

“Knowledge-culture” as a new model of modern education

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Abstract. The transformation of higher education is associated with the search for new education methods. This problem should be solved by the philosophy of education and pedagogy. The formation of new intelligentsia - the bearer of the model of knowledge-culture – should play a special role. New pedagogy should develop new methods to develop a free creative individual capable of resolving moral contradictions and ethical issues and setting own priorities. Priorities of the post-industrial reality are called "projective culture" or "third culture" which forms a personality that will correspond to the dominant value system. It is necessary to develop new methods for the formation of an educated person, inscribed in the format of both global and narrowly professional culture. To solve this problem, all the methods of cognition should be combined: rational, subjective, and intuitive. They form analytical, substantial, and qualitative aspects of thinking. This systemic trinity is used to identify the integrity of objects. Ecological education, which has become part of humanitarian education, is indicative. The priority of knowledge of the STEC-enlightened generation is aimed at the synergy of natural and technical sciences, ecology, and social phenomena, at the ability to make rational decisions in various conditions. The humanization of new education will contribute to creative thinking within systemic thinking, open non-linear speculative operations. This principle of thinking is determined by categories taken from the aesthetic arsenal of the humanities.

1 Introduction

The culture of education is a widely discussed issue. The perimeter of the researched topics includes self-knowledge as a reflection of subjectivity, philosophy of culture as the theoretical basis of culture, the place of categories of culture in educational processes, “hypertext” as an eclectic matrix of culture, third culture”.

The inevitable transformation of higher education is associated with the search for new methods of education within the changing world with its demands and attitudes. The urgent tasks formulate a new intellectual search corresponding to the level of culture of the personnel involved in the educational process. The cultural level of higher schoolteachers should correspond to the tasks that dictate the demand for the qualification of new personnel [1, p. 15]. It is necessary to overcome the backlash between the level of modern culture and intellectual capabilities of the university. The prospects for the development of culture of the Russian society should correspond to the concept of education and innovative processes of globalizing society. The problems of culture are pushed to the periphery of topical issues. The model of new education should not copy the previous educational system. It is necessary to construct an idealized concept of a different type, to ascend from the informational type of knowledge to the one that does not cultivate only practical skills as the highest form of knowledge. A new conceptual model of

higher education should strive to master the acmeological type of knowledge and formulate this setting as a priority task under the slogan: knowledge is culture [2, p. 31].

It is the intelligentsia that is the bearer of the knowledge-culture model. The intelligent person is a person who possesses this type of knowledge. This problem must be overcome by a new philosophy of education within new pedagogy. Creativity is the basis of pedagogical culture that resolves problems of pedagogy: not to oppose, not to divide social practice into spiritual and material spheres. The basis of the new educational model, according to educologists-specialists, should be two disciplinary blocks: humanitarian knowledge and natural knowledge. Resonance and multidimensionality make up individuals' integrity. Progressive intellectual diffusion contributes to the depreciation of the unconditional attitudes of the old paradigm, changing them to new ones. In the transitional period, philosophers associate with the crisis of self-identification of the human personality with the change of some personal qualities and person's institutionalization.

2 Materials and Methods

The purpose of this study is to consider the phenomenon of "knowledge-culture" as a new pedagogical model within the new educational paradigm. “Knowledge-culture” is an integrative construct of attitudes,

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worldview regulations and rules that form the core of scientific identity. The philosophical method was used to investigate the cause of the crisis in education and the new pedagogical setting “knowledge-culture”, to analyze foundations of modern education, educational processes, and their management, to trace the fullness and structure of scientific knowledge. The structural-functional method was used to explore the systematic nature of science and consider the structural unity of the modern branch of pedagogical knowledge. The systematic approach was employed to consider holism and integrity, internal integrity, and scientific potential. The comparative approach was used to substantiate the timeliness and necessity of new foundations of educational processes and to identify their features.

3 Results and Discussion

Modern Russian pedagogy is in the systemic crisis. Only by breaking the habitual algorithm of concepts and their stereotypical application, it is possible to overcome the crisis and reach a new level of development. The need to develop a new type of personality makes pedagogy and the education system to develop a new philosophy of education within ontology and epistemology. The modern changing world dictates the need to study the diversity of mysteries of human existence, the depth of human's potential. This issue should form the basis of a new pedagogy – pedagogy of a free creative personality. Personality pedagogy should deal with the life of the child, his interests, patterns of development. The sacredness of child's life lies in the individual passage of the stages. Answering questions about the secrets of child's existence will solve the issue of motivation and selection of educational methods. It will allow you to perceive the child as personally significant and subjective. This pedagogy should answer questions about the contradictory nature of man: close connection with nature and the desire for alienation from it; man as a social unit and the desire for alienation from society and the group.

