



## 1. НАУКА – ПРАКТИЦІ



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### INNOVATIVE ASPECTS OF EDUCATIONAL ACTIVITY

*Сучасна людина змушена адаптуватися не до стабільного, а до постійно змінного. У контексті системи сучасної освіти філософія освіти висуває вимогу до якості пізнавального методу, який можна сформулювати як принцип креативності наукового пізнання. Потрібно працювати над виходом зі старої інформаційної моделі й переходити до концепції людиноцентризму, в основі якої – проблематичність, діалогічність і дискусійність.*

**Ключові слова:** освітні стратегії, філософія освіти, інноваційність, особистість, творчість.

*Современный человек вынужден адаптироваться не к стабильному, а к постоянно изменяющемуся. В контексте системы современного образования философия образования выдвигает требования к познавательному методу, который можно сформулировать как принцип креативности научного познания. Необходимо работать над выходом из старой информационной модели и переходить к концепции человекоцентризма, в основе которой – проблематичность, диалогичность и дискуссионность.*

**Ключевые слова:** стратегии образования, философия образования, инновационность, личность, творчество.

There are two approaches in the production of new strategies for the development of civilization. The first is focused on the preservation of humanity and determining the balance of the relationship with the natural environment. The second approach, which dominates in the modern social development, is an expanding strategy which strives for continuous updating of the objective environment that surrounds a person. Recently, the concept of sustainable development becomes more relevant. However, there are new technologies, the environment of human life is being changed, and man is forced to adapt to the constantly changing world, which is in the dynamics of transformation.

In discussing of the problem of values and ideals of educational strategies, it is important to learn if it is possible to combine of environmental ethics and a new attitude to the nature with the trends of modern scientific and technical creativity. These two approaches outwardly appear as incompatible. However, analysis of the current processes in the sphere of high technologies shows the transition to the development of complex systems creates conditions for the formation of the new ideological orientations which are consistent with the ideals of humanistic, democratic strategies work. It is not a rejection of the activity-relationship of man to the world, but about a new understanding of personality and creativity that has deep philosophical meaning. This new understanding is formed today in various fields of culture, philosophy and objectives of education to track trends to develop new values as a response to the challenges facing modern civilization.

With global aspects of the new strategies associated with these important issues, including the desire to have in the Ukrainian educational system to be proportionate to today's dynamic world. There are also several problems. In particular, changes in the scale of profession prestige. In the most developed countries, any kind of socially useful work that brings legitimate income is perceived as a value. In our case, when a measure of social prestige is money and power, status falls sharply as an evaluation of those activities which are keys to the development of post-industrial civilization. Particularly, the profession of scientific researcher and teacher have become unattractive. Thus there are dangerous conditions to loss of country's high intellectual potential. Obviously, in this case, we will have little chance to be involved in European and global economic system other than as a country that provides human resource to other countries. If we are concerned that Ukraine is not just struggling for survival, but for access to the front lines of post-industrial development, this strategy must match the goals and values of orientation education.

An important aspect of the educational strategy is scientific rationality as the main component of modern education. The trend of post-industrial development is that scientific rationality, although its historical type is changing, keeps a high value-status and acquires new social functions. The processes of globalization bring dialogue between cultures to the forefront of modern development process. In these processes, a special role is



reflexive consciousness, which is mostly formed in modern culture under the influence of scientific rationality. Reflection is a prerequisite for the understanding of the equality of different «cultural frames of reference.» This which determines the values of different cultural worlds, which is essential for their dialogue. When individuals are socialized in different traditional cultures are included in the communication, they do not always understand each other. However, if the traditionalist society (Chinese or Indian, for example) seized western science, western type of rationality, and form a reflexive approach to their own values, this attitude can be a full dialogue of cultures. As a result, the person will perceive another one culture only as something alien, arising an old division: «we» and «they», «our» and «not ours». This identification is only on the basis of entry into this culture and other cultures are perceived as something alien. For the present time, when the processes of cultural interaction occur extremely rapidly, the dialogue is very important.

The next aspect of the educational strategy is the integration of research and education. Today, it acquires special significance given the changing image of modern science and the type of scientific rationality. Obviously, knowledge should be the centre of learning. As new ethical motives arise within the new paradigm of knowledge. This knowledge is formed gradually on an expansive scale with The Measurable Value of Human systems as the emergence of new social technologies, biotechnology and the development of genetic engineering, global information networks through research synergies in a non-linear media. Through this process, a new way of truth associated with moral imperatives. Also if the new European cultural tradition is true, knowledge is considered as a justification of morality, the current situations identifies trends to another vision that reminds the ancient Chinese concept of the Tao, which means not only truth, but also morality and human life. The new paradigm of knowledge does not occur suddenly and unexpectedly, it seems to grow on inside a man-made cultural tradition, modifying, and then reconstructing it. During teaching, we still focus on mastering scientific knowledge. At present, there is no model of education in which education in schools and universities would be separated from the accretion of knowledge, their learning, and moralistic emphasis dominates over accents acquisition of true knowledge. Prized professionalism, not moralism, is the basis of teaching as priority knowledge stored [1]. It is a real work of men that determines the basic parameters and type of civilization. All this new axiological dimensions of knowledge is necessary to rethink the concept of philosophy of education and apply to educational activities.

