. № 568» [The Decree of the Government of the Russian Federation Dated 20th June, 2014 № 568"] // Garant. URL: <http://base.garant.ru/71632676/> (accessed 05.08.2022).

of World Interuniversity Cooperation and Academic Mobility (UNITWIN), and the Worldwide Network of Institutes of Technical and Vocational Education and Training (UNEVOC)<sup>243</sup>.

At the meeting of the Board of the Ministry of Foreign Affairs of the Russian Federation (28.03.2023) on the topic “On the main directions, tasks and tools of the Ministry of Foreign Affairs of the Russian Federation for the implementation of humanitarian policy of the Russian Federation abroad”, the increasing role was noted of the humanitarian policy at the international level and the relevance of the development of mutually beneficial international cooperation. Particular attention is paid to the interest of the most countries of the world in Russia’s high potential in such areas as science, education, culture, tourism, and sports. The decision was made to implement a set of measures to promote and support Russian language abroad, strengthen the international position of Russian education. It is also proposed to prepare and implement significant cultural events and major youth projects<sup>244</sup>.

A separate section is devoted to **international humanitarian cooperation** in the **new Concept of Foreign Policy of the Russian Federation**, approved by the President of the Russian Federation

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<sup>243</sup> Ukaz Prezidenta RF «Ob utverzhdenii Konceptii gumanitarnoj politiki Rossijskoj Federacii za rubezhom» [The Decree of the President of the Russian Federation “On the Approvement of the Concept of Humanitarian Policy of the Russian Federation Abroad”] URL: <http://publication.pravo.gov.ru/Document/View/0001202209050019> (accessed 27.12.2022).

<sup>244</sup> O zasedanii kolleghii MID Rossii 28.03.2023 [On the Meeting of the Board of the Ministry of Foreign Affairs of the Russian Federation] // Ministerstvo inostrannikh del Rossiyskoj Federatsii [The Ministry of Foreign Affairs of the Russian Federation]: the official web-site. URL: [https://www.mid.ru/ru/foreign\\_policy/news/1860083/](https://www.mid.ru/ru/foreign_policy/news/1860083/) (accessed 27.04.2023).

on March 31, 2023<sup>245</sup>. In order to strengthen Russia's role in the global humanitarian space, it is envisaged to “form its positive perception abroad, strengthen the position of the Russian language in the world, counter the campaign of Russophobia conducted by unfriendly foreign states and their associations, as well as increase mutual understanding and strengthen trust between states”.

**The Council of the Heads of Subjects of the Russian Federation** (Order of the Russian Ministry of Foreign Affairs No. 17019/rc of April 29, 2003)<sup>246</sup> is established under the **Ministry of Foreign Affairs**, which regularly together with EAEU member-countries organizes and holds annual international forums, conferences, internships, youth competitions, exchange delegations of heads, teachers, and students of Russian and foreign educational organizations, as well as international events to support and promote Russian language and culture, educational programs of Russian compatriot organizations abroad.

**The Federal Law of the Russian Federation “On Education in the Russian Federation” (No. 273-FZ) is a system-forming**

<sup>245</sup> Ukaz Prezidenta RF № 229 ot 31 marta 2023 goda “Ob utverzhdenii kontseptsii vneshney politiki Rossiyskoy Federatsii” [The Decree of the President of the Russian Federation dated 31st March 2023 № 229 “On the Adoption of the Concept of the External Policy of the Russian Federation” // Prezident RF: ofitsial'nyy sait [The President of the Russian Federation: the Official Website]. URL: <http://static.kremlin.ru/media/events/files/ru/udpjZePcMAy cLXOGGAgmVHQDIoFCN2Ae.pdf> (accessed 23.04.2023).

<sup>246</sup> O Sovete glav sub”ektov Rossijskoj Federacii pri Ministerstve inostrannyh del Rossijskoj Federacii. Rasporyazhenie MID RF ot 29 aprelya 2003 g. № 17019/gS [On the Council of the Heads of the Regions of the Russian Federation Acting By the Ministry of Foreign Affairs of the Russian Federation. The Resolution of the Ministry of Foreign Affairs of the Russian Federation dated 29th April, 2003 № 17019/gS] // Consorciium-Codex. URL: <http://docs.cntd.ru/document/901895966> (accessed 06.05.2022).

**legislative act of the Russian legislation on education**<sup>247</sup>.

It performs an integrating function, i.e., it unites into a single branch of legislation the entire array of normative legal acts regulating legal relations in the sphere of education. The Law “On Education in the Russian Federation” provides for *international cooperation of educational organizations in the following main directions*:

- joint development of educational and scientific programs;
- individual mobility of students and employees of educational organizations for the purpose of education and the advancement of scientific and educational activities;
- collaboration in the implementation of scientific and innovative projects;
- participation in the establishment and expansion of educational networks;
- involvement in international organization activities such as planning and organizing international educational events (conferences, seminars, etc.) in exchange for educational and scientific literature.

The main issues of international cooperation in the field of education are presented in Chapters 1, 8, and 14 of the Law. Article 3 (clause 5) of Chapter 1 deals with the creation of favorable conditions for the integration of the Russian educational system with the educational systems of other states on an equal and mutually beneficial basis. Article 4 (clause 5) of Chapter 1 defines the main tasks of the legal regulation

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<sup>247</sup> Federal’nyj zakon «Ob obrazovanii v Rossijskoj Federacii» ot 29.12.2012 № 273-FZ [The Federal Law “On Education in the Russian Federation” dated 29.12.2012 № 273-FZ] // Garant. URL: <http://base.garant.ru/70291362> (accessed 05.08.2022).

of relations in the field of education, one of which is the creation of conditions for foreign citizens and stateless persons to receive education in the Russian Federation. Article 70 of Chapter 8 and Article 78 of Chapter 11 establish that foreign citizens have the right to receive education in Russian educational organizations in accordance with international treaties of the Russian Federation. Admission to higher education institutions is carried out according to the results of entrance tests, and teaching is conducted in Russian.

