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THE VALUE OF KNOWLEDGE AS THE BASIS FOR THE SPIRITUAL AND CULTURAL HIGHLY EDUCATED PERSONALITY DEVELOPMENT

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The characteristic of the value of knowledge as the basis for spiritual and cultural highly educated personality development is given in the article. The concepts "knowledge", "understanding", "value", and "education" are defined. The views of modern scientists-educators on the essence of the value of knowledge and value of education in the aspect of studying the significance of spiritual and cultural highly educated personality development are analyzed.

The analysis of the peculiar features of spiritual personality is made on the basis of the works of modern scientists-educators. Particular attention is paid to the characteristics of the cultural personality prepared by P. Schafer. The brief version of the 21st century educated person's portrait is presented. An attempt has been made to identify the most significant features of the spiritual and cultural highly educated personality of the modern student.

The emphasis is made on the fact that the image of the modern educated person lacks the depth of the inner spiritual world and firm cultural and moral core that could become the basis for the making up of the holistic spiritual and cultural highly educated personality of the modern student, and not the "faceless client of the corporation" aimed at receipt of personal profit. The author notes, when the matter is about the spiritual and cultural highly educated personality, it is meant the bearer of spiritual culture, spiritual and cultural values and values of education, who has taken the path of "spiritual and cultural navigation" and constant self-improvement for the benefit of other people.

Keywords: *Knowledge, value of knowledge, education, understanding, spiritual personality, cultural personality, 21st century educated person's portrait, spiritual and cultural highly educated personality.*

Knowledge gives the person weight, and deeds give him brilliance. However, most people can only look, not weight.

Thomas Carlyle

We live in such an age, when the sense of loss of meaning is spreading ever wider. In such an age, education should be aimed at not only transferring knowledge, but also making the conscience perfect, so that the person must be sensitive enough to hear the demands that each individual situation contains.

Viktor Frankl

Statement of the problem in general aspect and its relation to the important scientific and practical tasks. The image of the educated person of modern time lacks the depth of the inner spiritual world and firm cultural and moral core that could become the basis for the making up of the holistic spiritual and cultural highly educated personality of the modern student, and not the "faceless client of the corporation" aimed at receipt of personal profit. The revival of the spiritual and cultural values of education appears to be the necessary condition for the development of the spiritual and cultural highly educated personality, who understands the true value of knowledge; who looks to the future openly and with an optimistic outlook, and who strives to become the active participant of the educational process and live a meaningful life. They form the basis for the formation of "a stable immunity to negative forms of life, the ability to distinguish between the beautiful from the ugly, and the spiritual from the base as in the works of art, and in the everyday life, in the work, and in the behavior of people" (Uvarova, 2013).

The analysis of recent research and publications. The works of O. Tikhomirov & V. Znakov, G. Nuzhdin, B. Mandel', and others are devoted to the study of the problem of knowledge and its understanding. An essential characteristic of the concept "value" is presented in the works of S. Anisimov, B. Bratus, A. Zdravomyslov, and others. Definition of the concept "education" in the meaning of "image formation" is revealed in the works of I. Pestalozzi, W. Jaeger, M. Heidegger, and others.

A fresh pedagogical approach to the definition of the value of knowledge and education in the aspect of considering the significance of the development of the spiritual and cultural highly educated personality is presented in the works of N. Bagdasar'yan, E. Bondarevskaya, D. Dzvinchuk, N. Larkova, S. Nikolaenko, V. Teslenko, V. Sidorenko, N. Uvarova, and G. Shevchenko. The most complete description of the image of the cultural personality is presented in the works of P. Schafer.

Unsolved aspects of the problem, which the article is devoted to. In the article the value of knowledge is firstly characterized as the basis for the development of the spiritual and cultural highly educated personality with an emphasis on identifying its main characteristic features.

The aim of the article is to analyze the problem of the value of knowledge as the basis for the development of the spiritual and cultural highly educated personality, and to highlight its key features."

Main material presentation. Since ancient times, a person's desire for knowledge, for education, has not dried up. But in the new age it is important to form the awareness of the true value of knowledge, the understanding of its essence and the ability to apply it in practice for the benefit of others, guided by the laws of conscience, morality, goodness and truth. In this regard, it is appropriate to recall the words of Confucius, who stressed that, if a person wishes another well, and then it is necessary not to give him a fish more than once, but to teach him to catch it, that is, to stimulate his desire for self-improvement and awareness of the value of knowledge, abilities and skills.

