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PERSONALISM AND INNOVATION AS PARADIGMATIC PHENOMENA OF MODERN CULTURE AND EDUCATION

Соціальною детермінантою розвитку сучасного суспільства, культури, освіти, освітньої революції, особистості стають інноваційно-креативні процеси, які є механізмами реалізації цивілізаційної природи сучасності. Людина у світі - це творець. Його найважливіша соціальна потреба знаходиться в творенні нового, і вона тісно переплетена з цілеспрямованою практичною діяльністю. Людина може бути представлена як пізнавальна система, що характеризується інтелектуальною тенденцією осмислення і переосмислення навколишнього світу і тих соціальних процесів, які властиві змісту сучасної цивілізації. Тому, щоб виявити специфіку і з урахуванням цього аспекту збудувати шляхи подальшого розвитку сучасної цивілізації, необхідно звернути особливу увагу на природу, зміст, соціо-функціональну спрямованість активності творчої особи (людини, індивіда, персони, особи).

Ключові слова: інновації, сучасна цивілізаційна природа освіти, культури, персоналізм, творчість, креативність.

The socio-historical situation at the beginning of the XXI century calls on the education to change its philosophical foundations, a new paradigm based on the understanding of the problems facing the global civilization, a different quality of life, which should be provided by man in global relationships, integrity and unity of the world. It became obvious that modern civilization was born by three revolutions - industrial, socio - political, scientific and educational. One of the leading contemporary sociologists T. Parsons allotted a crucial role to a revolution in education, because most subsystems of society put into effect their potential through education. The revolution reduces the natural dictates of the market, bureaucracy, stratifies society and keeps it from full atomization. He believed that "the education revolution has a significant impact on the social structure of employment, especially in the direction of the general increase of society adaptive capacity, the revolution in education through the development of academic and complex channels of practical application of scientific developments blazed a transformation of the whole structure of modern society" [1, p. 131]. The current world system of education outlines the contours of the society of the XXI century. Therefore, now education is understood as a strategically important area of human life. Changing paradigms of education have always had a huge impact on the acceleration of social progress. On the other hand, the process of changing educational paradigms, which some scientists compared to the "education revolutions" [2; 3; 4; 5], is a societal determinant of education progress.

It should be pointed out that in our paper the term "societal» (societal) is used by tradition developed in a foreign sociological literature. For the first time this term was introduced into scientific circulation in 1903 by the German researcher A. Keller in the coverage characteristics of system processes and patterns in society as a whole organism [6, p. 41]. Societology, as a sociological discipline, is associated with his ideas. Its subject matter is a systematic organization of society and its system-specific patterns of economic, political, social, ideological, and other manifestations of social life. A well-known sociologist T. Parsons and other scientists operate the term "societal" only in cases when it comes to features, concepts and processes that reveal the society as a macro level, when you need to understand society as a whole, to understand its function, structure, stages and trends of evolution, while "social» (social) concerns social phenomena without specifying their level of comprehension (e.g, social action, social function of the family, religion, social organization, etc.) [1]. Hence, when interpreting changes in educational paradigms, which, of course, reflect the fundamental characteristic of the whole society, structural changes, the author of the article uses the term "societal". Thus, the innovation-creative processes are becoming the societal determinant of modern society, culture, education, education revolution and personality. These processes are the mechanisms of the implementation of civilization nature of modernity. Man in the world - is a creator. The most important social need is in the creation of the new, and it is closely intertwined with purposeful practical activities. The interest to the new acts as a demiurgic and emotional power prompting to the action and to receiving the results of the action. A person can be represented as a cognitive system, characterized by intellectual tendency of reflection and rethinking of the world and the social processes that are inherent in the content of modern civilization. Consequently, to identify the specificity and considering this aspect to build ways of the development of modern civilization, it is necessary to pay special attention to the nature, content and socio-functional orientation of the creative activity of the person (man, the individual, individuals, entity).

Personalism, in our understanding, is a creative substance, constantly developing (evolving), it is based on individual and personal aspiration (creative impulse) of each individual to self-expression, search and active adaptation, the use of existing cultural forms and processes. Personalism has become a form by which all the tumult of wealth and innovation processes of our century has been crystallized. Personalism, therefore, in the modern world (the culture of the XXI century), is the only and indivisible entire with innovative processes that increasingly cover the modern world. Personalism and innovation are paradigmatic phenomena of contemporary culture; the comprehension of them is the key to the answer to many vital but unsolved problems of being an individual.

