

FORMATION OF HUMANITARIAN CAPITAL AS THE CONDITION OF SELF-INDIVIDUAL IDENTITY IN THE INFORMATION SOCIETY: SYNERGETIC METHODOLOGY

© Chernysh Tatiana

Primary school teacher of specialized school № 155 with the profound study of English (Kiev, Ukraine)

E-mail: tet.cher@outlook.com, ORCID: 0000-0003-3064-6526

Abstract. The relevance of the topic of research of humanitarian capital as a set of values of social sciences today plays an exceptional role, because human capital is a great character and its goal is the process of mastering the world through the development of humanistic knowledge and methods of cultural education, aimed at personality formation.

The Central problem for modern conditions is management education with a view that human capital formed by all humanist-oriented sciences, must be directed to the development and fulfillment of personality. The main task of higher school is the identification, preservation and effective use of human knowledge as a set of humanistic values, which together constitute the human capital needed to ensure a comprehensive and creative personality.

The article explains the essence, objectives and main directions of human capital with the aim to form comprehensive and creative personality, based on cultural development of man as his self-development and self-actualization. Objectives of the study are the conceptualization of human capital as a set of humanitarian values, which are implemented in practice of educational process of higher school.

The methodological basis for the formation of humanitarian capital in the information society is a synergetic methodology aimed at revealing the intellectual and creative personality, which incorporates all the values of the Humanities, presented by specific synergistic tools.

Conclusions – management of education in modern conditions should be directed on formation of mechanisms of human capital as a set of values created by mankind and implemented by social sciences and disciplines.

Key words: human capital, higher education, personality, humanistic values, intellectually-creative personality, self-development

Introduction

The relevance of the study of humanitarian capital as a condition of self-manifestation and self-development of a person that the Humanities represent the totality of cultural values, based on general meanings, aimed at the formation of personality, its substance, existence, being in social-historical -ontological processes. Humanitarian capital formed by all humanitarian disciplines as a factor of development of personality is of great importance as the Humanities form a set of values based on orientation to a humanistic picture of the world, the ethics of personal responsibility, value formation, based on the priority of humane development.

The capital of the Humanities is so great because it is based on the values of human life, representing the space of human existence in interaction with the prime nature, society and the Cosmos. It is the humanitarian capital of the individual that is thought to present progressive and stabilizing algorithms that provide a cultural development of the individual contributing to progressive trends. The potential of human capital is so great that it forms a universal style and quality of

life, a "slice" of the social and cultural space that creates a field of communication, principles of world order [1].

The main problem of the study: the problem of research consists of a scientific knowledge of the potential of humanitarian capital, generated by the Humanities, based on general historical and civilizational universals. The humanistic cultural universals which constitute the essence of human capital should include human forms of social life: social production, labor, leisure activity and communication, public order and management, education, spiritual life.

Objectives of the research: the conceptualization of humanitarian capital as a factor of development and self-manifestation of the person in conditions of information society development, which is commonly understood as a system of ideas, concepts contained in the humanitarian sphere, art, religion. Humanitarian capital we understand as the deeply-rooted values, rooted in the traditions of every nation associated with creativity, activity, mentality.

The purpose of the study is to form the concept of humanitarian capital as a condition of self-

manifestation and self-development, which is based on the universals and archetypes, universal original patterns, preforms of behavior and thinking that characterize the development of the cultural phenomena of personality, and are a regulator of social and individual life [2].

Methods and methodology of research.

Research methods include:

1) an ontological approach (the "logic of things") of knowledge reveals the necessary relationship between events and objects, which are included in the structure of activities;

2) epistemological approach (the "logic of knowledge") of knowledge, that is the establishment of necessary connections of concepts, which is the knowledge of essence, the meaning and the truth of the investigated phenomena;

3) formal-logical approach (the logic of proof and refutation) of contemporary development issues. The structure of the methodology of the study of universals in humanitarian capital as a factor of self-manifestation and self-development in the context of education management in the conditions of information society can be characterized by its subject.

