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LYCEUM EDUCATION IN CONTEMPORARY RUSSIA

Abstract. The concept-theoretical problems of lyceum education are investigated. Lyceum as a type of educational institution is observed as a cultural phenomenon. Educational activities are examined from the cultural point of view that creates conditions for spiritual and moral upbringing, patriotic education, based on the true feelings and attitudes.

The aim of the investigation is to identify the essential characteristics of lyceum education, its values, ideals and goals of development, its synergy potential in the innovative development of the whole education sector.

Methods. Historical, cultural and pedagogical analysis of modern lyceum education from the point of the development of democratic goals and global challenges was submitted. The problem of personal identification in the system of social relations and cultural processes is analyzed. The problems of scientific knowledge about the lyceum education and their bases are studied. Traditions of lyceum education are analyzed. It is indicated that they give the coordinates of scientific thinking that require a philosophical hermeneutic approach to the understanding of modern life and the analysis of contradictory processes and phenomena of reality that provide the nurturing and development of the individual.

The results of research have heuristic value. The creation of new schools is based not only on the search for a universal, repetitive, but on the study of special, exceptional, which is not only now seize the minds of mankind. It's required to anticipate the expectations of the future, based on the spiritual experience of

humanity in order to grasp the unknown, which can be revealed only in the most general outlines.

Scientific novelty. The definition of lyceum education is given and modern features are highlighted. The technology of training professional and social leaders is identified.

Practical significance. Historical, cultural and pedagogical analysis of real-world experience creating high schools and prospects of development of this type of education in modern society is given. The practical significance of the study lies in the fact that lyceum is considered broader than the school with in-depth study of specific subjects, but as a center of reflection and formation of innovative experience.

Keywords: lyceum, education, culture, spirituality, person.

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ФОРМИРОВАНИЕ ЛИЦЕЙСКОГО ОБРАЗОВАНИЯ В СОВРЕМЕННОЙ РОССИИ

Аннотация. Публикация посвящена концептуально-теоритическим проблемам лицейского образования, которое представлено прежде всего как явление культуры. Культурологический подход к педагогической деятельности способствует духовно-нравственному и патриотическому воспитанию, основанному на подлинности чувств и отношений.

Цель работы – выявить сущностные характеристики лицейского образовательного пространства, его ценности, идеалы и задачи, а также синергетический потенциал в инновационном развитии всей образовательной отрасли.

Методология и методы исследования. С позиций демократических завоеваний и глобальных вызовов времени выполнен историко-культурный и педагогический анализ лицейского образования.

Результаты исследования имеют эвристическую ценность. Показано, что создание новых лицеев должно быть направлено не столько на воспроизведение универсальных форм и методов обучения и воспитания, сколько на поиск способов выявления и развития особенного, исключительного в каждом ребенке и подростке. В авторском понимании лицеи должны быть центрами концентрации и рефлексии инновационного опыта.

Рассмотрена проблема личностной идентификации в культурных процессах и системе общественных отношений. Анализируются лицейские традиции, которые обеспечивают становление неординарной личности, формируют культуру и научное мышление, основы философской герменевтики в понимании современной жизни, умения применять контекстный подход при осмыслении противоречивых процессов и явлений в окружающем мире.

Научная значимость. Обсуждается необходимость изучения специфики лицейского образования и научного обоснования педагогической деятельности в лицеях. Дано определение этого вида образования, выделены его особенности. Описаны технологии подготовки профессиональных и социальных лидеров.

Практическая значимость исследования состоит в том, что авторы аргументированно разграничивают такие виды учебных учреждений, как школа с углубленным изучением отдельных предметов и лицей, чей функционал намного шире. Проведенный анализ реальной практики создания лицеев позволяет обозначить перспективы этого вида образования и показать его значимость для успешного существования и развития современного общества.

Ключевые слова: лицей, образование, культура, духовность, личность.

Lycee (lyceum) – in France, a secondary school established by the government to prepare students for the University [4, p. 807].

