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INNOVATIVE CULTURE IN THE MAINSTREAM DEVELOPMENT OF THE MODERN SOCIETY: THEORETICAL ANALYSIS

ABSTRACT

Formulation of the problem. The article deals with the concepts: tradition and innovation; historical analysis of their interaction in the field of education is conducted. In any era, traditions were reworked, rethought, and applied to their own ends and only those that were in harmony with the style and culture of society were preserved. Some elements of the old traditional system have survived, adapting to new circumstances, changing their functions or joining the new system as elements. It can't be spoken of traditions as something solid and unchanging; in fact, there is a continuous process of changing and transforming some traditions and dying of others, transforming some innovations into traditions. This is the basic logic behind the interaction between tradition and innovation. Thus, the concepts of "tradition" and "innovation" are dialectically interrelated. Tradition exists as a basis for innovation, and innovation is the basis for the tradition origin.

Materials and Methods. Solving the highlighted aim, a set of methods of scientific research adequate to them were used, theoretical: a comparative analysis of innovative culture in the mainstream development of the modern society; a systematic analysis of innovative culture as an integrative personality quality of the future manager of the educational institution. The article analyzes the theoretical foundations of the concepts of "tradition - innovation" as two sides of the educational process. The traditions analysis and innovations has been carried out based on the approaches considered to these concepts, taking into account development over time, depending on the particular circumstances of the society's development.

Results. The concepts of "tradition" and "innovation" are dialectically interrelated. Tradition exists as a basis for innovation, and innovation is the basis for the origin of tradition. The article reveals the essence of innovative culture and its place and significance in the modern society development. The interrelation between person's innovative culture and the innovative culture of society is analyzed and the main development tasks of effective innovative culture are highlighted.

Conclusions. The category "innovative culture" is one of the corporate culture directions of the general secondary education institution. The essence definition and the category content "person's innovative culture" is offered, its main tasks in providing an innovative favorable environment are defined. The article attempts to answer the question of what should be the process of pedagogical support of innovative activity of future heads of secondary educational institutions, in order to effectively influence the innovative practice results taking into account its peculiarities.

KEY WORDS: innovation, culture, innovative culture, society, personality.

INTRODUCTION

The processes of creating and disseminating innovations, which determine the directions and nature of the development of the modern world, initiate the emergence of an innovative culture that is replacing the traditional one. Innovative culture takes priority not only at the individual but also at the socio-cultural level. On one hand, an innovative culture should be seen as a person's willingness and ability to produce and disseminate innovation, to acquire a high level of competence in the use of new media, to develop such characteristics as a culture of speech, spatial imagination, the capacity for self-education and creativity. All these qualities prove to be the most necessary knowledge in the society and help the subject to use effectively the opportunities of the innovative society for achievement of personal and public goals (Howaldt, 2010).

On the other hand, innovative culture is a fundamentally new level of humanity development, it characterizes the conscious desire of society for material and spiritual self-renewal, is an up-coming prerequisite and the result of qualitative changes in the humanity life, the value-meaning and methodological basis of progress, the harmony means. The "dualistic" status of innovative culture is also manifested in the fact that it, on one hand, is a special kind of culture, on the other - it is an element that exists in every culture type (Levchuk, 2010).

Consequently, there is a need for a comprehensive research analysis of the innovative culture in the mainstream development of the modern society: theoretical analysis.

Analysis of relevant research. There have been numerous studies done, and papers written, about the innovative culture development of the modern society: theoretical analysis. The phenomenon of innovative culture as general culture component were studied by V. Buiko, B. Lysin, A. Nikolaev, Howaldt and Schwarz, Max Weber, Talcott Parsons, Reckwitz. Pedagogical conditions and methods of its formation are considered in the works V. Avramenko, O. Amateva, N. Gavrish, O. Kozlova, R. Mylenkova, Y. Sytnik. Though, up to now, "Social innovations have hardly been thematized and analyzed [...] as an independent phenomenon [...] in social scientific innovation research, which is heavily focused on the social prerequisites, consequences and processes in the context of technical innovations. Here, social innovations are not so much used as a specifically defined concept with its own and delimitable field, but rather as a descriptive metaphor in the context of phenomena of social and technological change (ZSI, 2008). Due to Zentrum für Soziale Innovation, it is noted that "Social innovations are new concepts and measures for solving social challenges that are accepted and utilized by social groups affected"

Thus, the issues of innovative culture in the mainstream development of the modern society: theoretical analysis are becoming relevant nowadays.