Therefore, **the purpose of the article** is to study innovation processes as the paradigm of education and phenomenon of contemporary culture. Only educational institutions can prepare an adequate man capable to perceive and process reality creatively.

The extent of problem analysis. Innovation is the subject of the description and study of many sciences. One of the first attempts to understand the nature and context of innovative changes was presented in the work "The Theory of Economic Development" (1911) by Schumpeter and in the works of famous Russian economist N. Kondrat'ev. In many ways their works identified the focus of scientific analysis and understanding of innovation processes, which are usually considered in the sociological and naturalistic manner. This inevitably restricts the nature and content of obtained conclusions and generalizations. As a result, innovation is not seen as an independent principle, but as a part of, or as an exact component and condition of other socio - cultural events such as education, economics, science and technology, management activities and policies and so on [7]. Another approach to understanding and interpretation of the innovation processes is presented in futurological studies, which peaked at 70s - 90s. of the last century. The past decade and a very specific genre can, as it seems, immediately discard those which have not passed the test of time. In addition, not all studies of this genre are directly devoted to the analysis of innovative changes in the structure of culture, so among all of a large number of similar works we can certainly identify the researches of A. Toffler, M. McLuhan, J. Naisbitt, E. Masuda.

Some new value is the result of innovation and a creative process. Innovative activity is the process of creating material and intellectual property in unconventional ways and in a strange form. The secret of innovation and creative activity is contained in the very methodology of value creation, which are innovative, and are outside the existing technologies, social rules and regulations. If a person invents something new that goes beyond a traditional public perception, it will not be conceived immediately. Humanity needs time to comprehend and appreciate such intellectual breakthrough, scientific discoveries and innovative achievements. The result of a creative personality is clear, traditional, estimated easily and quickly. In our opinion, in innovative activity man creates, improves not only things, but also himself/herself. Innovation allows him/her to establish himself/herself before the world. Innovation and creative activity, as a true human phenomenon caused by the activity of living, smart brain and manifestation of the spiritual nature of man, establishes the basis and condition for all further development. It allows man to arrange a free, flexible, productive, somehow harmonious interaction of different plans, different levels of his/her consciousness. In external means of expression man is able to objectify his/her experiences, and images of his/her imagination, making them the property of others. The position occupied by man in the world, is, inherently, an eccentric one. This means that man does not have a fixed place, that's why he/she is doomed to an endless search for a permanent change in his/her social reality and his/her internal state. In our civilization paradigm of education creativity and originality are the transition to a new standard of living system - the development of opportunities, expansion and growth of potential resources of man.

The idea of eccentricity also means that the subject of life is in indirect relationships with everything that exists in the world, in other words, man provides his/her true concern to the world through indirect links: consciousness, language, symbols, culture and more. For man principles of being are an ongoing and continuous process of searching and finding. As a result man, by all his/her vital functions, has to lay the foundation of his/her existence in the world, change it and re-establish. Man, even making maximize use of all his/her natural features, is unable to find a justified existence in the world of things. He/she creates and constantly renews the base of his/her existence artificially, basing on reflexive consciousness.

The process of individual personalism characterizes the content of the ontological arc – an individual life course of each human being. The main and most important field of deployment of human individualization is associated with inner spiritual world, which in its broadest sense is the product of the ontological development of personality. So individual development is potentially pluralistic and contains a possibility for its various options. Neither its process nor its effects are unidirectional, leading to the same state. Man is potentially open and able to develop, but the need to develop is primarily affected by man's relation to this need, as he/she, in his/her individuality, is not only the product, but the subject, the creator of his/her own elevation. The generic nature of man delineates the lines of integrity, and individualization appears as a process of man's integrity. These limits determine the inclusion of person into a concrete system. Human personality is historical and is a dialectical unity of attributiveness and situatedness of anthropological and socio-genetic process. The category of identity, related with individualization, is perceived as human dignity, as some of its quality. Individuality, according to H. - G. Gadamer, is an obstacle to someone else, which must be overcome by our understanding of it. Only defeating another, the understanding of other person finds its complication and specific personality - its justification in general human. Within the culture the individualization of man finds its own framework [9].

