

The Education System as an Open Information Paradigm of a Modern Technogenic Society

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Abstract: In this article, the author analyzes two systems of educational communication - post-Soviet and the most modern. At that, the most modern is defined as one that is fully dependent on the use of advanced public techniques and technologies, creating a so-called culture of public individualism of the educational space. It is proved that the modern public-educational space, striving for the conditions of technogenic singularity, acquires new open models of social-educational practices, which significantly change not only the criteria of social identification of the younger generation but also actualize the compromise between conformist multiplicity and identical integrity of higher education seeker. Public-educational interactions of technogenic society as a moral-communicative discourse in modern technogenic educational programs have a dual entity, which is focused on aggression and conflict. In this communication, an important role is given to surrogate visual and public representations, which do not always carry the required educational load but only blur the information field, filling it with dual meanings. Intensive activities are being carried out in Ukraine to attract universal values and democratic ideals of Western society, but the public minority remains the key mechanism of social control over the majority. In this regard, the true professional skills of public communication of a modern student and teacher, which are within the scope of the digital-digital space of the information society, are of particular importance.

Keywords: *Public communication, education, technogenic society, totalitarian state, teaching culture, moral-communicative discourse.*

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1. Introduction

The current trend of information innovation in universities is revealed through the growing role of educational and distance communications, increasing the importance of open technogenic potential of society and the formation of new information influences on modern man. At the same time, new open forms of educational communication intensively using advanced public techniques and technologies create the so-called culture of public individualism of the educational space, simultaneously establishing new representative laws in the educational process of universities. But this was not always the case. Different communicative models of the educational process of the past era, formed by the domestic policy of the state and a particular political regime, had peculiar public-communicative features that significantly influenced the value system, life positions and priorities of the nation, state and individual. In result of socio-philosophical analysis of the existing experience of many researchers of socio-political phenomena such as P. Lazarsfeld (1999), R. Merton, & D. Bell (1999), M. Castells (2000) and comprehending of American and European experience, S. Lipset (2016) laid the groundwork for some new theories of modernization, peculiar autonomous, constituted norms and values not only in a separate political system, but also in the socio-cultural, in particular educational space of modern technogenic society.

In the new educational systems of post-Soviet societies, along with the growth of welfare, increasing openness and awareness of people as well as the inception of the realization of collective interests, the severity of conflicts loses meaning and means "the end of ideology." At the same time, it is clear that this trend is typical only for countries that have fully completed the transition modernization process. It can be argued that in the modern educational space the transition from "class conflict" to "status conflict" is taking place: the struggle for prestige and division of positions is observed, where such a peculiar and quite relevant for the modern period of development of Ukraine modernization of the educational process is a consequence not of capitalism and market relations in education, but a factor of normative-regulatory conflictness. As a result, the traditional pressure on "explicit" and "hidden", "open" and "closed" information, disagreement with the antithesis is overcome (Vasylieva, 2019).

1.2. Open and closed communicative models of the educational process

In Soviet society, educational activities were reduced to the centralized manipulation of mass behavior and consciousness of people. At the same time, the state used an active form of public-law method of protecting its citizens on their own initiative, despite the will of the person himself. The educational activity here was boiled down to the role of even not the spectator, but also to the clerk, who was supposed to perform the duties of ritual encouragement. Within the Soviet system of education, as an ideological environment, there was no sphere of open public action, and the man of science and education was replaced by a man "mobilized", "called". The disintegration of this closed system has separated everyday life from official life, when the pluralism of opinions of researchers and scholars appears on the public stage, and the openness of the structure of the educational process is sharply expanding. At the same time, such a disintegration of the mechanisms of centralized educational mobilization has not yet fully led to real pluralism in educational activities, as the problem of scientific alienation remains.

Alienation may manifest itself in the form of a kind of scientific and educational segmentation, which, in our opinion, will not be able to provide full information and educational competition without bringing to the public stage all Ukrainian scientific intelligence, which can become a popular basis for constructing a new information and educational reality in the position of the democratic ideal (Vasylieva, 2021). Here the main actor should not be a conformed, obedient and humble person, a "mass personality", but a person of community, a person of true publicity and a person of demanded scientific openness.