The aim of the article. To conduct a comprehensive research analysis of innovative culture in the mainstream development of the modern society.

RESEARCH METHODS

Solving the highlighted aim, a set of methods of scientific research adequate to them were used, theoretical: a comparative analysis of innovative culture in the mainstream development of the modern society; a systematic analysis of innovative culture as an integrative personality quality of the future manager of the educational institution.

RESULTS

As the modern researcher B. Lysin emphasizes, the "culture" concept is the paradigm source of "innovative culture". Innovation is a quality inherent in culture as a whole, because renewal and progress are necessary conditions for cultural development in general. In the innovation culture mainstream, the renewal processes in various areas of social activity are intensifying, encompassing higher order changes, such as the transition to new information technologies in education or the introduction of business incubators in higher education institutions or the youth start-ups creation. Innovative culture reflects person's value orientation for innovation, embedded in motivations, knowledge, skills and behaviors, as well as norms and behavior. Through, innovative culture is possible to achieve a significant impact on the entire society culture, first of all, on the culture of professional activity and work relations (Lysin, 2008).

In modern academic thesauruses the number of definitions of the term "culture" is measured by four digits. According to the famous contemporary cultural scientist P. Hurevych, the multiplicity of definitions of culture can be explained by the fact that it reflects the depth and immeasurability of human existence. To the extent it is inexhaustible and multifaceted, so multidimensional is culture (Hurevych, 2001). The term "culture" (from Latin *cultio*, *cultura* – cultivation), first of all, refers to the set of material and spiritual values created by humanity in the process of socio-historical practice and reflecting the historically achieved level of society development. Culture is the process and result of human exploration of the world, special being which content is knowledge and creativity; culture reflects both the development of human spirituality (moral, aesthetic, religious, philosophical, political culture, etc.), as well as the process of creating material goods (technology, material values, production relations, etc.) (Khamytov, & Krylova, 2006).

The historical experience of the theoretical and semantic enrichment of the "culture" concept has led to the emergence of a number of relevant cultural concepts that have highlighted its various sides. Among them: naturalistic, axiological, rationalistic, theological, emotional, technological, theory of cultural symbolism, personalistic, substantive, informational-semiotic, systemic, etc.

Appearing in classical Latin, the term "culture" meant taking care of the land cultivation, while ancient Roman authors did not differentiate between "nature" and "culture". Thus, the formation of a naturalistic paradigm began, whose theorists considered the origins of culture in nature, because a man as its creator is a biological being, and the main environment for the emergence of cultural heritage are the nature resources. Therefore, the problem of correlation between the concepts of "nature" and "culture" was solved by the proposition that culture is not opposed to nature, it is its continuation. In the 1st century BC M. Cicerone first used the term "culture" to refer to spiritual life, calling for the cultivation of spirit and reason in the same way as for soil cultivating (Levchuk, 2010).

In the Middle Ages, the theological concept, according to which the substantive basis of culture was recognized by religion, became dominant. Finally, modern understanding of the term "culture" was proposed in the seventeenth century by the German enlightenment S. von Pufendorf, marking the whole load of all material and spiritual values created by mankind during its existence.

From the existing palette of approaches to understanding the culture phenomenon of utmost importance is activity, in which culture is seen as the man's socially-progressive creative activity in all spheres of life and consciousness, which is a dialectical unity of processes of objectification (exteriorization, creation of values, norms, sign) and re-objectification (internalization, cultural inheritance) aimed at transforming reality, transforming the heritage of human history into the development of a spiritual rich personality, into development of individual's essential powers (Frolova, 1987). A man creates culture in the process of activity – free, purposeful, meaningful, versatile and creative activity that has a corresponding result.

Therefore, culture should be regarded as a dynamic set of meanings and values (material and spiritual), born of free and creative activity of the individual (Hurevych, 2001). Culture is an interconnected process of cognition and creativity, as well as their output in the form of theories, works of art and more. In the world of culture, the personality is introduced to the will to know and the will to create. Both in perception and in the creation of public goods, culture is the strain result of the man's essential forces. The creativity process, although contained in culture, is far beyond its limits (Khamytov, & Krylova, 2006).

