

## FROM THE EDITOR

At the present time, with the new round of educational system reform due to the exit from the Bologna process and the need to rely on our own strengths in various fields, there is an urgent need to reconsider the place of humanities at school as well as in systems of secondary and higher education. Naturally, the question arises about the values on which our culture should be built and by which the life of our society is determined. A good historical example is the establishment of the University of Berlin. It emerged at a difficult time, when Prussia, defeated by Napoleon's troops, was suffering a complex defeat and was impoverished, paying reparations. In general, the country was in decline, both materially and morally. It was then that German intellectuals, led by Wilhelm von Humboldt, decided that it was necessary to establish a university to boost the national spirit. The King was inspired by the idea and gave the future university an empty palace in the center of Berlin. The result in 1810 was that classical university, which became the model for many universities in Germany and elsewhere. One of the key ideas was the idea of mandatory combination of humanities and natural sciences in the training of students. Humboldt proceeded from the fact that humanities form a personality, while the sciences form a specialist. And this idea was implemented in the German educational system. As a result, Germany came to the forefront in science, and this rise continued until the National Socialists came to power. The University of Berlin itself had already employed 29 Nobel laureates, mostly those who lived in the first third of the twentieth century. The scientific upswing also largely determined the general rise of German culture.

The humanities – history, literary studies, linguistics, psychology, art history – are based on national values. And the question of the formation of a nation, of the realization of national ideals, is, of course, first of all, a question of the value foundations of culture. Russian philosophy, which is born in the disputes between Slavophiles and Westerners, in the reflections of the Russian pochvenniks, in the adoption and overcoming of Western philosophical currents, defends those values that were laid down by great Russian writers. It is no coincidence that almost all late 19th-early 20th century Russian philosophers have serious works devoted to Dostoyevsky. It was Russian literature that presented the values that made it a phenomenon of world culture. The same values became the basis of historiosophic reflections of Tolstoy. This is why we need to define the main goal of education: the formation of an integral personality on the basis of values recognized and represented in Russian literature at all levels of educational system.