Article 105 of Chapter 14 describes in detail the forms and directions of international cooperation in the field of education. It provides for the state to promote cooperation between Russian and foreign educational organizations, international academic mobility, and the attraction of foreign citizens to study in Russia.

The main areas of international cooperation include: development and implementation of joint educational and scientific programs; sending students, teachers, and researchers to foreign educational organizations; participation in the network form of implementing educational programs; conducting joint scientific research; participation in the activities of international organizations; and holding international educational, research, and scientific and technical projects, congresses, conferences, and seminars.

Article 106 of Chapter 14 deals with the procedure of confirming documents on education and/or qualifications. Article 107 of Chapter 14 refers to the recognition of education and/or qualifications obtained in a foreign country. Article 107 sets out the procedure and conditions for confirming education or qualification documents issued by Russian educational organizations. There is also a legislative framework for the recognition of education and qualifications obtained in a foreign country.



## V.4. Legislation of the Russian Federation on Standardization of Education

The Russian Federation establishes federal state educational standards, which are a set of requirements mandatory in the implementation of basic educational programs of primary general education, basic general education, secondary (complete) general education, primary and secondary vocational education, and higher professional education by educational institutions that have state accreditation. The Federal Law “On Education in the Russian Federation” provides for Article 11 “Federal State Educational Standards and Federal State Requirements. Educational Standards”, which ensures: unity of the educational area of the Russian Federation; continuity of main educational programs; variability of content of educational programs of the appropriate level of education; state guarantees for level and quality of education based on unity of mandatory requirements for conditions of implementation and for results of basic educational program development; as well as the possibility of obtaining preschool, primary, and general education in the native languages of the peoples of the Russian Federation. The right to independently develop and approve educational standards for all levels of higher education is provided to Moscow State University, St. Petersburg State University, and other educational organizations of higher education that have the category of “federal university” or “national research university”.

The provisions of Article 11 of the Federal Law “On Education in the Russian Federation” correlate with the provisions of the **International Standard Classification of Education (ISCED-11)**, adopted at the 36th session of the UNESCO General Conference in November 2011. It is envisaged

to develop federal state educational standards for general education by levels of education and federal state educational standards for vocational education by professions, specialties, and lines of training by the corresponding levels of vocational education (clause 5 of Article 11).

**Federal Law “On Standardization in the Russian Federation”** (No. 162-FZ dated June 29, 2015, as amended on July 3, 2016)<sup>248</sup> establishes the legal framework for standardization in the Russian Federation, including the functioning of the national standardization system, and aims to ensure a unified state policy on standardization. *According to the law, among the goals and objectives of standardization are* “promoting the socio-economic development of the Russian Federation, promoting the integration of the Russian Federation into the global economy, and participating in international standardization systems as an equal partner” (clauses 1–2, Article 3). Among the main directions of the state policy of the Russian Federation in the field of standardization is the adoption and implementation of strategic planning documents, including state programs of the Russian Federation and its subjects as well as federal and departmental target programs.

*This federal law establishes the procedure and conditions* for the provision of documents of the national standardization system to state libraries, libraries of the Russian Academy of Sciences, other academies, research institutes, and educational institutions of higher education (clause 11, Article 8). Provision is made for the application of international standards.

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<sup>248</sup> Federal'nyj zakon ot 29.06.2015 g. № 162-FZ «O standartizacii v Rossijskoj Federacii» [The Federal Law “On Standardization in the Russian Federation” Dated 29.06.2015, № 162-FZ] // President Rossiiskoy Federatsii: ofitsial'nyj sait [The President of the Russian Federation: The Official Web-Site] <http://www.kremlin.ru/acts/bank/39815> (accessed 16.04.2023).

According to clause 3 of Article, “the application of international standards, regional standards, regional sets of rules, and other standardization documents of foreign states shall be carried out in accordance with the international treaties of the Russian Federation and this Federal Law”. The system of international bilateral and multilateral cooperation agreements on education with the UN, UNESCO, the Council of Europe, the CIS, SCO, EAEC, other international organizations, and individual states allows us to conclude on its significance and the prospects of a joint path to achieving the level of international education standards and the right to equitable and quality education for all in the interests of peaceful and sustainable development.

In accordance with the Resolution of the Federation Council of the Federal Assembly of the Russian Federation (dated December 23, 2022), the Ministry of Science and Higher Education of the Russian Federation is implementing a set of measures and events planned for the period up to 2030. These measures and events are aimed at the implementation of the national project “Science and Universities”, the creation and development of world-class scientific and educational centers, including regional scientific and educational mathematical centers, as well as advanced engineering schools, new laboratories, including under the guidance of young promising researchers and in cooperation with world-class centers. It is planned to develop a federal state educational standard of higher education for enlarged groups of specialties and areas of training with uniform requirements for the content of programs and the possibility for students to receive several qualifications at the same time.