The concept of knowledge is polysemantic. Knowledge is "a part of consciousness; something common in the reflection of objective diversity, a way of ordering reality; a certain product and result of knowledge; a way of reproduction in the consciousness of a recognizable object" (Mandel, 2015, pp. 290-291). G. Nuzhdin (1998) gave the clearest definition to this concept. According to the scientist, knowledge is "the way in which we perceive the world" (p. 17).

The investigation of the problem of the value of knowledge as the basis for the development of the spiritual and cultural highly educated personality will be incomplete unless attention is paid to such an important aspect of the research problem as understanding of the knowledge gained. As O. Tikhomirov and V. Znakov (1989) emphasize, understanding is "the formation of the meaning of knowledge in the process of action with it" (pp. 6-16). It is important to focus on the fact that knowledge that is misunderstood, unconscious, and not let through the prism of the personal experience, do not benefit the person and remain an extra load until the person realizes what is incomprehensible to him. With the realization of this fact, understanding begins, and it is followed by the application of conscious knowledge in practice and, what is the most important, the person enjoys the fact that the crumbs of knowledge form a multicolored mosaic of self-organized images grouped by some signs (Antonenko, & Bezuhla, 2017, p. 61).

To form a more complete picture of ideas about the research problem, a definition of the concept "value" should be given. According to S. Anisimov (1988), value is "a reflection of a certain quality of the person's

value attitude to the world, which is fixed in the mind in the form of judgments about this quality – evaluation" (p. 40). A. Zdravomyslov (1986) called values important links between society, social environment and personality, its inner world. And B. Bratus (1994) defined values as meanings of one's life that are realized and accepted by the person.

The above mentioned definitions of the concepts of "knowledge" and "value" form the basis for the analysis of the ideas of modern scientists about the essence of the concept "the value of knowledge", which is to be discussed below.

It is of interest to our research to analyze the works of modern scientists-educators, in which the characteristics of the value of knowledge and education is given directly or indirectly. Thus, N. Bahdasar'yan (2008) emphasizes that the knowledge will be the fundamental characteristic of the future society (p. 438). Confirmation of this statement could be found in the report to UNESCO of the International Commission on Education for the Twenty-first Century "Learning: the treasure within" (1996), which emphasizes the leading role of mental activity and the transition to cognitive society, which is interpreted as a feature of the current stage of education in the world.

A. Besant, discussing the value of knowledge, emphasizes: "The value of knowledge is measured by its power to purify and ennoble life. Therefore, it is natural for the desire of seriously minded people to apply theoretical knowledge in practice, obtained by studying the Divine Wisdom, for the development of one's own character and for serving one's neighbor" (Besant, 2004). Knowledge, skills and acquired level of education gradually lose their value, if not implemented in practice, so modern educators face an important task not only to provide students with certain knowledge, but to teach them to apply it in accordance with the requirements of the modern world. The point of view of A. Besant is shared by S. Nikolaenko, & V. Teslenko (2007). The scientists emphasize that for modern students the most important task is to form their ability not only to apply their knowledge, but also be ready to change and adapt to the new needs of the labor market, operate and manage information, act actively and make quick decisions. The scientists note that the achievement of students' future success depends on their ability to use successfully the formula of modern life – "life-long education" (Dzvinchuk, 2006, p. 219-227; Antonenko, & Bezuhla, 2017, p. 25).

The fact that today the understanding of the value of education for the person has undergone significant changes is of interest to our research. In the classical paradigm, this concept was viewed as an instrumental value, the presence of which helps in achieving other significant values, such as, for example, increasing one's own state or gaining power (N. Bahdasar'yan, 2008, p. 5) or as "value for something", for any activity, for achievement of

professional and social success. The essence of the new trend is that education loses the instrumental nature of value and becomes valuable in itself, and it is seen as a necessary condition and form of a person's true being in conditions of transition to the sixth technological order. As N. Larkova (2016) notes: "turning to the individualization of human being and the emergence of new forms of education, such as distance, open, e-learning, and long-life education make this transition possible" (pp. 374-376).