There are two approaches to the definition of the subject of the study of personality development in the information society:

1) exploring the current global information society;

2) the study of the world as the integrity of all forms of human existence. Civilizational or cultural studies approach is important for us as it is based in the humanitarian capital of the social sciences as a condition of self-manifestation and self-development in the context of management education [3].

The research methodology of the universal humanitarian culture as a factor of sustainable development of the information society is reduced to the integrated analysis of global problems. A new concept of the information society and the development of cultural universals culture is developing in terms of non-linearity, bifurcations, rejection of instrumental, pragmatic rationality problem which are implemented by means of the synergetic methodology.

Results of the study

It should be noted that humanitarian capital, accumulated by all social, humanitarian, ethical and aesthetic, religious and art history disciplines, is a set of theoretical, conceptual, ideological, worldview views modified by cultural matrices that enable the individual to discourse the world, society, people, its Ego, the world, the Cosmos, the existential, the culture, the phenomena of

civilization. Humanitarian capital absorbs all the variety of comprehension of this world through its various forms and matrices, concepts and theories that open up to the inner experience of a person aimed at forming their integrity [4].

The humanitarian capital, formed by all social sciences, plays the role of one of the means of stimulating a creative and innovative person. Creativity and aesthetic pleasure are fundamental features of human life. Restoring the priority of the universal human values of humanitarian culture, which forms humanitarian capital, testifies to the spiritual, moral, worldview revolution, its turn to the world of culture, without which both mankind and our society cannot survive. It is humanitarian capital that absorbs as a source of new spiritual, ethical, aesthetic, philosophical, social, political, creative motives for behavior, the restoration of real humanism. It is a new type of society - post-event, intellectual society of the 21st century - a society in which spiritual, moral, and intellectual values are brought to the fore.

It should be noted that the formation of humanitarian capital as a condition for self-actualization and self-development of the individual in the context of the management of education is in the actualization of the mechanisms of the semantic sphere - meaningfulness, sense-awareness and meaning-building (D.Leontiev), which leads to the differentiation of horizontal personality structures and specialization of functional organs emerging in their horizons [5].

The content of self-developed as an intellectual activity - thinking, acquiring structural completeness in the form of excitation mechanism with the production of a specific product, - world outlook. The final product of the worldview culture is the mechanism of formation of a set of views, based on self-determination of the individual. The forms of self-determination of a person depend on the conditions in which the content of the phenomenon is located, namely, the essence of the potential world that is subjectivized in the structure of the subject, which is formed by the attitude of the world, world perception, world view, world outlook.

Under the conditions of the information society, the concept reflecting the world view, world view and world outlook, is the "information space" into which the person is immersed - cultural, cognitive-mental, educational. Modern world outlook is connected with the notion of "information", which is defined as the totality of the results of the semantic (linguistic) activity of a person, which ensures its productive activity. The formation of humanitarian capital as a condition for

Formation of humanitarian capital as the condition of self-individual identity in the information society: synergetic methodology

self-development of the individual in the conditions of the information society is cultivated by humaneness, in the basis of which humanism, therefore education is a space of personality formation with a high level of consciousness and self-awareness, reflection, self-creation and self-creation. It is humaneness means the inclusion of a person in all the processes of educational activity and permeates the existence of man [6].

At the heart of humanitarian capital is the universal, which contributes to the integrity of all sciences, aimed at the formation of integrity. They represent a combination of forms and types of spiritual expression of the cultural transforming activity of man and society. In education as a kind of spiritual activity, the most revealing is the content of humanitarian capital, which acts as one of the meaning-forming constants, i.e. value tool.

The special semantic orientation of intellectuality in education makes it a determinative attribute of education. Intellectuality is not just a modus of the educational process, but a nucleus beyond which education cannot function. Intellectuality is often explicated in various hypostases, the beginning of which is thought and reason.