The methodology of the activity approach to understanding the essence of culture enriches the cultural discourse with the provisions on creativity as an essential feature of culture. As a person inseparable from culture, culture is not possible without innovation. Known philosopher and culturologist S. Averintsev noted that it seems like an illusion that we have a choice between culture and something else; a person living among people has no choice to have a culture or not to have it. Lack of culture – this choice was not given (Hatal's'ka, 2005). Extrapolating the scientist's opinion to the problem of the relations between culture and innovation, it can be stated that innovation is an integral attribute, a key feature of the culture creation and development, its source, process and result. Therefore, the concept of "innovative culture" is in many ways fundamental to the theoretical positioning of the very culture phenomenon.

A broad understanding of the term "culture" as a system of material and spiritual values is enriched with individualistic and deontological connotations, because culture is also an ethic-aesthetic category, which generalizes individual qualities of personality such as intelligence, morality, erudition, education (Hipters, 2006). The point is that a person is not only a creator and a culture subject, he is its carrier and representative. Therefore, culture as a level of development of society is presented, first of all, in the system of personality certain qualities, which, in turn, become a prerequisite and a means of further socio-cultural development of humanity.

The leading indicators of modern culture are knowledge, information and innovation, which is why the innovative culture, whose development belongs to the global trends of the beginning of the 21-st century, is of key importance. Innovative culture is a concept extremely broad in its content, scope and scale of influence. Like culture in general, innovative culture develops at the socio-cultural (global) and individual levels. On one hand, the innovative culture manifests itself in the formation in society of sustainable motivation for the perception of the new, the ability and willingness to integrate innovations in the interests of social progress. The society itself is the author, implementer and consumer of the innovative product. On the other hand, the innovative culture reflects the whole person's orientation on innovations, is evidenced by the presence in the personality of the ability and willingness to produce, introduce and enrich innovations (Lysin, 2008). Thus, it is the individual, the professional who is the subject of the innovative culture. Without a high level of its individual formation, it is impossible to develop the innovative culture of society as a whole. At the same time, the formation of an innovative culture in a particular individual is possible only in an innovative and cultural society. This interconnection is a necessary factor in the development of innovative personality culture, contributes to the development of highly intellectual and creative specialists. Therefore, one should distinguish between "society innovative culture" and "personality innovative culture", which, while interrelated, still carry different semantic and semantic load.

The innovative culture development depends on imperatives – the key criteria that ensure its functioning. Among these requirements are: interactivity (interaction of all elements of innovative culture, its ability to respond to the challenges and needs of the present); systematic nature (formation and functioning of innovation culture as a whole complex of interrelated components, their structure and hierarchy); strategic (focusing innovative culture on solving global and long-term problems, its exceptional role in the modern world); multivariate (variety of ways to develop innovative culture); permanence (continuous development of innovative culture, unity of evo- and revolutionary ways of creating innovations) (Miklovda, Marhytych, & Fialkovs'ky, 2017).

Depending on the distribution and usage area the following types of innovation are distinguished economic; environmental; organizational and management; production and technology; political; legal; spiritual innovations. According to the form of embodiment, innovations embodied in the material are distinguished ("hard"), examples of which are new machines, equipment, etc.); innovations not embodied in the material (soft ("soft")), manifested as improvements in the system of science, organization and management, education, etc.). By degree of novelty it is customary to distinguish between innovation, updating and improvement. Depending on borders diffusion of innovation are global scale; within the country; regional; local, conducted within the framework of the separate enterprise (firm).

In today's socio-humanitarian discourse, there are many approaches to the analysis of the concept of "innovative culture". Thus, representatives of the procedural approach view innovative culture as a sequence of actions and measures for the production, dissemination and implementation of innovations. Instead, within the factor approach, innovative culture is positioned as a key factor in economic development. Axiological and institutional approaches analyze innovative culture as a system of values of change and a set of norms and institutions for their implementation, respectively. The spatial approach represents the innovative culture as an environment in which innovations are created, enriched, implemented and verified. Important is the systematic approach, which authors view innovative culture as a set of innovative and cultural components, the interaction of which leads to the emergence of new benefits. Within the systematic approach, innovative culture is a matrix in which the development of innovations is displayed vertically and the types of culture (economic, technological, organizational) are displayed horizontally (Kubiniy, 2017).

Innovative culture exists at both micro and macro levels. The micro level implies the development of personal innovative culture. It is about forming such personality traits as communicativeness, creativity, ability to self-education, innovative behavior, social activity, cooperation and co-creation, ability to adapt quickly, reflection, creative and intellectual activity, ability to find and use information, ingenuity, inventiveness to innovation, critical information perception, resourcefulness, ability to work in teams and socialization skills. Macro-level of innovative culture is represented by such subjects as the population of a city, country, continent, which has a positive attitude to innovation, perceives the conditions of the competitive environment and is actively involved in the production and distribution of a new product (Karamalykova, 2015).