If we consider the entire European public and educational space, which today seeks to conditions of technogenic singularity, then there is a tendency to acquire new open models of socio-educational practices that significantly change not only the criteria of social identification of the younger generation, but also actualize the search for compromise between conformist plurality and identical integrity. Let's try to explain this idea. It is known that the educational strategy envisages as its specific goal the involvement of as many pupils and students as possible in the norms of public morality. At the same time, it should not be direct, but indirect, and involve young people impartially in the process of acquiring scientific knowledge and mastering a new profession. Here, ethical priorities in the universal educational strategy are a system of value-evaluation meanings of

morality, a set of imperative models aimed at the effectiveness of educational and communicative practices.

The competition between the political systems of capitalism and socialism can be compared to the functioning of an open and closed system of public communication (Andrushchenko, 2008). So, the first is characterized by flexibility, functionality, quick adaptation to changes and changing conditions. The second is characterized by immobility, constancy, inflexibility, mass character and absolute non-adaptability to the innovations of the technogenic space. Here there is monolithic architectonics of the relationship between the state apparatus as the center of planning and management of social institutions and the person himself, as an absolute value. At the same time, in the second system, one of the significant advantages can be called the system of preparatory schools, the system for selecting future students, the practice of linking education and production, and almost complete employment in the studied specialty. Such an educational system has always reflected the context of the tasks of the planned economy of the country's political system. In practice, this often boiled down to planned indicators due to the state's strategic objectives, where programs, scientific methodologies, models of educational processes descended from the top, according to the vertical model of public administration.

1.3. Modern society as an information and digital concept

In turn, an education system, within a framework of intensive changes in the communicative forms of presenting modern information, for example, during the COVID-19 pandemic period, was not ready for such rapid communicative modifications. In this case, the point is, first of all, not in the unpreparedness of individual educational institutions for such changes, but in the chaotic search for remote, accessible forms of presentation of a huge array of interesting for the young generation information by the educational system as a whole, and the desire of many teachers to become public in full.

Modern society, which is fully focused on virtual-digital technology and the demanded public openness of the entire living space of the public person, is characterized by shifting moral and value priorities and uprising painful trends, such as deep aggressive confrontation of nations, cultures, and generations. This completely changes the value orientations of a modern public person and forms the ugliness of their personal "I", selfishness, which prevents the preservation of their good nature. In the community, the public person loses their true human nature, capable of integral unity in the spiritual

and transcendental. Undoubtedly, in today's virtual-digital, information-open society, human individualism gains extraordinary proportions. At the same time, the public person is so abstracted and autonomous in their artificial demonstrative space, that they lose the essence and significance of collective forms of reasoning and communication. For the public person, the public space becomes only a platform for their personal symbolic and figurative expressions and enjoyable mind games. Under such conditions, the unity of the collective whole, as well as the need to understand and accept another "I" into one's subjectively limited space, can be completely lost.

Taking into account the scientific literature of the last few decades, there is a tendency to fully understand society as globalized, information, hyper mass, and technogenic. According to many authors, in such a society people are not just communicating and interacting, they are intensively striving to create cultural, political, educational, social, scientific, and technical networks and systems fully connected by ideological and essential concepts, a single system of rules and guidances based primarily on technogenic and virtual digital dependence. It should be noted that, given this trend, modern philosophical literature dismantles several approaches to understanding the concept of information and digital society. These are the works of J. Baudrillard (1994), U. Beck, (2015) J. Habermas (2016), F. Fukuyama (2004), and many others. It is in these works that we find various definitions and concepts of modern society, which opens a new discourse for understanding this problem.