The human brain is the central part of the nervous system, which exercises internal regulation, ensures the continuation of the genus and adaptation, allows the individual to know the surrounding world and to carry out vital activities in it. The ability of the body to adapt to specific life conditions depends on the complexity and ability of the brain, as well as the requirements that the environment puts forward [7].

The synergetic methodology allows one to penetrate deeply into the mechanism of the formation of humanitarian capital as a condition for self-development of the individual in the conditions of the information society. Synergetics cultivates the supposed vision of the world, which unfolds in the conditions of nonlinearity and includes the processes of formation and self-organization of culture, its openness and desire for cooperation.

The components of humanitarian culture, self-organizing, rush to self-regulation and self-stabilization. The components of the humanitarian culture that are located at the points of bifurcation, that is, its bifurcation, contribute to the generation of boundary cycles of the trajectory of motion in a certain phase space [8].

The number of choice of the trajectory of motion is the greater, the more structurally shaky is the system, which in each of the bifurcation points chooses its own path of motion. In open systems, to which the humanitarian culture also belongs, this path of movement can lose its stability and change

into an inhomogeneous state as a result of its exchange with the environment with matter, energy, and information.

Such stationary states are called dissipative (scattered) structures that generate micro fluctuations (vibrations), passing through which, the psyche, consciousness, and human thinking are formed by stable or unstable ones. Therefore, the humanitarian culture that forms humanitarian capital must counteract entropy, the flow of chaos and destruction, into which a person is drawn. Entropy promotes various kinds of energy transformations, its dispersion and the generation of an increasingly uncertain state of the system, which is in the conditions of nonlinearity.

The attractor is the final state of the system, by which is understood the stable state of the system, which attracts to itself a set of trajectories of motion, caused by different conditions of gathering forces, their attraction. Therefore, the humanitarian capital of a humanitarian culture can become a point of attraction (an attractor), which, developing in a state of nonlinearity, can act as a multivariate development, which as a result of a certain restructuring of components can lead to a state of stability [9].

The components of the humanitarian culture are constantly in a state of uncertainty, imbalance, openness, generating macroscopic changes that lead to a change in the state of the components of culture, its structure and behavior. It is the unbalanced state of the parameters of the humanitarian culture that constantly stimulates the support of the processes of the exchange of matter, energy, information, each parameter of which affects the achievement of system stability.

Critical points or "bifurcation points" are spheres of bifurcation, disagreements, at the points of which each component of culture meets with a variety of further development paths that, in a state of imbalance, instability, choose the translational motion to their attractor as a point of attraction and generation of that stability, to which the person aspires.

Fluctuations (deviations) of the system determine the possibility of the system's transition to another quality, which rushes to a new level of development from those deviations of the system, the components of which, structured into a single whole, contribute to the formation of an integral culture of the individual and to enhance her self-awareness.

However, there are such fluctuations, so called deviations that cannot contribute to the integral development of the personality, which generate chaos and destruction, as a result of which the human psyche is unstable, and the culture is

"dispersed" (as an example, destructive phenomena). All these testifies to the fact that such a culture as a special state of the system is far from equilibrium, and increasing fluctuation intensifies destructive tendencies and leads to the destruction of personality, evolving towards the state of spontaneous self-organization.

The self-development of the humanitarian system is a process of its self-organization and self-elimination, which occurs as a result of disturbances in the ordered state of the components of the system, rushes to an ordered state at the points of bifurcation, an exit to a new trajectory of its development. An autopoietic system that represents unity consists of components that, interacting and changing, regenerate the network of relationships that constitute it as a system that represents unity in space, predetermining the topological sphere of their interests[8].

Of considerable interest to us is the autopoietic system as the self-production of itself, the system of components that realize its organization or procedural configuration in the conditions of the socio-cultural crisis. The socio-cultural crisis is the metabolic and metabolic processes in the socio-cultural sphere that led to a culture crisis, in the context of which the cultural phenomena themselves are depreciating and degrading, and the forms of the society are undergoing destruction in the framework of the paradigm of humanitarian culture.