## V.5. New conditions in a changing world motivate us to take into account new realities

In the new conditions emerging in the world, Russia has self-determined itself as an original country-civilization, a vast Eurasian and Euro-Pacific power, a stronghold of the Russian world, one of the sovereign centers of world development, playing a unique role in maintaining global balance of power and ensuring peaceful, progressive development of mankind<sup>249</sup>. According to the new Foreign Policy Concept (approved by Presidential Decree No. 229 of March 31, 2023), the priority is to ensure security equal for all states. In order to facilitate the adaptation of the world order to the realities of multipolar world, the Russian Federation intends to give priority to: “restoring the role of the UN as a central coordinating instrument in coordinating interests of the UN Member States and their actions to achieve the UN Charter goals.” In the near abroad area — the transformation of the region into a zone of peace, good-neighborhood and prosperity. Particular importance is attached to the comprehensive expansion of ties and coordination with friendly sovereign global centers of power — China and India. It is envisaged to promote processes of regional and interregional economic integration that meets the interests of Russia, primarily within the framework of the Union State, the EAEU, the CIS, the SCO, the BRICS, as well as in order

<sup>249</sup> Ukaz Prezidenta RF № 229 ot 31 marta 2023 goda “Ob utverzhdenii kontseptsii vneshney politiki Rossiyskoy Federatsii” [The Decree of the President of the Russian Federation dated 31th March 2023 № 229 “On the Adoption of the Concept of the External Policy of the Russian Federation” // Prezident RF: ofitsial’nyy sait [The President of the Russian Federation: the Official Website]. URL: <http://static.kremlin.ru/media/events/files/ru/udpjZePcMAy cLXOGGAgmVHQDIoFCN2Ae.pdf> (accessed 23.04.2023).

to form a Large Eurasian Partnership. Russia's flagship project in the XXI century is the transformation of Eurasia into a single continental space of peace, stability, mutual trust, development and prosperity, with friendly Islamic civilization — to strengthen comprehensive mutually beneficial cooperation, to contribute to further development of Africa as original and influential center of world development, to increase cooperation with Latin America. In preparing and implementing relevant foreign policy decisions, it is envisaged to carry out, in accordance with the Constitution of the Russian Federation, the interaction of federal executive authorities with the chambers of the Federal Assembly of the Russian Federation, Russian political parties, the Public Chamber of the Russian Federation, non-profit organizations, cultural and humanitarian associations, the Russian Orthodox Church and other religious organizations of traditional denominations, representatives of the expert and scientific community, business circles and mass media, facilitating their participation in international cooperation. Coordination of activities of federal executive authorities in the field of international relations and international cooperation, as well as coordination of international relations of the subjects of the Russian Federation is entrusted to the Ministry of Foreign Affairs of the Russian Federation.

Russia as a “state-civilization” ought to pay special attention to: popularization and protection from discrimination abroad of domestic achievements in the fields of culture, science, education and art; support for the spread of Russian language and strengthening its position as a language of international communication; protection from discrimination abroad of the Russian Orthodox Church; assistance in the formation of a unified humanitarian space of Russia and the CIS member states, the preservation of centuries—old civilizational and

spiritual ties of the people of Russia with the peoples of these states. The new Foreign Policy Concept notes: “Russia does not consider itself an enemy of the West, does not isolate itself from it, has no hostile intentions towards it”, and calls on those who have not accepted the “complex realities of a multipolar world” to abandon “unpromising confrontational policies and hegemonic ambitions”, suggests returning to “pragmatic interaction with Russia, guided by the principles of sovereign equality and respect for interests”<sup>250</sup>.

On the background of the tense international situation and the deepening crisis of economic globalization, the need for real changes aimed at forming a more just world order has increased. There is an increasing understanding in the world of compliance with the principle of sovereign equality of States contained in the UN Charter. Many interstate organizations, including regional intergovernmental associations and national States of Asia, Africa and the Middle East, Latin America, the countries of Greater Eurasia and the Asia-Pacific region, actively speak out for their sovereign right to choose models and ways of cultural and civilizational development, for the diversity of the world and rejection of hegemony in international affairs. Steadily growing the desire of peoples for scientific knowledge, fair and high-quality education for everyone and in all corners of the world.

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<sup>250</sup> Kontseptsiya vneshney politiki Rossiyskoy Federatsii [The Concept of the External Policy of the Russian Federation] // MID Rossii: ofitsial'nyy sait [The Ministry of Foreign Affairs: the Official Web-site]. URL: [https://www.mid.ru/ru/foreign\\_policy/official\\_documents/1860586/](https://www.mid.ru/ru/foreign_policy/official_documents/1860586/) (accessed: 23.04.2023).

# APPLICATION

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## List of Main Russian and International Legal Acts and Documents in the Field of Education

**The List includes International Legal Acts of universal character adopted by the United Nations, UNESCO, ILO, and other UN Agencies, as well as International Legal Acts adopted within the framework of the Council of Europe; UNESCO's Regional Conventions and Recommendations**

*All the links are checked and accessed on the 23th April, 2023.*

- Ustav OON [The UN Charter] // OON: ofitsial'nyy sait [The UN Official Web-site]. Available at: <https://www.un.org/ru/charter-unitednations>; <https://www.un.org/ru/sections/un-charter/chapter-ix/index.html>
- Ustav UNESCO [The UNESCO Constitution] // UNESCO: ofitsial'nyy sait [The UNESCO Official Web-site]. Available at: [http://unesco.ru/wp-content/uploads/add/unesco\\_constitution\\_ru.pdf](http://unesco.ru/wp-content/uploads/add/unesco_constitution_ru.pdf)
- Vseobshchaya deklaraciya prav cheloveka [The Universal Declaration of Human Rights] // OON: ofitsial'nyy sait