In our opinion, the work of Ilya Prigogine, a Nobel laureate and a recognized researcher around the world, is of particular importance. Interesting in his concept is that modern society can be compared with a kind of network in which there is a high probability of bifurcation points. Thus, in his work "Order from Chaos. The new dialogue of man with nature", the researcher emphasized that a single point of social bifurcation can change the socio-cultural tendencies of the development of society itself and lead to a complete loss of existing value orientations and existing moral heritage of humankind. Such a bifurcation point for modern society was the COVID-19 pandemic, which affected not only every inhabitant of the planet in terms of remote constraints and moral and value priorities, but also became the starting point of the latest technogenic cycle of survival of all human civilization and culture. Such an understanding of the concept of "bifurcation" (from the Latin *bifurcus* - two-pronged, fork) is the latest understanding of modern virtual-digital society, where dependence on information resources and digital reality is becoming increasingly important. Such a society at the point of modern virtual-digital and COVID-crisis

bifurcation becomes the actualizer of extreme aggression, conflicts, and life imbalance. According to I. Prigogine (1997), individual harmonization is possible primarily in open and accessible spaces, while the social organism is a complex, linear, primitive system that has very defined and often distinct characteristics and functions. The "butterfly effect" can be fully manifested in this complex civilizational and cultural formation, where excessive information and technogenic pressure becomes a "weapon" of mass destruction to a greater extent than the material and technical military means of any army in the world. The survival of human civilization in such conditions seems impossible, since the excessive informational influence on each other forms a weapon of information hysteria and self-destruction.

2. Science in industrial and post-industrial (information) society

In retrospective considering the history of the formation of science as the dominant basis of the education system through the historical stages of the development of society itself "industrial - post-industrial (informational)", or "modern - postmodern", a peculiar tendency is revealed, which can be conventionally called the paradigm of openness and technogenicity. Let's try to explain this idea.

As is known, the creation of the first universities of the XII-XIII centuries, for example, in Prague and Bologna, was associated primarily with the need to train highly qualified personnel for the judicial, ecclesiastical, political system of society. At the same time, "doing science" in itself was not included in the main motive of the social and educational process. Science remained entirely a private matter, the so-called pleasure of individuals,

«such extreme contentment that I did not think one could enjoy any sweeter or purer one in this life» (Beisad et al., 2021).

The creation of universities in Western Europe in the 16th and 17th centuries implied overcoming the individualistic approach to scientific activity itself. For example, the Royal Society of London united science enthusiasts, but did not have state funding, but the members of the Paris Academy of Sciences were scientists, a third of whom were on state salaries.

It is difficult to dispute that science is actively being introduced into the system of productive forces, becomes the subject of targeted funding from states, participates in advanced military developments, largely stimulating technical progress and the policy of militarism exactly in an industrial society. The allocation of "scientific budgets" by countries is

becoming the most important criterion for the level of development of a state, an indicator of its imperiously significant prospects in the world arena.

By the end of the twentieth century, during the collapse of the architecture of industrial society, science reached a certain point of bifurcation in both socialist and capitalist countries. It can no longer develop intensively, qualitatively building up its scientific potential and without causing significant harm to human living space. In our opinion, a kind of crisis in science during this period is a natural process of modernization of an industrial society and its transition to a new cycle of development (Abraham et al., 2019; Yolles, 2020), also known as a technogenic era, in which information and open communication become the dominant and demanded conditions.

This new social structure is associated with the emergence of a new mode of development, informationalism, historically shaped by the restructuring of the capitalist mode of production towards the end of the twentieth century (Castells, 1996, p. 37).

Defining the concept of post-industrial society, which is identical to the concept of postmodern society, Ukrainian scientist V. Kopylov noted:

«when modernity and modernism sought original, new beginnings and questioned the classical tradition and the truths formed within it, then postmodernity and postmodernism question reality itself, declare it an arbitrary construction of modernity, and abandon the search for truth as such. For postmodernism, the highest degrees are critical attitude, the desire to expose all sorts of theoretical generalizations and dogmas, there is irony and sarcasm about "scientificity", "meaning", "completeness", constant play with tradition and constructions of truth, abandonment of normative forms of research and discussion» (Kopylov, 2009, p. 419).

