

DISSEMINATION OF KNOWLEDGE IN THE ARAB WORLD: CHALLENGES AND SUCCESSES

The propagation of knowledge in Arab countries (development of standards and values and upbringing, education, work, media and translation) are complicated by deeply rooted social, institutional, economic and political circumstances. For example, studies show that the most common model of education of "younger generation" in the Arab family – it's authoritarian style, combined with excessive protection of children. As a result, children grow up passive and indecisive, quite dependent and self-doubt bringing less benefit to society. This is detrimental to the child's thinking, as most of his natural curiosity.

In Arab countries, especially the least developed, the percentage of illiterate women is very high as it used to be for centuries before. Many children still do not have access even to the primary education. Characterized by reduction in the number of applicants public expenditure on education actually decreased since 2011, with the declining quality of education.

If, for example, a thousand residents of the developing world accounts for 285 newspapers, in Arab countries, this figure is 53. (1, p. 135). Censorship has become commonplace, newspapers and television channels are closed by arbitrary power. Most of the media, especially radio and television stations are state owned.

True, over the past two years, information environment in the Arab world has improved slightly, helped by emerging competition. There are more newspapers now, which express the independent judgments on their pages - they are challenging the old rule, the state of the press who have mastered the sole right to disseminate and interpret information. With offices abroad, these new newspapers can circumvent government censorship. Some private satellite channels have also begun to challenge the monopoly of state channels on TV.

The level of access to digital media - one of the lowest in the world. A thousand residents of Arab countries accounted for only 18 computers, and only 1,6% of the Arab population has the Internet access. In the Arab world almost does not develop translation movement, and after translation - is one of the most important channels for information dissemination and communication with the outside world.

Production of scientific knowledge is constrained weakness of fundamental research, as well as the almost complete lack of advanced research in such areas as information technology and molecular biology. Poor state of the scientific field due to insufficient budget funding (the state spends on research and survey work not more than 0,2% of GDP, with most of the money spent on wages), low institutional support and the adverse socio-political conditions. A million Arab citizens have no more than 371 scientists and engineers engaged in research projects. (2, p. 93). This is well below average.

The Arab world and Africa - the world's scientific outsiders, and, apparently, and as such will remain indefinitely. Impeded the development of these countries are patriarchal social relations, rather typical of the middle Ages than modern times. Some Arab and African countries are lucky - they have oil, and therefore the problem somewhat blurred the flow of petrodollars, although their stagnation has not disappeared, and the petrodollars are being spent stupidly - the palaces for the local elite and the purchase of weapons.

However, Arab states can be proud of their citizens who created many outstanding literary and artistic works that meet the highest standards. After all, if science and technology require substantial social and economic investments, the artists can work without serious institutional or material support.

Literary work encounters, however, serious obstacles. First of all, it is the limited size of the readership, due to illiteracy and low purchasing ability. Number of books published in the Arab world, does not exceed 1,1% of the world of printing despite the fact that Arabs constitute 5% of the world's population. Religious literature is 17% of the total number of books published in Arab countries, while in other countries it takes only 5% of the book market.

Close alliance between some oppressive regimes and conservative religious scholars, theologians spawned such interpretations of Islam, which were favorable to the authorities, but also adversely affects human development. In particular, it refers to such aspects of society's existence as freedom of thought, the interpretation of judgments, accountability regimes to the people and the participation of women in public life. Restrictions on political activity in many Arab countries made some movement to go underground,

and others - to dress in Muslim clothing. Deprived of peaceful and effective means to fight injustice at the national, regional and global levels, some political movements that call themselves Muslim, have to resort to a restrictive interpretation of Islam and violence as a political tool. They inflate the coals tolerated as opposition political forces in the Arab countries, and to "strangers", and exposing those and other enemies of Islam and pumping conflicts and contradictions in the social, public and international affairs.

Meanwhile, the Muslim faith is not against the knowledge itself, but also encourages people to seek knowledge and enlightenment. The best case in point is the era of prosperity of Arabic science, for which was characterized by a close alliance between the Islamic religion and science.

Today, Arab culture faces the challenges such as growing cultural worldwide homogeneity and uniformity, the problem of "their" and "them", threats to the conservation of cultural identity. The modern Arab thought and culture are permeated anxiety towards the possible extinction of the linguistic and cultural specificity, abrasion and sputtering national characteristics.

In Arab culture, however, has no choice: it's is forced to participate in the new global experiment. No doubt, some current, deeply rooted in Arab culture, would prefer a policy of disengagement and withdrawal. They would like to see the rejection of all values, ideas and norms imposed by the global culture. Such a strategy may seem to be justified in some sense, but the rejection of the interaction will only lead to weakening and fading characteristics of Arab culture, and not to the strengthening and development. Openness, interaction, assimilation, assimilation, processing and critical study can not help but stimulate creative knowledge production in the Arab community.