- [The UN Official Web-site]. Available at: [https://www.un.org/ru/documents/decl\\_conv/declarations/declhr.shtml](https://www.un.org/ru/documents/decl_conv/declarations/declhr.shtml)
- Mezhdunarodnyj pakt o grazhdanskih i politicheskikh pravah, ratifitsirovanniy Verkhovnim Sovetom SSSR 18.09.1973 [International Covenant on Civil and Political Rights, ratified by the USSR Supreme Council 18.09.1973] // OON: ofitsial'niy sait [The UN Official Web-site]. Available at: [https://www.un.org/ru/documents/decl\\_conv/conventions/pactpol.shtml](https://www.un.org/ru/documents/decl_conv/conventions/pactpol.shtml)
  - Deklaraciya prav rebenka, prinyata rezoljuciyey General'noj Assamblei OON 20.11.1959 [Declaration of the Rights of the Child, adopted by the UN General Assembly 20.11.1959] // OON: ofitsial'niy sait [The UN Official Web-site]. Available at: [https://www.un.org/ru/documents/decl\\_conv/declarations/childdec.shtml](https://www.un.org/ru/documents/decl_conv/declarations/childdec.shtml)
  - Mezhdunarodnaya konvenciya OON o pravah rebenka, prinyata rezoljuciyey General'noj Assamblei OON 20.11.1989 [International Convention on the Rights of the Child, adopted by the UN General Assembly 20.11.1989] // UNICEF: ofitsial'niy sait [The UNICEF Official Web-site]. Available at: <https://www.unicef.org/child-rights-convention/convention-text>
  - Deklaraciya o pravah lits, prinadlezhashchih k nacional'nym ili etnicheskim, religioznym i jazykovym men'shinstvam, prinyata rezoljuciyey General'noj Assamblei OON 18.12.1992 [Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, adopted by the General Assembly resolution 18.12.1992] // OON: ofitsial'niy sait [The UN Official Web-site]. Available at: [https://www.un.org/ru/documents/decl\\_conv/declarations/minority\\_rights.shtml](https://www.un.org/ru/documents/decl_conv/declarations/minority_rights.shtml)



- Konvenciya o zashchite kul'turnyh cennostej v sluchaye vooruzhonnogo konflikta s pravilami ispolneniya Konvencii, prinyata Mezhdunarodnoi konferenciej po initsiative UNESCO 14.05.1954, vstupil v silu v SSSR 04.04.1957 [Convention for the Protection of Cultural Property in the Event of Armed Conflict with Regulations for the Execution of the Convention. Adopted 14.05.1954 at the international conference convened on the initiative of UNESCO. Entered into force for the USSR 04.04.1957] // OON: ofitsial'nyy sait [The UN Official Web-site]. Available at: [https://www.un.org/ru/documents/decl\\_conv/conventions/pdf/hague54.pdf](https://www.un.org/ru/documents/decl_conv/conventions/pdf/hague54.pdf)
- Konvenciya ob ohrane vseмирnogo kul'turnogo i prirodnoogo naslediya, prinyata General'noj Konferenciej UNESCO 16/11/1972 [Convention concerning the Protection of the World Cultural and Natural Heritage. Adopted 16.11.1972 by the UNESCO General Conference] // OON: ofitsial'nyy sait. [The UN Official Web-site]. Available at: [https://www.un.org/ru/documents / decl\\_conv/conventions/heritage.shtml](https://www.un.org/ru/documents/decl_conv/conventions/heritage.shtml)
- Konvenciya o bor'be s diskriminaciej v oblasti obrazovaniya, prinyata General'noj Konferenciej UNESCO 14.12.1960 [Convention against Discrimination in Education. Adopted 14.12.1960 by the UNESCO General Conference] // OON: ofitsial'nyy sait. [The UN Official Web-site]. Available at: [https://www.un.org/ru/documents/decl\\_conv/conventions/educat.shtml](https://www.un.org/ru/documents/decl_conv/conventions/educat.shtml)
- Konvenciya ob ohrane i pooshchrenii raznoobraziya form kul'turnogo samovyrazheniya, prinyata General'noj Konferenciej UNESCO 20.10.2005 [Convention on the Protection and Promotion of the Diversity of Cultural Expression. Adopted 20.10.2005 by the UNESCO General

- Conference] // OON: ofitsial'niy sait. [The UN Official Web-site]. Available at: [https://www.un.org/ru/documents/decl\\_conv/conventions/cultural\\_expression.shtml](https://www.un.org/ru/documents/decl_conv/conventions/cultural_expression.shtml)
- Vsemirnaya Deklaraciya o vysshem obrazovanii dlya XXI veka: videniye i dejstviya, prinyata sozvannoi UNESCO “Vsemirnoj konferenciej po vysshemu obrazovaniyu” 09.10.1998 [World Declaration on Higher Education for the XXI Century: Vision and Action. Adopted 09.10.1998 at the UNESCO-convened “World Conference on Higher Education”] // OON: ofitsial'niy sait: un-documents. [The UN Official Web-site: <http://www.un-documents.net/>]. Available at: <http://www.un-documents.net/wdhe21c.htm>
  - Preobrazovaniye nashego mira: povestka dnya v oblasti ustoichivogo razvitiya na period do 2030, prinyata rezoljuciej General'noj Assamblei OON 25.09.2015 [Transforming our World: The 2030 Agenda for Sustainable Development. Adopted by the UNGA 25.09.2015] /// OON: ofitsial'niy sait. [The UN Official Web-site]. Available at: <https://sdgs.un.org/2030agenda>;
  - Lissabonskaya konvenciya / Sovmestnaya (Lissabonskaya) konvenciya Soveta Evropy i UNESCO po priznaniyu kvalifikacij, otnosyashchihsya k vysshemu obrazovaniyu v evropejskom regione, prinyata 11.04.1997, vstupila v silu v Rossijskoi Federatsii 11.04.2000 [Lisbon Conference / The Joint (Lisbon) Conference of the Council of Europe and UNESCO on Recognition of Qualifications Concerning Higher Education in the European Region. Adopted 11.04.1997. Entered into force for the Russian Federation on 11.04.2000] // UNESCO: ofitsial'niy sait [The UNESCO Official Web-site]. Available at: <https://>