Exploring the characteristics of postmodern society, the Ukrainian researcher names the main features of post-industrial, contemporary society. The first feature is the refusal to try to find any absolute beginning and even to have a single starting point for theorizing the world and man. At the same time, the philosopher emphasizes that postmodern researchers did not allow the idea of generalization and a single determinant in the understanding of society. Here we can talk about the existence of a kind of priority of the general over the partial, simple over complex, when the emphasis is constantly on

«differences, inconsistencies, dissonances, marginals, discontinuities, to demonstrate the diversity of human experience» (Kopylov, 2009, p. 420).

The second feature, according to V. Kopylov, is that the only form of life available for observation and analysis, supporters of postmodernism

consider language. Here all objects and phenomena, all types of relations receive their objectivity and exist only within language. In postmodernism, it is the essence and reality, despite the fact that language and speech do not reflect reality, but try to express it subjectively. Finally, the third feature that the Ukrainian researcher speaks of in assessing the phenomenon of postmodern society is that it seems to "go beyond" the traditional object-subject dichotomy on which traditional philosophy is based. There is no such thing as an independent entity, because

«it is generated by discourses, assumes the role assigned to it by the language game, and therefore is only within the system of knowledge. The subject is a product of language, it does not arise and does not exist in itself, but is predetermined by combinations of linguistic and material signs» (Kopylov, 2009, pp. 420-421).

A significant role in such a globalization process is played by knowledge, oriented on technogenicity. According to D. Bell (2004), the main social institution in such a society will be universities as giant agglomerations of academic universities and research institutions. In our view, such an unambiguous opinion is unacceptable. In modern times, due to bifurcation processes in the information-digital space, we can observe surrogate ease of accessibility, openness, and proximity of science, latest technologies, and educational processes to the masses. At the same time, there is a prevailing tendency of knowledge devaluation, the "burning out" of teachers, and the relentless imposition of the ease of comprehending the truth and scientific progress. It should be added once again that modern society is not fully organically and universally built. Integration in modern society is problematic to the full extent, in view of the many modern social, political, economic, religious, and gender problems. Referring to D. Bell, we should consider the "new holistic consciousness" as a utopian representation, which is not able to fully competently distinguish between individual and socio-collective interests.

A. Toffler talks about the risks of such an open society:

«Will it not turn out that intelligent machines, especially those integrated into communication networks, will go beyond our comprehension and become inaccessible to control? Will someone not be able to connect not only to our phones, but also to toasters and TVs, taking into account not only our every move, but also every judgment? To what extent can we afford to depend on a computer or a chip? As we inflate the material environment with greater and greater intelligence, isn't our own mind atrophied? Will we still have the basic skills needed to survive?» (Toffler, 2002).

Our interest in the study of the information society is also attracted by the research of J. Attali (1988) and his concept "Age of Money", the concept of "electronic-digital society" by D. Tapscott (2008).

In turn, the famous Spanish researcher M. Castells (1996) argued that each method of development (industrialism, post-industrialism) has a structurally determined principle of functioning, around which technological processes are organized in a unique way. If industrialism is aimed at maximization, seriality, mass, then post-industrialism is fully focused on the intensive accumulation of a huge array of information, public eclecticism, knowledge generation, technogenic adaptation and mobility.

It was the inefficiency of the industrial mode of production in comparison with the post-industrial mode that turned out to be the decisive factor in the collapse of the socialist system. The capitalist model of post-industrialism turned out to be more prepared for new forms of technogenic communication and modernization of the education and science system, thanks to a developed and well-established system of private industries, the functioning of the education system as an initially open public system, and a low degree of state intervention in the education and science system. So, in the already distant 1944, the famous Nobel laureate Friedrich Hayek emphasized that collectivism and centralized planning are the "road to slavery", which leads to the loss of not only economic, but also essential human freedoms (Hayek, 1996).