Lyceum – a type of secondary or higher educational establishment in the Russian federation and Belorussia since the beginning of the 90ies. The name «Lyceum» is accepted by some secondary educational establishments with the specialization in the disciplines of certain profile [3, p. 373].

More than two centuries the world is paying much attention to the amazing phenomenon in the socio-cultural space – lyceum education. The lyceum of Henry IV in Sorbonne and Tsarskoye Selo Lyceum in Russia established in 1811 gave rise to the formation of a new type of educational institutions that were based on the context of cultural activity. They differed much in organization, but both were focused on the preparation of talented young people that had a mission to become professional and social leaders.

The year 2014 is significant for Russia so that the country celebrates the 205th anniversary of the outstanding poet – Alexander Pushkin, who in his creation united the culture of different countries and peoples on the basis of humanist position. Pushkin and other outstanding graduates of Tsarskoye Selo Lyceum glorified lyceum education all over the world.

Lyceum is the cradle of romanticism, freedom and brotherhood. The lofty frame of mind of its alumnus for almost two centuries have been nourishing the minds of progressive youth and serve the source of inspiration for those, who have chosen the path to serve science and art. Nowadays we are

coming back to the first in Russia Tzarskoselsky Lyceum in our findings, which gave the world a great number of outstanding people. It's appropriate to remember the words of N. M. Karamzin that «history is the precept of the ancestry to the prosperity». The Pushkinsky lyceum serves us the precept on the path of educational renewal. The finest motions of mind, the free flight of thought, doubts and worries – everything is vital in the unity of a Pupil with a Teacher. The modern system of education is rich in the variety of educational establishments, each of which has its own pedagogical style and is the bearer of a certain educational culture. The lyceum of «the new wave», which appeared in the end of the 80s, was not by chance the demand of the social development. It was then, when with the hope for democratic change, the historical memory of the Russians turned to the truly progressive values of education of the past.

The international experts admit that the education of Tsarskoselsky Lyceum is one of the best in the history of civilization. But it has not been thoroughly analyzed pedagogically and scientifically from the contemporary point of view and, as a rule, it is skin-deep represented even in reliable encyclopedias. The lyceum education (no matter whether elementary professional or general secondary), having been born anew in Russia, became in its core the bearer of spiritual culture, accepted by the contemporaries as the cultural tradition of the past. The relationship between the subjects of the lyceum system is gaining the character of a dialog of those, who bear different educational cultures. Historically, Russia was a success to provide the education with the various forms of cultural conformity, thus protecting the moral, which keeps the culture from anti-culture. This is a powerful source for democratic change in the country.

The past communicated sense to the present. The Tsarskoselsky Lyceum has become the pedagogic symbol of the epoch. The sharper the crisis, the more vivid becomes the realization of the necessity of alterations. The contemporary lyceum education is sensible to the changes of life. Developing, it preserves the inner constant features. Some kinds of educational activity cannot be universal; its locality is predetermined by the pedagogical conception. It is completely obvious, that the «chamber character» of the lyceum education is beyond replication. However, the impact the lyceum produces on the whole of the educational area is huge. The image of a lyceum parted with the institutional frame and acquired the attractive power for many innovation processes.

The Tsarskoselsky Lyceum is poetized, mentioned in the biographies of outstanding people and famous for its leavers, participating in the rebels or not. The Tsarskoselsky Lyceum, having «burnt» in the flame of official tyranny, political and authoritative ambition, brings to mind not only the fact of birth of lyceum education, but also the fact of its death. The death of Lyceum is a sign, which expresses the return to the past, the inability to accept the changing world.

The reserved brevity of modern life is sparring in the sensible confessions of love to the Pushkin Lyceum. Rhetoric nowadays is of value only in PR companies and is characteristic mainly of politicians. Academic skill is teaching. But «Pushkin in the Lyceum Act» drawn by the great Repine, is still the unsurpassed symbol of understanding education as an ideology, lofty, austere, noble. Let's be worthy of it!