[en.unesco.org/about-us/legal-affairs/convention-recognition-qualifications-concerning-higher-education-european](http://en.unesco.org/about-us/legal-affairs/convention-recognition-qualifications-concerning-higher-education-european)

- Mezhdunarodnaya standartnaya klassifikaciya obrazovaniya (ISCED 2011), prinyata na 36-oi sessii General'noj Konferenciej UNESCO, 2011 [The International Standard Classification of Education (ISCED 2011). Adopted at the 36<sup>th</sup> session of the UNESCO General Conference in November 2011] // UNESCO: ofitsial'nyy sait [The UNESCO Official Web-site]. Available at: <http://uis.unesco.org/sites/default/files/documents/isced-2011-ru.pdf>

### **International Conventions developed under the auspices of UNESCO on the Recognition of Academic Courses, Higher Education Diplomas and Academic Degrees:**

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- Mezhdunarodnaya konvenciya o priznanii uchyeby, diplomov i stepenej v oblasti vysshego obrazovaniya v arabskih i evropeiskih gosudarstvah, granichashchih so Sredizemnomor'em, podpisana v Nice v 1976, vstupila

- v silu v 1978 [International Convention on the Recognition of Studies, Diplomas and Degrees in Higher Education in the Arab and European States bordering on the Mediterranean (signed in 1976 in Nice, entered into force in 1978)] // UNESCO: ofitsial'niy sait [The UNESCO Official Web-site]. Available at: <https://en.unesco.org/about-us/legal-affairs/international-convention-recognition-studies-diplomas-and-degrees-higher>
- Konvenciya o priznanii uchyebnykh diplomov i stepeney v oblasti vysshego obrazovaniya v Arabskikh gosudarstvakh, podpisana v 1976, vstupila v silu v 1991 [Convention on the Recognition of Studies, Diplomas and Degrees in Higher Education in the Arab States (signed in 1976, entered into force in 1991)] // UNESCO: ofitsial'niy sait [The UNESCO Official Web-site]. Available at: <https://en.unesco.org/about-us/legal-affairs/convention-recognition-studies-diplomas-and-degrees-higher-education-arab>; <https://base.garant.ru/2540993>
  - Konvenciya o priznanii uchyebnykh diplomov i stepeney v oblasti vysshego obrazovaniya v gosudarstvakh, otnosyashchih k Evropeiskomu regionu, podpisana v 1979 in Paris, vstupila v silu in 1982 [Convention on the Recognition of Studies, Diplomas and Degrees concerning Higher Education in the States belonging to the Europe Region (signed in 1979 in Paris, entered into force in 1982)] // UNESCO: ofitsial'niy sait [The UNESCO Official Web-site]. Available at: <https://www.unesco.org/en/legal-affairs/convention-recognition-studies-diplomas-and-degrees-concerning-higher-education-states-belonging>;
  - Regional'naya konvenciya o priznanii obucheniya, sertifikatov, diplomov, stepeney i drugih akademicheskikh

- kvalifikacij v sferi visšego obrazovaniya v gosudarstvah Afriki, podpisana v 1981 v Nairobi, vstopila v silu v 1983 [Regional Convention on the Recognition of Studies, Certificates, Diplomas, Degrees and other Academic Qualifications in Higher Education in the African States (signed in 1981 in Nairobi, entered into force in 1983)] // UNESCO: ofitsial'nyy sait [The UNESCO Official Web-site]. Available at: <https://www.unesco.org/en/legal-affairs/regional-convention-recognition-studies-certificates-diplomas-degrees-and-other-academic>; [http://www.conventions.ru/view\\_base.php?id=11725](http://www.conventions.ru/view_base.php?id=11725)
- Regional'naya konvenciya o priznanii uchyebnykh diplomov i stepeney v oblasti visšego obrazovaniya v Aziatsko-Tihookeanskom regione, podpisana 16.12.1983 v Bangkoke, vstopila v silu v 1985, vstopila v silu v Rossijskoi Federatsii 16.11.1990 [Regional Convention on the Recognition of Studies, Diplomas and Degrees in Higher Education in Asia and the Pacific (signed in Bangkok in 1983, entered into force in 1985)] // UNESCO: ofitsial'nyy sait [The UNESCO Official Web-site]. Available at: <https://www.unesco.org/en/legal-affairs/regional-convention-recognition-studies-diplomas-and-degrees-higher-education-asia-and-pacific>; [https://nic.gov.ru/ru/docs/foreign/conventions/Conv\\_Recogn\\_1983](https://nic.gov.ru/ru/docs/foreign/conventions/Conv_Recogn_1983)
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- Rekomendaciya kasayushchayasya statusa uchitelej, prinyata Spetsial'noj Mezhpravitel'stvennoi Konferenciej po Statusu Uchitelej, sozvannoi UNESCO i ILO 05.10.1966 [Recommendation concerning the Status of Teachers. Adopted 05.10.1966 by the Special Intergovernmental Conference on the Status of Teachers, convened by UNESCO, Paris, in cooperation with the ILO) // UNESCO: ofitsial'nyj sait [The UNESCO Official Web-site]. Available at: <https://www.unesco.org/en/legal-affairs/recommendation-concerning-status-teachers>; [https://www.ilo.org/wcmsp5/groups/public/---ed\\_dialogue/---sector/documents/normativeinstrument/wcms\\_162034.pdf](https://www.ilo.org/wcmsp5/groups/public/---ed_dialogue/---sector/documents/normativeinstrument/wcms_162034.pdf)
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  - Vsemirnaya konvenciya ob avtorskom prave, peresmotrena v Parizhe 24.07.1971 [The World Copyright Convention, revised in Paris on 24.07.1971] // OON: ofitsial'nyj sait [The UN Official Web-site]. Available at: [https://www.un.org/ru/documents/decl\\_conv/conventions/pdf/copyright.pdf](https://www.un.org/ru/documents/decl_conv/conventions/pdf/copyright.pdf); [http://pravo.gov.ru/proxy/ips/?doc\\_itself=&collection=1&nd=203003237&page=1&rdk=0&link\\_id=13#I0](http://pravo.gov.ru/proxy/ips/?doc_itself=&collection=1&nd=203003237&page=1&rdk=0&link_id=13#I0)