An innovative culture consists of elements that must be presented at all levels and stages of its development, in particular: information culture (construction and filling of databases, prompt search and objectivity of information content); technological culture (ability and desire to apply new technologies, technological progress); culture of creativity (anticipation of necessity and expediency of emergence of new ideas and needs); a culture of behavior (the ability to communicate and establish business and professional relationships); culture of innovative management (risk taking, ability to turn new knowledge into economic benefits) (Miklovda, Marhytych, & Fialkovs'ky, 2017).

On our point of view, person's innovative culture should be considered as its dynamic characteristic, which consists in the readiness, ability and person's ability to create, perceive, disseminate and verify innovations, as well as implying possession of such key qualities as creativity, intuition, riskiness, ambition, ambition farsightedness. The person's innovative culture includes both creative abilities and means of restraint: morality norms, ability to predict the consequences of innovations, personal responsibility. Innovative culture acts as a protective filter for the general culture. Being its constituent, innovative culture is intended to produce outside only those innovations that will contribute to the culture development (Kozlova, & Mylenkova, 2007).

CONCLUSIONS

So, it should be concluded that the society innovative culture and the personality innovative culture are interdependent. The innovative culture role in the development of modern society is manifested in the fact that it acts as a stimulus of person's creative thought, because it is the realm of her spiritual life, reflecting her value orientation, rooted in motives, knowledge, abilities, skills, role models and norms, and providing her with new ideas, her sensitivity willingness and ability to support and implement innovations in all spheres of life; also, it optimizes all components of human innovation potential and society reflects the relationships that are formed on the whole innovative cycle; however, innovative culture gives the whole innovation process a certain organization, regulating the appropriate procedures for the introduction of innovations in the society.

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ІННОВАЦІЙНА КУЛЬТУРА У МЕЙНСТРИМІ РОЗВИТКУ СУЧАСНОГО СУСПІЛЬСТВА: ТЕОРЕТИЧНИЙ АНАЛІЗ

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Анотація. У статті розглядаються поняття: традиція та інновація; проводиться історичний аналіз їх взаємодії в галузі освіти.

Формулювання проблеми. У будь-яку епоху традиції переробляли, переосмислювали та застосовували до власних цілей, зберігалося лише те, що відповідало укладу та культурі суспільства в даний період. Деякі елементи старої традиційної системи виживали, пристосовуючись до нових обставин, змінюючи свої функції або входячи в нову систему в якості елементів. Не можна говорити про традиції як про щось міцне та незмінне, насправді навколо йде безперервний процес зміни і перетворення одних традицій та відмирання інших, перетворення деяких інновацій в традиції. В цьому і полягає основна логіка взаємодії традицій та інновацій. Таким чином, поняття «традиція» та «інновація» діалектично взаємопов'язані. Традиція існує як база для інновацій, а інновація є основою для зародження традиції. У статті проаналізовано теоретичні основи понять «традиції - інновації» як дві сторони освітнього процесу.

Матеріали і методи. Аналіз традицій та інновацій проведено, виходячи з розглянутих підходів до цих понять з урахуванням розвитку в часі, в залежності від конкретних обставин розвитку суспільства. Таким чином, поняття «традиція» і «інновація» діалектично взаємопов'язані.

Результати. Традиція існує як база для інновації, а інновація є основою для зародження традиції. У статті розкрито сутність інноваційної культури та її місце і значення в розвитку сучасного суспільства. Проаналізовано взаємозв'язок інноваційної культури особистості та інноваційної культури суспільства та виділено основні завдання розвитку ефективної інноваційної культури. Визначено підходи до інтерпретації сутності категорії «інноваційна культура» як одного з напрямків корпоративної культури закладу загальної середньої освіти. Запропоновано визначення сутності і змісту категорії «інноваційна культура особистості», визначено основні її завдання у забезпеченні інноваційно сприятливого клімату середовища.

Висновки. У статті зроблено спробу відповісти на питання, яким повинен бути процес педагогічного супроводу інноваційної діяльності майбутніх керівників закладів середньої освіти, щоб ефективно впливати на результати інноваційної практики з урахуванням її особливостей.

Ключові слова: інновація, культура, інноваційна культура, суспільство, особистість.