Unfortunately, in the past years there appeared a real detachment of lyceum education, born in the «struggle of educational opportunities». In its core it is a symptom of appearing social ailment. It manifests in the fact, that the systematic labor, characteristic of lyceum education, demanding the will and deep self sacrifice in learning the fundamental disciplines, being of acute necessity for the State to develop science intensive industries, the creation of high technologies in many social spheres, is substituted by the «rags» of paid educational services, narrow-mindedness, fragmentariness and the absence of system in which threatens with the loss of the whole generation of students, called to become professional and social leaders of the country. Paradoxes appear to reflect the malignancy of the way, which the education is being pushed to: the paid education is introduced to the population, unable to pay in its majority, the basic educational plan does not provide the fundamental grounds of the education, the norm regulation interferes with the innovation processes, the mass character and commonality of lyceum education kills its unique nature of a social phenomenon. The content of the education becomes homogeneous; it is deprived of variations, overloaded with the «entice-courses», which are useful to organize extra-curricular activities. The humanization of education didn't disturb the natural scientific knowledge, but led to the overload of the educational plan with the Humanities. The way of lyceum life is under the threat to lose its basic principles: the search for spiritual symbols of the time, the tense mental and willpower labor in the name of the moral ideals.

In the western educational tradition it is not the common practice to stream the students according to their ability. As a rule, bright personalities are given the chance to realize themselves in the activities, especially organized for them. It is characteristic of the Russian mentality to be captivated by an idea, uniting a collective, the ability to work, enjoying the common initiative, manifesting on the way to reach a difficult goal, deep emotion, supposing the striving for feeling and compassion, action and contribution, experience and assistance. These internal of mentality became a sense dominant of human relationships. They reflected in education, especially lyceum, where the need to be heard and ability to hear is the ground for the educational dialogue of mutual interest for both the teacher and the Student, the basis, which enables to «feel the pulse» of intellectual life in the early stages of individual formation. It's not clear yet, what's more vital: to fortify the applied direction of theoretical knowledge, being yet not solid enough and fragmentary, or the ability to doubt and synthesize, air fantastic hypothesis and think in a

strict logical way, which are so distinctive to the Russian education. Following the cultural tradition and its multiple manifestations, the modernization of education should be retrospective to the recent and distant past.

The actual classification of educational establishments by type and kind doesn't always allow us to specify its core characteristics. In modern society the educational activity is step by step acquiring the culturological character. Not everything in education has to be calculated. Different types and kinds of educational establishments take the certain niche in the interconnected educational area of the country. The social activity of the subjects of education brings different administrative bodies and walks of life into its development. The elements its participants are eligible to, form the mode of life, give peculiarity to the standard educational process, form the social mentality. Hence flow the reasons to individualize the education, direct it at the harmonization of interests of a personality, society and the State.

With the substantial amount of lyceums in the modern Russia the solid definition for peculiarity and the essence of lyceum education has not been reached yet. Stating its core characteristics, it's worth mentioning, that this is the type of educational establishment to provide unique educational activity in order to form the social and cultural environment to solve the priority problems by means of education in the social and economic life of a city, region or the whole country; to reflect the mentality of the whole of the Russian society and the multiple historic ways for its nations to develop; self-development of a pupil and a teacher in the process of creative co-operation; to state the human values in human relationship. Lyceum as a pedagogical system shows the connection of epochs, linking the humanistic tradition of the past with the values of modern democratic society, it becomes the centre of spiritual gravity for youngsters and the pedagogical community, stepping forward or being part of the professional training system for specialists, orientated for achieving outstanding results in science, industry, culture and education. Such a high level of lyceum calling suggests striving for high quality of education, the constant search of the new, which is always complicated and interesting.

The lyceum education in non-technological in its principle. It awakes «good feelings with a lyre» and cannot bare the «surgical» administrative intrusion. A lyceum is destined to become the centre of spiritual attraction for different generations; it challenges the society with the unpredictable «person-orientated educational trajectory», breaking the idyllic perspectives of professional self-defining, spontaneous insight and unexpected crucial decisions.