The philosophical approach to the crisis of modern pedagogy helps understand causes of the crisis. Pedagogy is abstracted from the child and his fate. Abstract pedagogy stamps out the phenomenon of an employee. The student can understand himself only through fulfilling dead-end personal tasks, resolving moral contradictions, ethical issues, setting value priorities. Gaining experience is the ability to choose virtues. The choice of virtues is a process that determines the formation of a holistic personality, elevating the process of obtaining knowledge and developing skills to the level of art.

Art is woven into the fabric of any profession and the nature of any professional process. This is an attitude to the process rather than a primitive destiny of the elite. The creative attitude to professional activity is a feature of pedagogical culture that should not oppose, divide social practice into spiritual and material spheres. It should perceive it as significant, equally necessary. The culture of personality is manifested in attitudes, different

areas. The main condition for the manifestation of accentuated personality traits is the need to harmonize and optimize the heterochronous development demanded by the environment. In the harmonization, internal personal growth and reflection of the cognitive process are realized. The task of self-knowledge is realized as the need to understand the incentive mechanisms of internal cultural growth [3, p. 31].

Self-knowledge is the fundamental process that requires the organization of the educational process within the self-knowledge through the knowledge of culture and internalization. Synchronization of epistemological processes takes place within the comparative boundaries of cultural values. Values are understood through the reflection of others in oneself [4, p. 59].

This pedagogical mechanism can be applied in a new educational paradigm – educology. Educology is the science of education, which develops methods and principles of modern education based on the principles of knowledge of global culture with the connection of post-non-classical science. It is necessary to develop new methods for the formation of an educated person, inscribed in the format of global and professional culture. The basis of the new educational model is two disciplinary blocks: humanitarian knowledge and natural knowledge.

Christensen (1984) uses the term “educology” introduced by Steiner (1964); it includes all knowledge related to the educational process. This model of education has been updated: any knowledge is important, any reliable knowledge (scientific or factual) is recognized and legalized, regardless of methods or disciplines [5].

Educology (Greek Latin construct) eliminates the boundary between the phenomenon of education and knowledge about education and is a result of the crisis of modern Russian education marked by a systemic crisis. The cause of the crisis is the absence of a cultural vertical that would provide a clear understanding of the development vector and set the coordinate system for searching for the desired model [6]. The changing world dictates the need to search for a model of a new cultural construct that reflects the reality – “projective culture” or “third culture”. Modern education seeks to form a personality that corresponds to the system of dominating values.

Based on the realities of modernity, it should be emphasized that it is not society that forms the consumer interest of the individual, but individual preferences are optimized and correlated with the needs of society. The special reality of culture and the place of man in the intellectual space must be studied using the possibilities of some young sciences, such as Educology, Cybernetics, and Acmeology. In this sense, the resource of Acmeology, the science of the peak abilities of the individual, his potential in favorable conditions, is indicative. Using the potential of Acmeology, one can explore the possibilities of personal self-government to the level of compliance with a rapidly changing society. Thus, the scientific resource of Acmeology will allow

redirecting the vector of study from the process of managing and manipulating a person to the principles of self-government and self-determination. The research arsenal of the new science will open up an opportunity to understand the resourcefulness of the student's personal and psychological potential in a dynamically changing world. In modern society, a person independently has the opportunity to realize the degree of competence, social maturity, and level of professionalism. A self-determined person, having an internal right to choose worldview priorities, formats the perimeter of society according to his interests and needs.

The search for an algorithm for restructuring the English educational process whose core was a project culture, is indicative. In the 1970s, an attempt was made to develop a new educational program in the Royal College of Art in Great Britain. The art and design university developed the system of trivial (general) education. The system of the new educational model consists of the following elements: humanitarian-artistic and scientific-technical with trajectories which do not intersect. These two antagonistic cultures have independent areas and form a principle of being isolated from each other in the educational process. However, the "third culture" – the design culture – crystallized. The Royal College of Art of Great Britain put forward a proposal to introduce design into a new paradigm of the educational process seeking to improve the space with meanings.

The cognitive process is realized not only by the rational method. Logic as a science of thought processes eclectically combines the whole gamut of various methodological techniques: clear concepts, artistic images, and abstract symbols. Fundamentally different methods of cognition are being formed: rational, intuitive, creating analytical, substantial, and qualitative. This systemic trinity is used to identify the integrity of objects [7]. The systematic approach ensures the complementarity and integrate monads and dyads, describes the objects under study in completeness and holism. The mechanism of classifications and the development of definitions is also of interest [8].

The existence of the triad-system operates in tune with the humanitarian principle of comparison, connection, merging, and harmonization. And the principle of analysis inherent in the dyad, based on opposition, splitting, and repulsion, is not acceptable for the triad.