- Konvenciya ob ohrane nematerial'nogo kul'turnogo naslediya, prinyata General'noj Konferenciej UNESCO 17.10.2003 [Convention for the Safeguarding of the Intangible Cultural Heritage. Adopted by the UNESCO General Conference 17.10.2003] // UNESCO: ofitsial'nyy sait [The UNESCO Official Web-site]. Available at: <https://www.unesco.org/en/legal-affairs/convention-safeguarding-intangible-cultural-heritage>; [https://www.un.org/ru/documents/decl\\_conv/conventions/cultural\\_heritage\\_conv.shtml](https://www.un.org/ru/documents/decl_conv/conventions/cultural_heritage_conv.shtml)
- Obrazovanie 2030: Inchkhonskaya deklaraciya i ramochnaya programma dejstvij po obespecheniyu inklyuzivnogo i spravedlivogo kachestvennogo obrazovaniya, i obucheniya na protyazhenii vsej zhizni dlya vseh, prinyata po initsiative UNESCO na Vsemirnom forume po obrazovaniyu 21.05.2015 [Education-2030: Incheon Declaration and Framework for Action towards inclusive and equitable quality education and lifelong learning for all. Adopted on 21.05.2015 at the initiative of UNESCO at the World Education Forum 2015)] // UNESCO: ofitsial'nyy sait [The UNESCO Official Web-site]. Available at: <https://iite.unesco.org/publications/education-2030-incheon-declaration-framework-action-towards-inclusive-equitable-quality-education-lifelong-learning/>
- Deklaraciya i programma dejstvij v oblasti kul'tury mira, prinyata 13.09.1999 rezoljuciej General'noj Assamblei OON № 53/243 [Declaration and Programme of Action on a Culture of Peace (adopted by UN General Assembly resolution 53/243 of 13.09.1999)] // OON: ofitsial'nyy sait [The UN Official Web-site]. Available at: [https://www.un.org/ru/documents/decl\\_conv/declarations/culture\\_of\\_peace.shtml](https://www.un.org/ru/documents/decl_conv/declarations/culture_of_peace.shtml); <https://www.un.org/pga/73/wp-content/>

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## **The main Regulatory Documents of the Council of Europe, the European Union and other Intergovernmental Organizations in the Field of Education and Science:**

- Soglashenie o partnerstve i sotrudnichestve, ustanavli-vayushcheye partnerstvo mezhdru Evropejskimi soob-shchestvami i ih gosudarstvami-chlenami, s odnoj storony, i Rossijskoi Federashchiej, s drugoj (Corfu, 24.06.1994) [Agreement on Partnership and Cooperation Establishing a Partnership between the European Communities and their Member States, of One Part, and the Russian Federation, of the Other part (Corfu, June 24, 1994)] // Garant: ofitsial'nyy sait [The base.garant.ru Official Web-site]. Available at: <https://base.garant.ru/502541024/>; <https://base.garant.ru/502541024/1cafb24d049dcd1e7707a22d98e9858f/>
- Evropejskaya konvenciya ob ekvivalentnosti diplomov, vedushchih k postupleniyu v universitety, podpisana gosudarstvami-chlenami Soveta Evropy 11.12.1953, vstupila v silu v Rossijskoi Federatsii 17.09.1999 [European Convention on the Equivalence of Diplomas Leading to Admission to Universities (signed by the member States of the Council of Europe on 11.12.1953; entered into force in the Russian Federation on 17.09.1999)] // National Information Center: ofitsial'nyy sait [The NIC Official Web-site]. Available at: [https://nic.gov.ru/en/docs/foreign/conventions/Eur\\_Conv\\_Equiv\\_Dipl\\_leading\\_to\\_Admission\\_to\\_Universities](https://nic.gov.ru/en/docs/foreign/conventions/Eur_Conv_Equiv_Dipl_leading_to_Admission_to_Universities)



- Evropejskaya konvenciya ob ekvivalentnosti periodov obucheniya v universitete, podpisana gosudarstvami-chlenami Soveta Evropy 15.12.1956, vstupila v silu v Rossijskoi Federatsii 17.09.1999 [European Convention on the Equivalence of Periods of University Study (signed by the member States of the Council of Europe on 15.12.1956; entered into force in the Russian Federation on 17.09.1999)] // National Information Center: ofitsial'nyy sait [The NIC Official Web-site]. Available at: [https://nic.glavex.ru/en/docs/foreign/conventions/Eur\\_Conv\\_Equiv\\_Periods\\_University\\_Study](https://nic.glavex.ru/en/docs/foreign/conventions/Eur_Conv_Equiv_Periods_University_Study); <http://docs.cntd.ru/document/1901936>
- Evropejskaya konvenciya ob akademicheskom priznanii universitetskikh kvalifikacij, podpisana gosudarstvami-chlenami Soveta Evropy 14.12.1959, vstupila v silu v Rossijskoi Federatsii 18.10.1999 [The European Convention on the Academic Recognition of University Qualifications (signed by the member States of the Council of Europe on 14.12.1959; entered into force in the Russian Federation on 18.10.1999)] // National Information Center: ofitsial'nyy sait [The NIC Official Web-site]. Available at: [https://nic.gov.ru/en/docs/foreign/conventions/Eur\\_Conv\\_Acad\\_Recog\\_Univer\\_Qualif](https://nic.gov.ru/en/docs/foreign/conventions/Eur_Conv_Acad_Recog_Univer_Qualif); <https://docs.cntd.ru/document/1901937>
- Soglashenie mezhdru pravitel'stvami gosudarstv-chlenov Shanhajskoj organizacii sotrudnichestva o sotrudnichestve v oblasti obrazovaniya, podpisana 15.06.2006, vstupila v silu v Rossijskoi Federatsii 30.01.2008 [Agreement between the Governments of the member States of the Shanghai Cooperation Organization on cooperation in the field of education (signed on 15.06.2006, entered into force in the Russian Federation 30.01.2008)] // Ofitsial'nyi portal «Codex» [The “Codex” Official Web-site]. Available at:

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## **Agreements, Treaties, Concepts in the Field of Education of the member-states of the Commonwealth of Independent States:**

- Ustav Sodruzhesva nezavisimyh gosudarstv (Stat'ya 19), prinyat 22.01.1993, vstupil v silu v Rossijskoi Federatsii 20.07.1993 [Charter of the Commonwealth of Independent States (Article 19). Adopted on January 22, 1993, entered into force for Russia on 20.07.1993] // Ofcial'nyi portal IK SNG: ofitsial'niy sait [cis.minsk.by – Official Web-site]. Available at: <https://cis.minsk.by/page/180>; <https://treaties.un.org/doc/Publication/UNTS/Volume%201819/volume-1819-I-31139-English.pdf>
- Soglashenie o sotrudnichestve v oblasti obrazovaniya, podpisano 15.05.1992 [The Agreement on Cooperation in the Field of Education (signed on May 15, 1992)] // Predprinimatel'skoe pravo [The Entrepreneurial Law]. Available at: [http://businesspravo.ru/docum/documshow\\_documid\\_41306.html](http://businesspravo.ru/docum/documshow_documid_41306.html); <https://cis-legislation.com/document.fwx?rgn=4549>
- Polozhenie o Sovete po sotrudnichestvu v oblasti obrazovaniya gosudarstv-uchastnikov SNG (Moskva, 17.01.1997) [Regulations on the Council for Cooperation in the Field of Education of the member-states of the Commonwealth of Independent States (adopted on January 17, 1997)] // Ofitsial'nyi portal GEUM.RU: ofitsial'niy sait [“Geum.ru” Official Web-site]. Available at: <https://geum.ru/next/art-71744.php>

- Soglashenie o sotrudnichestve v podgotovke i povyshenii kvalifikacii voennyh kadrov dlya pogranichnyh voisk gosudarstv-uchastnikov SNG, podpisano 03.11.1995 [Agreement on Cooperation in the Training and Professional Development of Military Personnel for the Border Troops of the member-states of the Commonwealth of Independent States (signed on November 3, 1995)] // Ofcial'nyi portal PRAVO Zakonodatel'stvo Respubliki Belarus': ofitsial'niy sait ["levonevski.net" Official Web-site]. Available at: <http://levonevski.net/pravo/razdel3/num1/3d1138.html>
- Soglashenie o podgotovke i obuchenii voennogo i grazhdanskogo personala gosudarstv-uchastnikov SNG dlya uchastiya v operaciyah po podderzhaniyu mira, podpisano 19.01.1996 [Agreement on the Training and Development of Military and Civilian Personnel of the CIS Countries to Participate in Peacekeeping Operations (signed on January 19, 1996)] // Ofitsial'nyi portal «Codex» [The "Codex" Official Web-site]. Available at: <https://docs.cntd.ru/document/1901123>
- Soglashenie o sotrudnichestve po formirovaniyu edinogo (obshchego) obrazovatel'nogo prostranstva SNG, podpisano 17.01.1997 [Agreement on Cooperation on the Formation of a Single (common) Educational Space of the Commonwealth of Independent States (signed on January 17, 1997)] // Ofitsial'nyi portal «CIS-LEGISLATION»: ofitsial'niy sait ["cis-legislation.com" Official Web-site]. Available at: <https://cis-legislation.com/document.fwx?rgn=4552>
- Dogovor mezhdu Respublikoi Belarus, Respublikoi Kazakhstan, Kyrgyzskoi Respublikoi i Rossijskoi Federaciej ob uglublenii integracii v ekonomicheskoi i gumanitarnyh

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- Soglashenie o sotrudnichestve v oblasti rasprostraneniya znanij i obrazovaniya vzroslyh, podpisano 17.01.1997 s izmeneniyami ot 14.01.2008 [Agreement on Cooperation in the Field of Dissemination of Knowledge and Education of Adults (signed on January 17, 1997 with corrections on 14.11.2008)] // Ofitsial'nyi portal «CIS-LEGISLATION»: ofitsial'niy sait ["cis-legislation.com" Official Web-site]. Available at: <https://cis-legislation.com/document.fwx?rgn=4809>
  - Soglashenie o razvitii sotrudnichestva v oblasti podgotovki voennykh kadrov, podpisano 06.03.1998 [Agreement on the development of cooperation in the field of military personnel training (signed 06.03.1998)] // Ofitsial'nyi portal «Codex» [The "Codex" Official Web-site]. Available at: <https://docs.cntd.ru/document/8313637>
  - Soglashenie o predostavlenii ravnnykh prav grazhdanam gosudarstv-uchastnikov Soglasheniya ob uglublenii integracii v ekonomicheskoi i gumanitarnoi oblastiakh (29.03.1996) pri postuplenii v uchebnye zavedeniya (polucheno uchebnymi zavedeniyami 24.11.1998) [Agreement on granting equal rights to citizens of the Parties to the Treaty on increased integration in the economic and humanitarian fields of March 29, 1996 for