The run of time makes the necessity to find sense in the things going on acute. Traditional normative showings of the quality of education are not acceptable for lyceum education. They are necessary to be added with the marks in cultural sphere. The synergetic effect of such education has to be analyzed. It has to be extrapolated to the variety of the ways of personal and professional growth of lyceum students, which are unlike each other, after

they finish the lyceum program. The multiple attempts to unify this special type of education, the aspiration for the creation of Stanislavsky system in educational activity, beginning with the history of Tsarskoselsky lyceum, are condemned to failure. The originality of lyceum education is not the claim of exception, but the act of trust of the regional communities to train a narrow, elite (in the good meaning of the word) circle of specialists. Such people are needed in the regions in the first row. They are capable of heading and inspire various professional communities and age groups to lead social and economic reform. A lyceum is at a distance from profile education because of its cultural-logical activity first of all, which suggests the solution for the same task of the professional self-defining of an alumnus by means of different cultures. Being involved in those cultures does not demand any limitations in age. It seems, that the organization of labor, being detached from any professional activity, which goes on within lyceum education, forms a special personal mentality with those, who seek and doubt and are able to catch the context of many fundamental ideas of social development. The main thing is that the culture should be claimed. Culture is a gift. It is inherited and found. Education is a way to learn and find the culture, necessary to create life.

The life itself is significant, changing rapidly, pressing epochs and gaining the unpredictable shapes in modern Russian reality. On the faces of children, who can be sincerely joyful and surprised by the first life inventions, there shows constant optimism. In the lyceum there is the charm of everyday bustle. Education without precept surprises and purifies the relationship between the students and teachers. The completeness of feelings, provoked by the education, influences stronger than the strict demands of attestation measures. Lyceum, as a romantic dream, wants to understand the beauty of the world, explain the dead-ends of social development. The attitude of the others to a lyceum is a barometer, which lets us judge many weak points of the society. To speak of the lyceum history today, it is necessary to realize, whether a lyceum has shaped already, whether the original idea of its formation has been implemented. Can it become an object for analysis and synthesis? Do the things performed have the qualities of experience? Finally, what of the lyceum life can be called «historical property»? What are the views of its future? These questions provoke a stream of thoughts, complicated, contradicting, sometimes worrying, but in the end hopeful. The categorical imperative of an essay is unexpected, provocative, but nevertheless, an essay is a «product» for a mental epicure. In a non-systematic row of feelings, spontaneous ideas, unfinished thoughts there becomes clear the logic of questions, doubt in general truth. The positioning of the problem reveals the ache of controversies. The spectrum of spirits, emotions and passions of a contemporary man does not guarantee the thorough decisions. Information technologies reduce passion and sensibility, which appear in a lively communication. The power of science and technique opens the never-seen-before perspectives, but, as many years ago, a person remains fragile and defenseless. Social

masks make it hard to tell image from a face. The reticence turns more important than distinctness. The mystery calls for discovery. The multi-sided human being depicts itself in the multitude of rational states. The truth cannot be sole. «The only correct way» leads to deception. The variety of opportunity to manifest the human nature is the evidence to the level of the cultural development of the society. Reality is different from our conception of it. The truth and moral frequently develop in parallel worlds, provoking the crisis of a Human. A Human is lost in a global world, appears lonely. Asserting himself, he becomes aggressive. Envy breeds hatred. Despair leads to terror. Introspection tears out of mind separate key words, phrases, thus creating the new notional chain. The historic I memory and perceptible images of contemporaries start the invisible dialogue. The incompleteness of both results in multiple interpretations, which may leave the truth aside. The history does not tolerate a «would be», and the mental confusion; the passion the drive of creativity builds the models, which help to try a «would be» virtual reality to the present. A fantasy turns out brighter than the things, not implemented under the pressure of the historic fate. The events, measured by the run of time, progress in the outer of the sensible images of the cut off past, good wishes and advice of those, who certainly know how to live. Life commands its own and to finalize the judgment verdict is only in the right of God. Spiritual powers are not enough to perceive the reality. Infancy becomes the defense of the fading inner world. But life is intervened with such manifestations, which demand constant and difficult choice out of the appearing alternatives.