The dominant quality of the educational method in education historically appeared in the ancient world. In Athens, a practice of philosophical and moral sermons certified in the dialogues of Plato and the «The Nicomachean Ethics» of Aristotle as learning the intellectual and moral virtues of Roman disciplinary utilitarianism in education creates the classic quality of school knowledge in the form of the dictatorship of rhetorical discourse and

modern reductionist our school in the simplest form of transplant knowledge [2].

In the early Middle Ages in Europe, attempts were started to preserve the cultural elements of Roman civilization, The Church was leading this cultural mission and its cognitive tool was a religious and spiritual training. The most powerful psychological factor by which «each people, even most scientists, considered supernatural things that are taught faith, at least as real as the visible her external world» (A. Schopenhauer) [3]. Under the pressure of cultural secularization and secular authorities, believers were allowed to think their faith through ratio and set new quality educational standards in the following period of European history. The Moscovian Rus during this period was dominated pedagogy as mental construction cognitive effects of which derived "from an ancient family of schools, which taught the deity and faithfulness. Everyday rules righteous life of the atmosphere nervous excitement which was caused by pedagogical tool of parental affection (wrote Kliuchevsky) and this quality of cognitive performance can be described as «Vedic» sense, referring to the word «Veda» in the sense of the sacred books of higher wisdom [4].

The Reformation that became the apotheosis of Christian pragmatism was assured in Christian virtues and professionalism, essentially a memorial service for the dark times of their cognitive and eclecticism manifested invasion destructive forces of social pragmatism of modern times that had procedures in educational pragmatics rational prudence and social businesslike. Having survived the second educational secularization in the modern history of this quality informative method was transformed into a diffuse pattern design of fragmentary world, ushering in the era of transplant knowledge.

In the process of assimilation of knowledge, a person has to deal with internal search that opens border states of mind, which are solved instantly; enlightened acts and impact in terms of insight, intuition, revelation, constructive imagination, happy idea and so on. As C. G. Jung said, the understanding of these phenomena through «unconscious process that results in a sudden invasion of consciousness unconscious contents, unexpected idea or feeling,» originated in the philosophy of Henri Bergso [5]. Conscious activity that just seems deliberate, which is inherent scientific research and which tradition ascribes most exceptionally logical reasons, actually riddled overstepping through micro-and macro-breaks flow covers internal and external experiences, sometimes unnoticed internal phenomena. The phenomenon of internal peace seems close that Bergson sought it as «other knowledge» as «seeing the other half of reality» when «to intelligence attached to intuition» [6]. This scheme spiritual activity that gives life to any art back to the essence of conscious and unconscious breaking through boundaries between them, forms the principle of internal features of scientific knowledge, defining the dominant quality of educational method that circulates in modern systems science education [41]. This quality, in other words, is associated with the creation of different levels extrarational



knowledge: implicit, intuitive, automated, transcendent, and to form an integrated knowledge in the subjects of study [8].

Karl R. Rogers said that an important insight into the role played by the effects of intuitive, extrarational actions in the assimilation of knowledge and development of creative personality. Under the influence of their own spiritual quest S. Kierkegaard defines as one of the principal teaching positions that «knowledge gained personally you can not be directly transferred to another» [9]. In fact, as we can now note the importance of the ability of the teacher to accompany experiences of the personal searches of students, the availability and sophistication which is largely conditioned only by his personal experience and history of personal transcendence or creative insights. Teachers in our school usually have no experience using domain knowledge in the outside world as it deprives them of the opportunity to be leaders in finding creative product searching because it does not have its own history as a subject of practical experience. So, they have no metalanguage spiritual forms, which are induced by special knowledge that puts him in a very difficult position to face experience, that is practice creativity.

This disposition is a very restrained attitude of the teacher to non-dogmatic teaching methods, including the methods of acquiring knowledge based on research practice, by which he understands the research algorithm. With the same reason, one can observe a greater teacher success in such domains as literature and native language. Even the last one is for majority when they know spelling better than math. This is a very common disposition of teachers on new research practices, which now included in the school, defines as a new subject teaching by professional mentor; because of his professional experience and being part of the spiritual mentor of new students on the path of knowledge, the domain of new knowledge, which he at this moment does not have and which they jointly possess. This is the essence of understanding special school educational method, which mediates a new quality.

The main direction to the creative productivity goes through areas of research activity, which is understood in the broadest context. Activity is an act of creative inspiration that captures the «conscious and unconscious» of the individual. Integrated knowledge plays a special role in the production of creativity product. The success of creative activity depends on the capacity and organization of cognitive structures that form the skeleton of the individual psyche. Understanding what lies behind the creative act, no doubt, will be improved by discovery mysteries of cognitive dynamics in the system, which combines the various structures of knowledge of the history of the subject.