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- Soglashenie o sozdanii i funkcionirovanii filialov vysshih uchebnykh zavedenij v gosudarstvah-uchastnikah Dogovora o tamozhennom soyuze i edinom ekonomicheskom prostranstve, 26.02.1999 [Agreement on Creation and Functioning of Branches of Higher Educational Institutions in the States – Parties to the Treaty on the Customs Union and the Common Economic Space signed on February 26, 1999] // Ofitsial'nyi portal «Codex» [The “Codex” Official Web-site]. Available at: <http://docs.cntd.ru/document/901785652>
  - Soglashenie o sotrudnichestve v oblasti podgotovki specialistov po radioekologii, radiatsionnoi besopasnosti, radiobiologii i mezhdisciplinarnym naukam, podpisano 30.11.2000 [Agreement on Cooperation in the Field of Training Specialists in Radioecology, Radiation Safety, Radiobiology and Interdisciplinary Sciences (signed on 30.11.2000)] // Ofitsial'nyi portal «CIS-LEGISLATION» ["cis-legislation.com" Official Web-site]. Available at: <https://cis-legislation.com/document.fwx?rgn=4670>; <http://docs.cntd.ru/document/901818421>
  - Soglashenie o koordinacii rabot v oblasti licenzirovaniya obrazovatel'noj deyatel'nosti, sertifikacii i akkreditacii obrazovatel'nyh uchrezhdenij gosudarstv-uchastnikov SNG, podpisano 29.11.2001 [Agreement on Coordination of Works in the Field of Licensing of Educational Activities, Certification and Accreditation of Educational Institutions

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- Soglashenie o sotrudnichestve v oblasti povysheniya kvalifikacii i professional'noj perepodgotovki specialistov gosudarstv-uchastnikov SNG, podpisano 25.05.2007 [Agreement on Cooperation in the Field of Advanced Training and Professional Retraining of Specialists of the member-states of the Commonwealth of Independent States (signed on 25.05.2007)] // Ofitsial'nyi portal «Codex» [The “Codex” Official Web-site]. Available at: <http://docs.cntd.ru/document/902126362>; <https://cis-legislation.com/document.fwx?rgn=21010>
- Soglashenie o podgotovke kadrov dlya organov vnutrennih del (policii) i vnutrennih voisk gosudarstv-uchastnikov SNG, podpisano 25.05.2007 [Agreement on Personnel Training for Internal Affairs Bodies (police) and Internal

Troops of the member-states of the Commonwealth of Independent States (signed on 25.05.2007) // Ofitsial'ny portal «Codex» [The “Codex” Official Web-site]. Available at: <http://docs.cntd.ru/document/902129062>; <https://cis-legislation.com/document.fwx?rgn=19328>

## **Normative Legal Documents of the Russian Federation and International Organizations regulating Interethnic Relations and Protection of Human Rights and Rights of National Minorities, Refugees and Migrants in the Field of Education and Language:**

- Federal'nyj zakon ot 01.06.2005 g. № 53-FZ “O gosudarstvennom yazyke Rossijskoj Federacii” [Federal Law No. 53-FZ of June 1, 2005 “On the State Language of the Russian Federation”] // Prezident Rossii: ofitsial'nyj sajt [The President of Russia: The Official Web-Site]. Available at: <http://www.kremlin.ru/acts/bank/22441>; <https://www.prlib.ru/en/node/352171>
- Federal'nyj zakon № 1807-1 ot 25.10.1991 g. “O yazykah narodov RF”, vneseny pravki Federal'nym zakonom № 126 FZ ot 24.07.1998 [Law of the Russian Federation of October 25, 1991 No. 1807-1 “On the Languages of the Peoples of the Russian Federation” (amended by the Federal Law, July 24 1998, № 126-FZ)] // Konsul'tant: ofitsial'nyj sajt [The Consultant: The Official Web-Site]. Available at: [http://www.consultant.ru/document/cons\\_doc\\_LAW\\_15524/](http://www.consultant.ru/document/cons_doc_LAW_15524/);
- Federal'nyj zakon ot 17.06.1996 g. № 74-FZ “O nacional'no-kul'turnoj avtonomii” [Federal Law No. 74-FZ of June 17, 1996 “On National–Cultural Autonomy”] //



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FOR NOTES

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*Scientific Edition*

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**INTERNATIONAL STANDARDS OF EDUCATION:  
HISTORY LESSONS AND MODERN TIMES**

*Monograph / the second, expanded and revised edition  
under the general editorship of Yu. A. Goryachev,  
translated from Russian into English by V.F. Zakharov*

Editor in Russian – *Anna Shevtsova*  
Editor in English – *Marina Krivenkaya*  
DOI Assignment – *Alexey Krichkin*  
Design and Layout – *Svetlana Pimenova*

Published by the Centre for Cross-Cultural Education “ETNOSFERA”  
109004, Moscow, Zemlyanoy Val, 64/2, office 409,  
tel. +7 (495) 103-42-83, e-mail: mail@etnosfera.ru

Signed for Publication: 24.07.2023.  
Vol. \_\_\_\_ pages. Order № \_\_\_\_.  
500 copies



Goryachev Yu. A., Zakharov V. F., Omelchenko E. A. International Standards of Education: History Lessons and Modern Times: monograph / the second, expanded and revised edition under the general editorship of Yu. A. Goryachev, translation from Russian into English by Zakharov V. F. – Moscow: Etnosfera, 2023

*The second, expanded edition of the monograph contains brief description of the historical, cultural and institutional prerequisites for the formation of modern approaches to the concept and meaning of standardization of education. The publication may be useful for students, postgraduates and teachers, as for everyone interested in studying the processes of international educational cooperation.*

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ISBN 978-5-93125-190-5



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