Post-standardized mind asks other axioms of anthropological development to issues relating to each individual: "How are you perfect?". The phenomenon of renewal of values as part of the information society is realized in the development of individualized world, accessing the deep essence of the whole man, which implies a belief in the possibility of imperfect beings come closer to a new level of excellence. The feature of the present stage of ontological individuation is the fact that spontaneity is perceived and practiced primarily as a personal-reflected individualism. As a result of innovation and creative activity, new parameters of human behavior appear as a complex nonlinear system, when to start something means to change and identify constantly the vectors of further growth. The way to heal itself is randomness, close to spontaneity, lack of planning the emergence of the composition of new knowledge and properties. Wandering the field of possible development paths, chaotic motions of creative mind from time to time cause the "loss" for a particular structure-attractor, thereby defining a vector of creative

activity that causes the breakthrough to the new [10, p. 139]. A new consistent communication serves as an algorithm of the birth of the new: a new cultural model originates along with an old one. With the growth of new model resource replication the danger of the old arises, which is classified as instability.

The structure of self-belonging and self-identity of personality is based on different abilities and skills aimed essentially to bring spontaneous emotiveness of subjective "I" under its determination. New information space brings with itself a stream of transformations of life world culture, changing the activity-continuum due to the intensification of exchange of symbolic environments. Man leaves the sphere of direct transformation of matter, choosing the measure of value and growth not the transformation of the material environment, but the improvement of ideal areas that support the movement of creative thought and areas of search for new images. In these circumstances, the problem of optimizing the creative force of human labor is solved as an opportunity to more freely express ideas and the realization of new creative projects on the basis of them, creating new types of artistic imagery in art. In the space of creative education the monologue forms of education are compromising the dialogue communication, the principle of which is a "critical importance of the individual voice." Creativity is found in the human ability to create the new, as well as the ability to go beyond the predictable, and this makes behavior unpredictable. The formation of the individual as a spiritual feat of creativity is a valuable principle. The true nature of the individual is directly linked with creativity, without which the individual does not exist. Transitive potentiality of education can be built through the creative development of cultural discourse of "their" and the discourse of "other". Isolation in own inner world entails restrictions of being. The discourse of the "other" can be constructed through the discourse of "their" when through self-knowledge a different cultural world can be adequately known.

In the modern world, where the pressure on the environment is increasing, human presence combined with experimental effects of civilization on it, which is around independent of its laws, there is a need to new ideas that can lead humanity out of hopelessness that is coming close. This is precisely why it is so important to promote personal development, which owns the complex qualities such as activity, initiative and ability to make decisions and create conditions for the implementation of these decisions. Today, creativity is seen as the most important attributes like originality, usefulness and feasibility of the present. As an example we will present interesting thoughts from the book of G. Dryden "Revolution in Education". The author notes: "Remarkably, but at school we aren't taught the most important subject in our life - how to create new ideas, how to be creative, and thus to shape our own future" [2]. The world today, more than ever, needs a special diet - the new revolutionary ideas. G. Dryden says: "For the first two million years we may get enough of a vicious circle." However, most politicians, despite the fact that they are heading into the future, are still looking in the mirror, looking back - in bygone era. In education the contrast between past and future is still stark. The scientist states: "We are destined to live in the era of human history,

when the legacy of knowledge, wisdom and beauty, that is inherent in our clan, can be claimed by anyone who wishes." This is a good time to rebuild the education and re-join the "golden age" of discovery and innovation. To do this we have to change the way of thinking, learning, work and life, love yourself and create! And the models for this have already existed. Thomas Edison patented 1093 inventions and electrified the world. Walt Disney or the creator of the Macintosh computer company Steve Jobs with a new idea and a created mouse (it is the Mickey computer mouse) established a huge business empire. Even middle-aged Ray Kroc, a seller of mixers for milk, once visited a restaurant of hamburgers run by Dick and Maurice Mc Donald in California. He bore the idea of his undertaking, combining it with other ideas, and as a result the world's biggest restaurant chain - fast-food outlets appeared. A Bulgarian psychologist Georgiy Lozanov, linking yoga, meditation and music, revolutionized the teaching of foreign languages. Internet and the global information network have dramatically changed communication in the world. Bill Gates has become the richest man in the world because of the fact that his partner Paul Allen and he dreamed that a computer was in each house. Two of the richest people in Europe have inherited wealth from his father Richard Rosinh. Looking narrowly how his wife makes homemade sausages, he became interested in how she pulls a sausage maker to fill it with stuffing. The idea arose on the base of which there was a system of filling milk into cartons, and the heirs of Richard Rosinh still receive a percentage of the milk sold in millions of cardboard containers Tetrapak.