The united multinational Russian identity has not been formed yet. The international «friendship» changed into tolerance. The counteraction to the liberal reform reveals more active than their progress. The authoritarian system having put on a fig-leaf of western ideas tries to gain revenge. The ill trust to the «bright communist future» is accompanied with the discredit of democratic values. Only an in opinion collision, which becomes peaceful, there is a place for doubting and co-thinking is born alongside the ability for a deeply conscientious deed. Freedom fights the humiliating equality, but the discrepancy between the equality of rights and the equality of opportunity and conditions, substitutes the truth for law, which does not guarantee the well-being and which fortifies the inequality in fact. A jural State in a poor corrupt country is the guarantee of impracticability of human rights. This symbiosis distances Russia from both the East and the West. The raising reality is mysterious and unpredictable.

The quiet dawns dispose to insight, which breaks out with inner energy. The sight that dawns up the authority is not yet the vision of the world. The energy of individualists doesn't become mass energy. The victory, gained at the price of multiple victims is a disaster.

The worldly simplicity demands extra thinking and breeds dreams. Such aphorisms like «poverty is not a flaw», «richness is not a merit» acquire

the new sense in the post-soviet times: «richness is not a flaw», «poverty is not a merit». The attitude towards a language – the keeper of culture – changes. Simplicity does not breed wisdom. A subject with no predicate states the facts. A verb, concealing inactivity is as aggressive as an order. The calls to «raise, deepen, strengthen...» from the persuasion, which keep back squalor.

A thought, breaking stereotypes, provokes a deed. Being true to the Motherland, we insist on repeating the «exorcism» of the past, trying to withstand the challenges of the present. Patriotism became ostentatious. The falling apart of the lofty words with deeds and actions provokes cynicism.

A mobile suppresses the mobility of thought: subject-predicate-subject-predicate – SMS. There is no need in school compositions – isn't it much better to solve the tests? The motion of mind looks like a detachment of imagination from reality. The resultant of spontaneous aspiration of the young verges towards zero. People, capable of dreaming, fade.

Life amazingly projects on education. The global monitoring, replacing the quality, becomes pedagogical foolhardiness. The straight-out cruelty of Unified State Examination (USE) is hard to combine with inspiration, emotional admiration in opening up the life horizons, so characteristic of the youth. USE claims to be the aim of education instead of being a form of control, shifting to the background spiritual values, worked out in the process of education. These values may be seized, not demanded by the society in the real flow of life. Society becomes indifferent to the spiritual potential of the education. Material interests overwhelm spiritual. Absolute control in the studying process switches the mind of a student to the necessity to submit to the put-forward demands, suppressing the bottom impulses for self-development.

The reason for educational crisis is not only the crisis of social and economic basis of life, but also the emergence of the new global ideas of civilization development, separate from states, their different communities and, in the end, personality itself. Education, which is destined to show the way to happiness, is feeble to offer a technology to reach this desired dream. Lyceum education appears in critical moments and is the solar prominence of freedom, transmitting its energy to the far worlds – as a sign of well being of social development, measured by multiple showings. Though, it has to possess an important characteristic: the freedom of a lyceum spirit witnesses the level of civil freedom as such. A lyceum is an establishment of education and culture, thus a lyceum is many-sided. It is capable of becoming a conductor to State interests, if the State as an institution represents the national interests. The seeming idyll of the lyceum educational environment is deceitful. The rebellious aspiration works out the capacity to defend one's viewpoint, to oppose the administration, issuing from the faithfulness to the ideals of the motherland.

Tinsel with dirt becomes a consumer good. Lyceum education tries to preserve itself, fighting the administrative pressure; it does not let cloning

happen. A lyceum is capable of being the symbol of an epoch, but by force it is being built in the traditional educational framework, averaged and smoothed by the standards, being typed through pragmatic sorting out the ideas, people, the culture itself.