2.1. Empirical studies of the education system

Evaluating the empirical material, let us note that we were interested in information about the survival of post-Soviet universities and the system of scientific institutions in the post-industrial era, where the demand for knowledge and science increased, and along with this educational system was going through a crisis. So, if we give a comparative table by years - the postgraduate path of an average Ukrainian graduate in technical specialties, we will see that the percentage of admission to master's and postgraduate studies significantly decreases, which indicates ineffective adaptation of the educational system to the information-technological challenges of the post-industrial society, the loss of interest of young people in study and science.

| <i>University</i> | <i>1990</i> | <i>2000</i> | <i>2020</i> |
|--|-------------|-------------|-------------|
| Master's, postgraduate studies | 97% | 68% | 42% |
| Work in accordance with the received education | 85% | 76% | 65% |

Source: Authors' own conception

In this situation, the education market responded to demand by offering private training courses, where students, in parallel with their studies at the university, get additional distance learning. For example, in large cities of Ukraine, a special private school is recruiting students at the moment. It should be mentioned that the ultimate beneficiary of this school is the world's largest manufacturer of equipment. It should be also noted that currently the rating of state educational institutions is largely supported by the work of enthusiasts and fans of their scientific fields. These scientists have scientific developments in their field of research (without any university's or state support), they try to modernize their curricula to the challenges of a modern technogenic society, where National Agency for the Assessment of the Quality of Educational Programs works as an independent control system. However, a large number of educational programs still require detailed study and modernization, and they do not contribute to the acceleration of the formation of new forms of the communicative educational system. Often, many of the changes are formal. It becomes quite obvious that the collision of the planned educational system and market requirements can lead to the complete destruction of the former Soviet institutions, in case they shouldn't be able to adapt to the global conjuncture environment. In our opinion, it is necessary to find answer to the question: how to act centrally and competently in the present transitional conditions of adaptation to European educational values, while preserving the research tradition and potential?

The primary task of a modern Ukrainian university is to work as multifunctionality establishment. That means to focus on the development of science (at the expense of the state), to develop advanced latest techniques and technologies, to retain leading specialists and researchers, to invest material resources in the production of a true "scientific product", to concentration scientific research of specialized problems...Also, a kind of atomization of research teams should be stopped. We are talking about today's practice, when the staff is adjusted in accordance with the market expediency of educational programs, which in practice manifests itself in the pursuit of grant programs that are often not related to each other by research interest and content. At the same time, individualization actualizes, when financial, grant success replaces general goals and objectives (Kuhn, 1996).

In technical sciences, the role of the research team is undeniable. Such integral scientific teams have kind of ethos, climate, atmosphere, which prioritizes scientific development, discovery as a goal. In such conditions, the integration of young and experienced scientists takes place,

methodological continuity is formed, when there is an effective combination of organizational, pedagogical, and administrative talents of the head of the research team. The synergistic effect of the collective mind always exceeds the arithmetic sum of the intellectual capabilities of individual researchers (the so-called emergence).

2.2. The modern education system as an open public discourse

We propose to consider the modern education system of post-industrial society as a demanded open public system within the framework of the classical theory of systems with its inherent properties and patterns that allow predicting the further logic of the development of this system. First of all, we are talking about the most important property inherent in open systems - self-organization, thanks to which it is able to intensively rebuild, preserving its integrity and multifunctionality, preventing unexpected decay and destruction. In fact, the open environment itself has a set of required capabilities that are implemented through self-organization processes, while centralized planning and control is possible only with a simple social structure. If there are many factors (social, cultural, national, political, etc.), then due to emergence they manifest themselves in the process of self-complication and here the only reasonable way out is decentralization (Kochubei, 2009).

"By paying a high price today for freedom of choice, we create guarantees of tomorrow's progress, including material progress, which is directly dependent on diversity, because no one knows which line of development may turn out to be promising ... we must always leave a chance for directions that impossible to predict ... Order can exist without coercion and orders - the so-called self-organizing or spontaneous order. The rules of its functioning are fundamentally different from the principles of a far-fetched planned organization " (Hayek, 1952).