The value of knowledge appears to be the basis for the development of the spiritual and cultural highly educated personality. Before proceeding with the description of the term "spiritual and cultural highly educated personality", it is appropriate to give the definition to the concept "education". This concept was introduced for the first time into scientific practice by I. Pestalozzi in the meaning of "spiritual and physical image formation." The concept "education" in this meaning is derived from the concept "paideia" (from Greek "pais" – a child, education, culture), which is interpreted as: the desire for education and culture (Jaeger, 1992, p. 6); "education in general: a harmonious physical and spiritual formation of a person, realizing all his abilities and capabilities" (Dictionary of Antiquity, 1992, p. 406); "maturation, becoming oneself, a guide to creation and formation of one's own essence according to one's own nature" (Heidegger in V. Torosyan's book "History of Education and Pedagogical Thought", 2003).

As M. Mamardashvili aptly noticed: "A person is the only creature in the world who is in a state of permanent rebirth, and this rebirth happens only to the extent that a person manages to put himself into his own thoughts and aspirations" (Mamardashvili, 1991, p. 17). We fully share the point of view of the scientist and dare say that it is most relevant in our time when, in the conditions of the prevalence of such negative phenomena in the life of our society as spiritual impoverishment, moral nihilism, dehumanization and domination of the values of material culture, it is vitally important for each person to build a new system of vital spiritual and cultural values that will form the basis for the formation of the image of the New Age Person, who is supposed to be highly spiritual, highly moral, highly cultured and highly educated.

Confirmation of this idea is found in the works of modern scientists-educators. Thus, E. Bondarevskaya (1999) defines education as "the spiritual appearance of a person, which is developed in the process of mastering the moral and spiritual values of culture" (pp. 250-258). According to the scientist, the creative approach to education is the basis for the development of the student's spiritual world and his development as a spiritual and cultural personality. The scientist focuses on the fact that a person recognizes the importance of education and its value, when the principle of creativity, which is

based on creating the atmosphere of cooperation and co-creation, appears to be the priority of the educational process.

G. Shevchenko defines education as "one of the most effective ways of becoming a person as a cultural value, the birth of the human image proper and the qualitative formations of the subjective image of the world. At the same time, the scientist emphasizes the importance of special functions of education in addition to transferring knowledge from generation to generation. The matter is that education also fulfills the culturecreative and spiritualitycreative functions that promote spiritual development of the personality, which involves "the definition of sense, the formation of a certain system of values, the spiritual need for cognition, for creation of the beauty and for establishment of moral ideals and the best human moral qualities in a society and in a person's life." (Shevchenko, 2011, pp. 243-250) In the context of our study, it is appropriate to mention the definition of the modern educated person made by G. Shevchenko. The scientist defines the *educated person* as "a spiritual personality, illuminated by the light of knowledge about the universe, nature and person, who appears to be a cultural and spiritual layer of human existence and integrates the culturecreative and spiritualitycreative aspects, thanks to which he harmoniously unites the eternal values of the mankind, such as the Truth, the Good and the Beauty" (Shevchenko, 2017, p. 169).

In the above mentioned arguments of the scientists about the nature of education, the interconnection between a person as a society member and education through the prism of culture is clearly traced. It is necessary to underline that the transmission of culture from previous generations to the next ones takes place in the very educational process. And education plays the role of the specific instrument of the society, which forms its values through giving access to various activities and promotes the person's finding his place in the world.

In the context of the foregoing, it is appropriate to pay attention to the consideration of V. Sidorenko's modern education conception. In it education and culture are associated with "big breathing" by analogy with inhalation and exhalation. The scientist underlines: "For oneself, education is the image of culture, and for culture it is the formation of culture, more precisely, its reproduction through education, and for society education is its "lungs". On "inhalation", education "draws" all culture into itself, thus acquiring content and object for creative reproduction, and becoming itself a special form for the images of culture. On "exhalation" the culture is reproduced, giving the society a cultural form and active capacity." (Sidorenko, 1989, pp. 17-18)