The formation of humanitarian capital as a condition for self-development of the individual in the conditions of the information society in the context of the synergetic methodology is the self-organization of humanitarian components that represent the new worldview.

Humanitarian capital as the basis of humanitarian culture is a fundamentally new vision of the world and a new understanding of the development processes, which are based on the principles of the system, or the integrity of the world and scientific knowledge reflecting it, the generality of the laws of development of all levels of material and spiritual organization, nonlinearity or multivariance and irreversibility, the interconnection of chaos and order, the cooperative interaction of certain parts of a disordered system (the principle of synergism).

Humanitarian capital of personality has a significant heuristic potential, as its ideas allow us to identify something common, mutually similar in the development of social systems. This makes it possible to calculate the optimal deployment of events for the human path and, consequently, to obtain levers for managing development.

Awareness of this kind of opportunities contributes to the survival of man in this difficult situation of the 21st century with the threat of a multitude of catastrophes, from existential (personal) to ecological and nuclear. It is synergetics as the basis for the formation of humanitarian capital that gives hope for the solution of the challenges of the survival of world civilization that arise in connection with these threats [9].

The effectiveness of the synergistic foundations of humanitarian culture is explained by the fact that it distinguishes, in various ways, the general mechanisms of self-organization. It is these mechanisms that allow us to control processes where classical, Laplacian determinism no longer acts as a methodological basis. In this case, management is adequate, focusing on the idea of the complex nature of the natural, technical and social system, the integrity of which is due to the coherent interaction of parts of the system with each other. These complex systems differ from traditional cybernetic systems by a low-impact causal relationship in the form of a unique response to stimuli from the external environment. But the behavior of the system cannot be programmed in a single, unambiguous way - it is inherently multivariate and depends on one's own internal coherence, that is, the coherence of the elements [10].

The formation of humanitarian capital is aimed at understanding the high degree of multidimensionality and uncertainty of the modern world. The search for ways to survive civilization requires consideration of the main trends in the development of modern complex societies that form the interactive world of modernity in its economic, social and cultural spheres.

Today in the modern world there is a genuine upsurge of human relations caused by a number of reasons:

- 1) the acceleration of information technology development and the ever faster use of its results in new technologies;
- 2) the irresistible movement of individuals and groups towards freedom, which is due to the development of society itself;
- 3) significant expansion of communications;
- 4) the transition from the information society to the "knowledge society". At the heart of the humanitarian culture of the information society is a person as a subject of culture, the bearer and organizer of relations in society.

Humanitarian culture as a way of existence of man and society is the "architecture" of social reality.

Formation of humanitarian capital as the condition of self-individual identity in the information society: synergetic methodology

Conclusions

Thus, synergetics is the methodological basis of self-organized processes in a society-nature-world, and the subject of its study is the mechanism of formation of immanent-spontaneous images of complex system-models.

Constructivism of chaos in the context of synergetics suggests that chaos is a constructive mechanism for self-organization of complex systems, because the birth of a new one is associated with a violation of the usual ordering system, with the restructuring of components at the expense of the environment and going beyond the boundaries of its original system.

The formation of humanitarian capital as a condition for the self-development of the individual

in the conditions of the information society is a set of institutions, relations and norms that form a qualitatively new social interaction that is based on humanitarian values that affect the productivity and welfare of the development of society.

Humanitarian capital exists in the form of values that affect the development of the individual, society, the economy as a whole, and facilitate the exchange of information; it strengthens its own image. Humanitarian capital manifests itself in the form of values that affect cooperation, interaction, trust and mutual assistance, and in co-ownership represents capitalized value, therefore it requires investments in humanitarian capital, that is, in person.