Thus, in the context of philosophy of education system of modern education requires us to utilize quality educational methods which can be formulated as a principle of creativity and scientific knowledge. The principle that constitutes a scheme knowing experiencing pressure internal search is widely publicized in opposition to pseudo intellectualism that masquerades today in the educational industry. As a result, this makes the case to substitute

teaching medieval crafts, which presents us with a result that an academic reality that represents the day yesterday and a hindrance to modernity.

The problem of the implementation of social and occupational choice in the modern school is not that the student does not know whom to be, but in that, firstly, he has no opportunity to try to be someone other than the student, including professional terms. Secondly, traditional schools do not provide themselves such tasks. Imperative cognitive liberty constitutes freedom of choice. Cognitive activity in certain personal dispositions in educational environment provides an integrated educational system and scientific innovation technologism. Property creates transcendence cognitive acts and opens the way to new knowledge, creating internal cognitive of individual liberty. This range of cognitive abilities of the individual who self-organizing, determines the system of dynamic cognitive freedom in educational institutions and erodes teacher's monopoly on truth.

Perceptions of traditional pedagogy of the social order for the inclusion of students in public life claims to actual reality. None of educational systems that existed ever solved this problem. Wisdom of the social nature invisibly invested in the hands of teachers' tools that prepare young people not to be included, but to the establishment in a society from whip or ruler in the past to scientifically based methods of creative learning in the future. The amount of cognitive freedom in education systems is a measure of the effectiveness of these efforts which the philosophy of education provides [10].

This is a statement of personality in one's own eyes and in a variety of social circles that it is covered, including small and extensive areas of life. Personality statements, that is the referent of even closed education system, is the internal capacity, which the students acquire in small scale by themselves, a process that bears the stamp of truth both in terms of personality, and that of the current sociality, that is society. It is only through the establishment of personal individuality can be separated from the absorption common to feel special, to try to establish this particular contact. Cognitive freedom for the individual that is created is a kind of natural values. In addition, the qualities of cognitive freedom that carry a scientific worlds mediate desire individuality freed from social and natural pressures. It fills feeling tune with inner detachment, the requirements of which are hidden from the «eye rationalizing mind», teaching the path of spiritual isolation.

Entry spiritual experience, which enables to establish itself in the present, reveal themselves in it and go through it, always present in any educational system. However, immeasurably higher intensity is in this metaphysics of spirit, is inherent in creative education systems, supported by sustainable science. Values spiritual experience acquired not only through the inherent cognitive proceedings of these systems, but also with a special free educational environment, which creates the architecture of new learning cultures and is able to create people who extol the society and do not dissolve in it. Therefore, this environment cannot be melded into a model existing in the world, but at





the same time and can not be separated from it. This architectonic problem sets limits of educational environment plasticity. This reality makes the answer to the question of how culture educational institutions may be a reflection; a model of something and to what level of social reality can be given access to it. Philosophy of education helps in understanding educational escape being against violence social filtering and embarks on scientific, productive method of learning the process of creating identity.

Philosophy of education should occupy its rightful place not only in producing modern knowledge, but also in shaping the outlook of students and pupils. We clearly understand that the world of a man is formed to age 25 based on acquired knowledge, family traditions, culture, and his own life experiences, in which a young man is still insufficient. The philosophy that exists in high school can claim only instrumental in the sense that their means it helps the person clearly and consciously produce their outlook in life beyond any ideological imperatives. Qualified statement of philosophy creates a unique perspective on the world and the surrounding reality. In this aspect, outlook and ideology are two different things. It is worth recalling that in developed countries, any introduction of ideology in the educational process is called indoctrination, intrusion in mind, doctrines, or even ideologism. And, every ideological qualifies as a violation of human pupil or student. Additionally, inputting a particular religion or even underscores the priority of any religion in school curriculum is a human rights violation, because the class may include children from families of different faiths. Parents who want to give their children a religious education should guide them to special schools for these purposes.

The philosophical education is shaping not just outlook, but also preparing people for the challenges of modern civilization. A. Toffler in his book *The Shock of the Future* determined greatest challenge of survival strategy is to ensure a new generation of «soft landing in the future». He states this education system should redirect to «predict the future» [11]. The Soviet education system, despite its positive achievements through ideologization oriented people on social stability and mastering existing knowledge. Thus, students were confined to the shock of the future. It came with sharp social and cultural changes after the adjustment, during the formation of the young state of Ukraine, with a market-economic transformation of the usual existence. Many of these people have not adapted to the new conditions that made their lives uncomfortable.

As a result, the philosophy of education should boost the educational process in the future; bring it from the past to the present and to focus on solving problems rather than mastering existing knowledge. It would seem this should be obvious, however, to become it real, work is needed on the release of information from the old model and move on to the concept of human-centrism, based on – the difficulty, dialogue and discussion. This includes all of these achievements, which have domestic philosophical thoughts with its emphasis on Sophian thinking, humanism, cordocentrism.

Such an approach would help to overcome the most monologism, pastoral models of knowledge transfer, references endless to the authorities, and the sometimes rather dubious. In the end, this will give an opportunity not just to have information, such as philosophy, but to see problem situations clearly articulate the problem in the surrounding life, decide them reflexively treat selected parcels criteria and more. In other words, do not examine just philosophy but to philosophise, that is apply it to the needs of practical life.

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