Arab culture can help to create a knowledge based society on in the third millennium, just like it did in the late first and early second millennium BC. Moreover, the strength and richness of Arab culture will enhance the ability of the Arab community to cope with the rapid process of globalization.

The experiments of Arab countries on the transport and assimilation of the necessary technology did not lead to the desired technological innovations; investments have not yielded the expected profit. Import of technology has not been their perception and wide application, not to mention the distribution and reproduction. First, the Arab countries do not have effective systems of knowledge production and innovations implementation. Secondly, there is no sound policy aimed at strengthening of the required values and institutional structures that support the information society. These problems are compounded because of misconception, though the information society can be constructed by import of scientific development in the complete absence of investment in local production of knowledge. In the case of scientific training, the Arab leaders rely on cooperation with universities and research centers in advanced countries. However, they do not create local scientific traditions that promote the acquisition of knowledge.

One of the main features of the industrial structure prevalent in the Arab world is a strong dependence on commodity exports, primarily oil and reliance on external rents. Such an economy model in the "investor" condemns the Arab community on the import of scientific personnel from the outside, because it is fast and easy way. But the same path leads to a weakening of domestic demand for knowledge and the loss of opportunities for knowledge production in their countries and their effective use in economic activities.

Demand for knowledge in Arab countries has fallen, not only because of the fluctuating rates of economic growth and productivity over the last quarter of the last century, but also because of excessive concentration of wealth in the hands of a small elite. The fact that a huge share of Arab capital being invested in the industrialized Western countries, and consequently derived from the Arab market, which once again confirms the well-known pattern: from the perspective of human development challenge is not self-possession of money and wealth, but the effectiveness of their investments.

After getting independence, many Arab countries have been in power regimes, which differed little from oppressive forms of government in ancient and modern history. The process of distribution of power in Arab countries, which sometimes coincided with the process of distribution of wealth, had an influence on the moral state of society and individuals. The pursuit of personal gain, the predominance of private interests over public and social corruption and moral corruption in society, lack of honesty and accountability, and many other social illnesses were somehow linked to the uneven distribution of power, inevitably gives rise to social injustice. The first victim was justice.

The oil boom also played its role in the erosion of certain values and social incentives that could be beneficial for creativity, as well as facilitate the acquisition and dissemination of knowledge. The social significance measured only by money and the size of the state, with no one paid attention to how these

states were acquired. The right of ownership and possession of the property replaced such advantages as knowledge and intelligence. Along with them were forgotten independence, freedom and critical thinking.

Repression and marginalization blunted in people the desire for achievement and happiness, bringing down to zero the commitment to the ideals of social benefits. As a result – the spread such dangerous phenomena as the complete indifference to life, fatalism and political apathy amount the population of the countries. (3, p. 34).

Centrifugal tendencies in the socio-economic and political life of the region combined with the centripetal tendencies in other countries led to increased brain drain. To counteract this, we must, firstly, to use the knowledge and expertise of the Arab Diaspora abroad, and secondly, to offer attractive incentives to Arab expatriates for temporary or permanent return to their homeland - in particular, interesting and creative work in their home countries. This can be achieved only by implementing a serious program of human development.

Political power in the Arab world promotes the knowledge that helps to achieve the goals, and suppresses dissent. (4). Political instability and fierce struggle for leadership positions in the absence of established rules of peaceful rotation of power, or, in other words, democracy, prevents the development of knowledge on Arab soil. (5). One of the main consequences of this political instability was the subjection of scientific institutions to the political strategies and power struggles. Loyalty is valued here more than efficiency and quality of knowledge. Power does not activate the creative and bright sides of nature, killing the passion for learning, and every desire to create and invent.

The requirements of independent institution of knowledge in the society, which would create knowledge, free from political coercion and dictatorship is evident. This is possible only through the democratization of the political and intellectual life, while ensuring freedom of the acquisition and production of knowledge.

Knowledge, ideally, is almost tantamount to a religious duty, which the Arabs must hold sacred and keep to its practice. It shows them the way to a decent and prosperous future. Islamic culture, history and the human will encourage the successful mastery of knowledge. Obstacles along the way - the work of mortals, and the blame - damaging socio-economic and, above all, political structures, past and present.

SOURCES AND LITERATURE

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АННОТАЦІЯ

Сегодня в контексте глобализационных процессов в странах, подвергшихся целенаправленному воздействию модернизаций, все лучше осознается роль знаний как необходимого условия достижения определенного уровня развития и необходимой меры автономности.

Роль знаний, аккумулированных в системе образования, увеличивается с возрастанием социальных и культурных связей, их интенсивности и интегрированности. Знания более, чем когда-либо стали реальной социальной силой. Поэтому будущее человечества во многом будут определять те страны, которые сегодня вкладывают наибольшие средства в образовательную систему, образовательные технологии. Однако, чтобы эти вложения были эффективными, надо определить «узловые» направления развития знаний, которые сегодня являются решающим ресурсом для воплощения в реальность концепции устойчивого развития в глобализируемых странах.