Список використаної літератури

1. Воронкова В.Г. Філософія глобалізації: соціоантропологічні, соціоекономічні та соціокультурні виміри: [монографія]. Запоріжжя: Видавництво ЗДІА, 2010. 272 с.
2. Кастельс М. Информационная эпоха: экономика, общество, культура. М.: ГУ ВШЭ, 2000. 607 с.
3. Отрешко В.С. Гуманітарна стратегія інноваційного розвитку українського суспільства. Політологічний контекст: монографія; Нац.пед. ун-т ім. М.П.Драгоманова. Київ: Генеза, 2014.432 с.
4. Кастельс М. Информационная эпоха: экономика, общество и культура. М.: ГУВШЭ, 1996. 608 с.
5. Воронкова В.Г. Формування інформаційної культури особистості як умова успішної адаптації людини до життя в інформаційному суспільстві // Гілея: науковий вісник: зб. наук. праць. К.: Вид-во УАН ТОВ «НВП» «ВІР», 2014. Вип. № 86 (7). 198-203.
6. Воронкова В.Г. Гуманізація освіти, науки, політики, влади, суспільства // Ін-т вищої освіти АПН України, Нац пед. ун-т ім. М.П. Драгоманова. К.: Вид-во НПУ імені М.П. Драгоманова, 2008. №1-2(7). С. 204-220.
7. Базалук О. Формування образу людини майбутнього як стратегічна мета філософії освіти // Освіта і управління.2010. Т.13. № 2/3. С.49-55.
8. Пунченко О.П., Лазаревич А.А. Інформатизація як засіб репрезентації інформаційних ресурсів суспільства // Гуманітарний вісник Запорізької державної інженерної академії: [зб. наук. пр.]. Запоріжжя: Вид-во ЗДІА, 2015. Вип.63. С.21-30.
9. Соснін О.В., Воронкова В.Г., Постол О.Є. Сучасні міжнародні системи та глобальний розвиток (соціально-політичні, соціально- економічні та соціальноантропологічні виміри): Навчальний посібник. Київ: Центр навчальної літератури, 2015. 556 с.
10. Voronkova Valentina. The Formation of the Concept of Noosphere Development of Modern Society in the Conditions of Information Society. / «Philosophy and Cosmology», Vol. 16.- Kyiv: ISPC, 2016. – P. 179-191.
11. Резанова Н.О. Соціально-філософський концепт інновації як фактор соціальних перетворень. Гуманітарний вісник. Запорізької державної інженерної академії. Запоріжжя. 2013. Вип. 55. С. 235-247.

REFERENCES

1. Voronkova, V.G. (2010). Philosophy of globalization: socioantropologični, and socio-economic and socio-cultural dimensions: [monograph]. Zaporizhzhia: ZDIA. 272 p. [in Ukrainian].
2. Kastel's, M. (2000). Informacionnaâ èpoha: President, obšestvo, culture. M.: GU VŠĚ. 607 s. [in Russian].
3. Otreško, V.S. (2014). Humanitarian strategy of innovation development of Ukrainian society. Political context: monograph // National Pedagogic University Ave. M. P. Drahomanov. Kyiv: Genesis. 432 c. [in Ukrainian].
4. Kastel's, M. (1996). Informacionnaâ èpoha: President, obšestvo and culture. M.: GUVŠĚ. 608 s. [in Russian].
5. Voronkova V.G. (2014). Formation of informational culture of personality as a condition of successful human adaptation to living in the information society "/// Gileâ: scientific Bulletin: GB. Sciences. works. K.: Publishing House of SCIENCE LLC NVP ", " BELIEVE ". Issue 86 (7). 198-203 [in Ukrainian].
6. Voronkova, V.G. Humanization of education, science, politics, power, society //Institut higher education APs of Ukraine, National ped. UN-t. M. P. Drahomanov, K.: Publishing House of the NEC name M. P. Dragomanov National Pedagogical University, 2008. №1-2 (7). 204-220 [in Ukrainian].
7. Bazaluk, O. (2010). Formation of the image of the man of the future as a strategic goal of the philosophy of education. // Education and management.TK 13. No. 2/3. 49-55 [in Ukrainian].