Modern education focuses exclusively on practical technocratic activities and the achievement of a narrow pragmatic task. This attitude had a negative impact on the moral and creative orientation of personnel specialists. Pragmatism has ousted the brightness of individualism and creativity, the excitement of searching, the will to dare, the desire for innovation. The cult of culture supported by general attitudes has been replaced by sub-goals – to obtain a diploma, to defend a master's project, a thesis, and to move up the career ladder.

However, one cannot ignore the direct connection between the technocratic and social phenomena; the

diffusion and complication of the means of production determines the transformation of man and the social dimension. The progressive transition contributes to the devaluation of unconditional attitudes of the old paradigm, changing them to new ones. In the transitional period, the change of some qualities and the institutionalization can be associated with the crisis of self-identification.

The ultimate goal of human existence is determined by new guidelines and attitudes. The crisis process of awareness and reassessment of the usual life markets, leads to the formation of a new type of intellectual personality through frustration. Displaced and lost habitual positions create the image of a new person in new historical and cultural realities. In the space of known electronic particles and quantum, the individual evaluates himself and his place in this world. There is a need to correlate real qualities and understand what qualities the individual should have in this new world. Philosophy and the new system of education should give answers to these questions.

The role of the personal factor and new thinking must be understood and fixed in science. We should learn how to implement pedagogical methods in practice. The methodological technique of integration and syncretism is applicable in terms of the synthesis of the humanities, social sciences, natural and technical sciences. The intersection point for all types of scientific knowledge will allow us to understand the principle of integrity of the world and possibilities of obtaining new knowledge. New knowledge will make it possible to learn both ontology and secrets of human existence.

The methodological resource of the young sciences that make up the perimeter of Acmeology, Cybernetics, and Educology will help to determine the specifics of the necessary conditions that affect the effectiveness of achieving the intellectual, physical, and spiritual development of the individual, using the possibilities of fundamentally new methods and technologies for managing cultural and educational systems, managing information flows. Psychological barriers of personality limit the ability to determine one's destiny. To solve this problem, which is becoming more and more urgent in the modern world, it is necessary to turn to interdisciplinary sciences and irrational methods. The existence of intellectual practices will ensure the study of the mechanisms of self-improvement, self-realization, and self-organization of the individual. It should be emphasized that the global world sets the vector for the formation of a personality with a more complicated potency; we are not talking about comprehensive development but about successful self-development and self-organization.

The resonance and multidimensionality of a person constitutes his integrity, which "does not form an independent sphere. It is a gap, knowledge, empty 'through' mediation" [9]. The connecting bonds of this integrity are self-creation, which coordinates and harmonizes, promotes the development of the individual. The unity of diversity is an evolving harmony. The reverse process leads to the disintegration of human and personal integrity. The energy of this decay is

commensurate with the energy of the decay of an atom. In order to achieve harmony and unity with the world, the individual must form his own world with the possibility of choice. All this serves as a platform for the formation of the intellect of the individual.

Culture is a frame of priority values implemented in practical activities. The intellectual is a person who creates life meanings for himself and recognizes this right for others. According to Ivanenko, the development of methods for the formation of intelligentsia is one of the urgent tasks in higher education. The intellectual is a person who understands the foundations of cosmism, is able to understand himself and form his inner world on the basis of reflection and self-consciousness" [10].

Considering the current historical stage and modern demands of reality, modern pedagogy is aware of the full responsibility entrusted to the education system for the formation of new methods of didactics. Innovators and developers of a new education system need to create a project and choose a correct model. This is the degree of revolutionary changes in the education system. Ill-conceived changes can cripple human destiny and deform personality.

4 Conclusion

The thoughtless practical activity of man and needs of mass society have caused a global ecological crisis. The power of science, boundless possibilities of human practical activities, and the helplessness of education to offset consequences of the rapid development of technical sciences, have made a person realize the absurdity of his existence. Education has not prepared people to understand the meaning of life in a crisis, has not taught the mechanisms of confronting an ecological catastrophe. This gap should be filled by environmental education, which has become part of the humanitarian education. STEC-enlightened people must have knowledge in natural and technical sciences, ecology, and social phenomena, be able to make a rational decision in various conditions.

The new format of education should contribute to creative thinking. The phenomenon of creativity is based on the principles of systemic thinking, open non-linear speculative operations. This principle of thinking is determined by categories taken from the aesthetic arsenal of the humanities: "beauty of the problem", "elegance of the solution", "intuition as a figurative perception", "fantasy as a trigger for innovation" [11]. It is necessary to overcome the shortage of teaching staff who are able to apply the methods of humanities to solving the problems of natural science and technology, to weave the methods of aesthetics, philosophy and psychology into engineering problems. Only the synthesis of all branches of knowledge will allow for reaching a high level of understanding the integrity of the world and solving urgent crisis issues. The relevance of the humanities in explaining the world should be emphasized. The modern subject-material world determines the emergence of a narrowly professionally

oriented professional with high humanitarian culture, who belongs to the consumer society.

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