All the greatest ideas and inventions, obviously, have one common feature - all of them were born by human brain. If the brain has a fantastic potential to store information, it is able to rearrange the information in a new way - to create new ideas. So, everything is simple: an idea is a new combination of old elements. And, as Peter Drucker says, a new education is in need based on a new science: "In contrast to the science of yesterday, which is based on the knowledge organization, we need a science that is based on the organization of our ignorance". Civilization parameters of education require the readiness of public consciousness and, above all, its ideologists to reconsider their mental habits and the very image of man. Civilization universe of modern changing society, focusing on the culture of dignity, appeals to a different mentality, in which individuality, creativity, personal choice, acceptance of responsibility are valued. The refraction of objectives and educational outcomes in the context of civilization concentrates in dual unity - which contribution the education as a social institution, being a form of educational space, must make to the education of the individual. Thus, the culture and identity of the XXI century has survived "future shock", but faced with the shock of a different order and content - the "shock of innovativeness" - the inevitability and irreversibility of changes in the socio-cultural system.

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ПЕРСОНАЛИЗМ И ИННОВАЦИИ КАК ПАРАДИГМАЛЬНОЕ ЯВЛЕНИЕ СОВРЕМЕННОЙ КУЛЬТУРЫ И ОБРАЗОВАНИЯ

Социетальной детерминантой развития современного общества, культуры, образования, образовательной революции, личности становятся инновационно-креативные процессы, которые являются механизмами реализации цивилизационной природы современности. Человек в мире – это творец. Его важнейшая социальная потребность находится в создании нового, и она тесно переплетена с целеустремленной практической деятельностью. Человек может быть представлен как познавательная система, которая характеризуется интеллектуальной тенденцией осмысления и переосмысления окружающего мира и тех социальных процессов, какие свойственны содержанию современной цивилизации. Потому, чтобы обнаружить специфику данного аспекта и построить пути дальнейшего развития современной цивилизации, необходимо обратить особенное внимание на природу, содержание, социо-функциональную направленность активности творческой личности (человека, индивида, персоны).

Ключевые слова: инновации, современная цивилизационная природа образования, культуры, персонализм, творчество, креативность.

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Thus, the innovation-creative processes are becoming the societal determinant of modern society, culture, education, education revolution and personality. These processes are the mechanisms of the implementation of civilization nature of modernity. Man in the world - is a creator. The most important social need is in the creation of the new, and it is closely intertwined with purposeful practical activities. The interest to the new acts as a demiurgic and emotional power prompting to the action and to receiving the results of the action. A person can be represented as a cognitive system, characterized by intellectual tendency of reflection and rethinking of the world and the social processes that are inherent in the content of modern civilization. Consequently, to identify the specificity and considering this aspect to build ways of the development of modern civilization, it is necessary to pay special attention to the nature, content and socio-functional orientation of the creative activity of the person (man, the individual, individuals, entity). Personalism, in our understanding, is a creative substance, constantly developing (evolving), it is based on individual and personal aspiration (creative impulse) of each individual to self-expression, search and active adaptation, the use of existing cultural forms and processes. Personalism has become a form by which all the tumult of wealth and innovation processes of our century has been crystallized. Personalism, therefore, in the modern world (the culture of the XXI century), is the only and indivisible entire with innovative processes that increasingly cover the modern world. Personalism and innovation are paradigmatic phenomena of contemporary culture; the comprehension of them is the key to the answer to many vital but unsolved problems of being an individual. Therefore, the purpose of the article is to study innovation processes as the paradigm of education and phenomenon of contemporary culture. **Key words:** innovations, modern civilization nature of education, culture, Personalism, work, creativity.