8. Punčenko, O.P., Lazarevič, A.A. (2015). Informatization as a means of disseminating the information resources of the society // Humanitarian Bulletin of Zaporizhzhia State Engineering Academy: [GS Sciences etc.]. Zaporizhzhia: publishing of ZDIA. Issue 63. 21-30 [in Ukrainian].
9. Sosnin, A.V., Voronkova, V.G., Postol, O.E. Modern international systems and global development (socio-political, socio-economic and socio-anthropological dimensions): textbook // Kyiv: Center for educational literature, 2015. 556 p. [in Ukrainian].
10. Voronkova, Valentina. The Formation of the Concept of Noosphere Development of Modern Society in the Conditions of Information Society // «Philosophy and Cosmology», Vol. 16. Kyiv: ISPC, 2016. 179-191 [in English].
11. Rezanova, N. A. (2013). Socio-philosophical concept of innovation as a factor of social transformation. Humanitarian bulletin Zaporizhzhia State Engineering Academy. Zaporizhzhia. Issue. 55. 235-247. [in Ukrainian].

Черниш Тетяна, вчитель початкових класів спеціалізованої школи № 155 з поглибленим вивченням англійської мови (Київ, Україна)

E-mail: tet.cher@outlook.com ORCID: 0000-0003-3064-6526

ФОРМУВАННЯ ГУМАНІТАРНОГО КАПІТАЛУ ЯК УМОВА САМОРОЗВИТКУ ОСОБИСТОСТІ В УМОВАХ ІНФОРМАЦІЙНОГО СУСПІЛЬСТВА: СИНЕРГЕТИЧНА МЕТОДОЛОГІЯ

Анотація. Актуальність теми дослідження гуманітарного капіталу як сукупності цінностей суспільних наук сьогодні відіграє виключну роль, тому що гуманітарний капітал носить ідеальний характер і його метою є процес освоєння світу через посередництво вироблення гуманістичного знання і способів культуротворення, направлених на формування особистості.

Центральною проблемою для сучасних умов є управління освітою з тією метою, що гуманітарний капітал, сформований гуманістично-орієнтованими науками, направлений на розвиток і самоздійснення особистості. Основною задачею вищої школи є виявлення, збереження та ефективне використання гуманітарних знань як сукупності гуманістичних цінностей, які у сукупності складають гуманітарний капітал, необхідний для всебічної і креативної особистості.

У статті обґрунтовується сутність, задачі і основні напрямки гуманітарного капіталу з метою сформувати всебічно розвинену і креативну особистість, в основі якої культурний розвиток людини як саморозвиток і самоздійснення. Задачі дослідження – концептуалізація гуманітарного капіталу як сукупності гуманітарних цінностей, які упроваджуються у практику освітнього процесу вищої школи.

Методологічною основою формування гуманітарного капіталу в умовах інформаційного суспільства є синергетична методологія, направлена на розкриття інтелектуально-креативної особистості, яка ввібрала в себе всі цінності гуманітарної підготовки, представлені специфічним синергетичним інструментарієм.

Висновки – управління освітою в сучасних умовах повинно бути направлено на формування механізмів гуманітарного капіталу як сукупності цінностей, вироблених людством і реалізованих суспільними науками і дисциплінами.

Ключові слова: гуманітарний капітал, вища освіта, особистість, гуманістичні цінності, інтелектуально-креативна особистість, саморозвиток особистості

Стаття рекомендована до публікації д. філософ. н., проф. Білогур В.Є. (Мелітополь, Україна)

Надійшла до редколегії: 02.10.17 р.

Прийнята до друку: 05.10.17 р.

Черниш Тетяна Миколаївна, вчитель початкових класів спеціалізованої школи №155 з поглибленим вивченням англійської мови (Київ, Україна)

E-mail: tet.cher@outlook.com, 0000-0003-3064-6526