In the course of studying the problem of the value of knowledge as the basis for the development of the spiritual and cultural highly educated

personality, it is necessary to define the key characteristics of the image of the cultural personality. The most complete definition of the above-mentioned concept is made by P. Schafer (1991; 2017) in the monograph "Cultural personality". According to the scientist, *the cultural personality* is:

➤ *holistic and centred* (the scientist accentuates that the person's aspiration "to see, feel, experience and comprehend the unity or oneness of all things, or, as Goethe expressed it, "to live in the whole"; being continuously and systematically engaged in the search to achieve the ideal and meaning of life, which is seen in the unification and synthesis of various fragments of being for the formation of a harmonious whole. At the same time, the vital starting point for the development of the cultural personality is its life experience, on the basis of which the values of the individual are formed, which are the source of his inspiration and integrity. And, according to M. Maltiza (2006), the very culture appears to be "the crucible from which values emerge");

➤ *authentic and unique* (it is meant that each person in the cultural plan is unique, because it represents a kind of "cocoon" of various elements, collected during the course of life into one whole. Throughout life, each person creates his or her own unique life map, which is affected by his personal life experience, his impressions and experiences, both positive and negative events, and his conclusions made in response to them);

➤ *creative* (it is implied that creativity plays an important role in achieving a person's authenticity and uniqueness, distinctiveness from others, helping him to go beyond the ordinary, to reveal his creative potential and to live the life he wants on the basis of his experience);

➤ *altruistic* (the author focuses attention on the person's ability to put the interests of others above his own. It is this characteristic of the cultural personality that helps him overcome various trials and create new opportunities. An interesting idea of the scientist is that altruism for the cultural personality "is not seen as an alternative to egoism," as the cultural personality does not set the desire for self-improvement as its true goal. The true goal for the cultural personality is to serve others, to contribute to the satisfaction of the needs of mankind as a whole);

➤ *humane* (the author underlines the necessity of the person's sensitive sphere development, which is vitally important for the person, if he wants to become fully human and truly humane. As P. Schafer (1991; 2017) fairly notes: "It is here that the heart, the soul and the senses are fused with the mind, the spirit, and the intellect; egoism is tempered with altruism; beauty, truth and creativity are brought into line with equality, justice and integrity. The result is an individual who is not only more settled in the self, but also more compassionate and respectful of the needs and rights of others". It is emphasized

that a cultural personality can be considered humane, if it has a certain moral code capable of uniting all the fundamental types of responsibility in the conditions of the elevation of technology and material values that will preserve the spiritual, cultural and moral values and ideals that underlie human essence) (pp. 33-47; pp. 34-43).

In the context of the value of knowledge investigation as the basis for the spiritual and cultural highly educated personality development, it is appropriate to pay attention to the author's portrait of *the educated person of the 21st century*. It is an "intelligent spiritual personality, "illuminated by the light of knowledge," who possesses a certain amount of knowledge, is aware of its breadth and depth, and is able to apply it in practice for the benefit of other people; it is a person, who has a "reflexive view" on the acquired knowledge and his own point of view on it; a person, who has its own "worldview", is capable of empathy, creates culture through dialogue and subtly feels the beautiful; it is the creative personality; a person, who has entered upon the path of "spiritual navigation", and the one, who seeks to constant self-improvement and does not stop at what has already been achieved" (Bezuhla, 2013, 279-286; Antonenko, & Bezuhla, 2017, pp. 66-67).

The above-mentioned characteristics of the spiritual and cultural personality, as well as the description of the 21st century educated person's portrait were assumed as the basis for identification of the key characteristics of the image of *the spiritual and cultural highly educated personality*. Thus, when the matter is about the spiritual and cultural personality, it is meant the bearer of spiritual culture and spiritual and cultural values. If the matter is about the spiritual and cultural educated personality, then it is implied the bearer of spiritual culture, spiritual and cultural values and values of education, who has taken the path of "spiritual and cultural navigation". The spiritual and cultural highly educated personality is also characterized by the depth of the inner spiritual world and the presence of the firm cultural and moral core. He strives for constant self-improvement and implementation of creative activity for the benefit of others; he realizes the true value of knowledge, which lies not in material enrichment and gaining market profit, but in obtaining conscious, spiritually and culturally rich knowledge that will be the basis for the development of the spiritual and cultural highly educated personality, in which "the human image dominates" (Lunacharskiy, 1976, p. 354). It is a personality, who puts the good of others above his own. It is a personality focused on creation and self-improvement; spiritual and moral and cultural self-creation, and full disclosure of one's creative potential. It is a personality, who in his actions is guided by a kind of spiritual and cultural, and moral code that determines its

behavior and attitude towards the others. The named code is based on the laws of the Truth, the Good and the Beauty.