Banality and straightforwardness dismisses the soul from everyday tense search, deciphering meaning, concealed by the caressing forms. The thirst for reading is changed for telephilia. Snap-shots and video clips are as moulds of the epoch or are close to the time technically represented in digital format. A lyceum is born in a whirl of passions, the search for pedagogical sophistication. To sense, to understand to percept this pedagogical blossom is the priority if those, who don't wait for «the guaranteed result of the pedagogical technologies». Leadership and career blind and cover the beauty of the demonstration of a human nature. It becomes a luxury to be yourself.

A lyceum is not fussing about the professional self-determination. A student of lyceum is able to make a poet or a diplomat, and even an administrator. But it is for a fact that it will be a meteor, running through the dull monotony of the night sky. A meteor, brining the mystery of the far worlds. Its fall is constantly worrying with the danger of a catastrophic burst. And even having burst with the bright light in the silence of the sky, it astounds the mind of people by its unrevealed enigma.

A lyceum is concentrated on the things, which have not yet crystallized in the education. The aim of a lyceum is to search for global ideas in the process of educational development. It is challenging the norms of education, which are already existent, but unfounded. A lyceum cures the education. It makes people think and awakes the desire to move on the waves of memory further through the standardization, universalization and unification, think and receive satisfaction, learn and understand the sense of one's education. Lyceum education appears a game of many concepts in the variety of ideas about the development of a personality. A lyceum gives upbringing to a person and, as well as a person, educates itself. The patchwork of educational area breaks away from the standard frame. From the very start it is a collage of a mass of instructions and standard acts, but unexpectedly it may take the unpredictably new aspect. Freedom, emerging from the leaving soviet life, is frightening with its suddenness of mosaic. The «atoms» of human mind, born in the previous generations, possess not only new construction, but also the capacity to organize the new. The destiny of a single person is a peculiar reflection of the common, implemented in feelings and experience. The flow of life of every person is important. The everyday things become great, though not heroic. The river of life, connecting fortunes, forms an epoch.

Incommensurable social and pedagogic ideas, delivered from «above» with the essence of lyceum education sometimes puts down the pedagogical experiment, unauthorized initiatives. Incomprehensible, and thus unvalued, causes distrust and resistance. The call «be as the others» leaves the administrators free from the responsibility and the fear that «it will come to no good».

The kaleidoscope of events, the new qualities of reality are not to be assessed and percept right away. Life states and marks the choices. The life self-identification gains philosophic sense. The changing world outstrips its realization. To realize the old as new is a revelation. Educational crisis in Russia, its tragic curves in the lyceum component are the problems of education and social and economic life in many countries. The Bologna process towards the united Europe obliges to make our positions closer, without losing peculiarity. This path is difficult and controversial, but it has a clear basis – the human rights and civil society. Staying unanimous in the main, it is necessary to strive for a whole European home, keeping originality. This yearning demands not so much the severity of standard acts as the formation of united social – cultural area, based on the react to the rights and dignity of a person.

For many centuries Russia and the West have been bound with the culture and different generations follow its maxims, proving a person's life with the surrounding society.

Hold fast to dreams
For if dreams die
Life is a broken-winged bird
That cannot fly.
Hold fast to dreams
For when dreams go
Life is a barren field
Frozen with snow. [1, p. 409]

Lyceum unveiling, even their appearance as a tide, should be considered as a phenomenon that reflects the essence of social progress. Such educational institutions can't appear in «captivity». They mark the expectation of democratic changes. And the society waits for these expectations.

Now Russia is on the new turn of reforms. In the nearest future presidential lyceums should be opened and called to become training centres of professional and social leaders. It is expected that in every Federal district will be approximately one lyceum of such a type that are expected to «set the fashion in the educational Olympus». And again and again we recall the words of AS Pushkin: «...Bless it, triumphant muse – may it live long!» [2, p. 357].

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