Conclusions and perspectives of further investigation. The views of modern scientists about the new vision of the value of education for the personality, the characteristics of the image of the spiritual, cultural and educated personality described above allowed us to investigate the value of knowledge as the basis for the development of the spiritual and cultural highly educated personality. The further research will be devoted to the study of the role of modern education as a powerful tool for the society survival.

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ЦІННІСТЬ ЗНАНЬ ЯК ФУНДАМЕНТ РОЗВИТКУ ДУХОВНО-КУЛЬТУРНОЇ ВИСОКООСВІЧЕНОЇ ОСОБИСТОСТІ

М. В. Безугла

У статті дається характеристика цінності знань як фундаменту розвитку духовно-культурної високоосвіченої особистості. Дається визначення поняття «знання», «розуміння», «цінність», «освіта». Охарактеризовані уявлення сучасних

вчених-педагогів на сутність цінності знань, освіти в аспекті розгляду значущості розвитку духовно-культурної високоосвіченої особистості.

У статті представлена характеристика духовної особистості в роботах сучасних вчених-педагогів. Особливу увагу приділено характеристиці культурної особистості в поданні П. Шафера. Коротко представлений портрет освіченої людини 21 століття. Зроблено спробу виділити найбільш значущі особливості в характеристиці духовно-культурної високоосвіченої особистості сучасного студента.

Акцент зроблений на тому, що образу освіченої людини нового часу бракує глибини внутрішнього духовного світу і твердого культурного і морального стержня, які б могли стати основою для становлення цілісної духовно-культурної високоосвіченої особистості сучасного студента, а не «безликого клієнта корпорації», орієнтованого лише на отримання особистого прибутку.

Автор звертає увагу на те, що коли ми говоримо про духовно-культурну освічену особистість, то маємо на увазі носія духовної культури, духовно-культурних цінностей і цінностей освіти, що став на шлях «духовно-культурної навігації» і постійного самовдосконалення на благо оточуючих.

Ключові слова: знання, цінність знань, освіта, розуміння, духовна особистість, культурна особистість, освічена особистість, духовно-культурна високоосвічена особистість.

ЦЕННОСТЬ ЗНАНИЙ КАК ФУНДАМЕНТ РАЗВИТИЯ ДУХОВНО-КУЛЬТУРНОЙ ВЫСОКООБРАЗОВАННОЙ ЛИЧНОСТИ

М. В. Безуглая

В статье дается характеристика ценности знаний как фундамента развития духовно-культурной высокообразованной личности. Дается определение понятий «знания», «понимание», «ценность», «образование». Охарактеризованы представления современных ученых-педагогов на сущность ценности знаний, образования в аспекте рассмотрения значимости развития духовно-культурной высокообразованной личности.

В статье представлена характеристика духовной личности в работах современных ученых-педагогов. Особое внимание уделено характеристике культурной личности в представлении П. Шафера. Кратко представлен портрет образованного человека 21 века. Предпринята попытка выделить наиболее значимые особенности в характеристике духовно-культурной высокообразованной личности современного студента.

Акцент сделан на том, что образу образованного человека нового времени недостает глубины внутреннего духовного мира и твердого культурного и морального стержня, которые бы могли стать основой для становления целостной духовно-культурной высокообразованной личности современного студента, а не «безликого клиента корпорации», ориентированного лишь на получение личной прибыли.

Автор обращает внимание на то, что когда мы говорим о духовно-культурной образованной личности, то имеем в виду носителя духовной культуры, духовно-культурных ценностей и ценностей образования, который стал на путь «духовно-культурной навигации» и постоянного самосовершенствования во благо окружающих.

Ключевые слова: знания, ценность знаний, образование, понимание, духовная личность, культурная личность, образованная личность, духовно-культурная высокообразованная личность.

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