At the same time, studying the scientific and educational experience of developed European countries, it should be noted that the most successful, in our opinion, is the combination of both the elements of the market and freedoms, and the elements of a planned organization. One of the co-authors of this study, A. [Svyashchuk](#) (2021), got acquainted with the experience of innovation management and technology transfer and university development at the University of Gothenburg, Volvo University, Royal University of Technology - Stockholm (Sweden).and came to certain conclusions. In Swedencathedras, scientific departments and universities themselves have rights and freedoms (to choose any topic or problem to research), at the same time the state guarantees and supports fundamental

long-term scientific research and directions. Also, private business is actively involved in this strategy, which is interested in advanced innovations and inventions. In addition, in leading countries that fully support science, Start-up projects are legally protected, patent law and property rights work effectively, the activities of business incubators are fully supported (they even have "investment nannies" with the strategic interest of the state), and scientific collectives have the opportunity to gather in so-called clusters. On the one hand, this makes it possible to assemble a team for a new research project, on the other hand, it preserves the integrity of the research team. All this creates that necessary highly competitive environment in which the stage of formation and development of a new idea passes most quickly, which is extremely important in modern conditions (Svyashchuk, 2021).

3. Research methods and interdisciplinarity

This study has its own methodology, which is presented through the main general scientific methods - analysis, synthesis, comparison. In addition, it is interdisciplinary in nature, uniting the principles of interconnection and interdependence of the theoretical provisions of socio-humanitarian knowledge, and based on such strategies of scientific knowledge as objectivity and consistency, analytics, and comparative studies, which allows analyzing such phenomena as publicity in education, communicative practices of productive educational communication and linking them with wide involvement of scientific achievements, plays a significant role in understanding this problem.

The proposed methodology makes it possible to choose new conceptual perspectives for interpreting the latest forms of the public educational process and the public person in it, including in the existing system of information and digital techniques and technologies that can represent the individual, most demanded forms of an effective educational process in the communicative space of modernity.

The historical approach considered to be very effective in task of understanding of the system of education. It gives the possibility to trace the expanding of the educational and cultural forms of human's life, depending on the different eras and activity of the society. It is a historical retrospective of the human's environment and created by them ways of being that allows to differentiate and to integrate actions and events, having traced the way they became the part of the unified educational and public sphere. It should be mention that the historical approach used for the interpretation of the

educational space of the mains the reason to create the abstract-logical context of its understanding.

4. Theoretical considerations

In order to understand the topic of the article, one should pay attention to the theses by famous Ukrainian researcher N. Khamitov (2015) devoted to the modern education system. In his opinion, it is at the beginning of the XXI century three new challenges of globalization have formed. They are changing not only the interaction between people, but also human nature itself. These challenges are related to the worldview of man, and therefore appear to be able to both affect education and be determined by its different areas.

First, it is a challenge to neo-totalitarianism or a neo-totalitarian challenge. This challenge is caused primarily by the newest international terrorism and, accordingly, means the emergence of the latest totalitarianism or neo-totalitarianism. According to N. Khamitov (2015), it is important for modern researchers to realize that this challenge is caused by terrorist threats and, at the same time, it generates these threats when totalitarian tendencies in public life are restoring, hidden behind the formal signs of democracy.

Neo-totalitarianism is the totalitarianism of the era of screen culture and screen lifestyle. This is the totalitarianism of the era of social networks and information wars. Unlike post-totalitarianism, neo-totalitarianism is able to use the resources of the information society, especially screen culture - television and the Internet, where there are various discussions, which are properly moderated. Neo-totalitarianism is totalitarianism in which direct propaganda is complemented by technologies of ideologically dependent moderation of spontaneous or provoked discussions, primarily on social networks on the Internet. Such are the neo-totalitarian tendencies in the formation of social consciousness, the collective unconscious and public opinion. Recalling the well-known study of authoritarian personality, conducted by T. Adorno (2001), it should be assumed that moderators, who manipulate consciousness by joining to discussions on the Internet, are the neo-totalitarian individuals and their existence requires a special study.

Secondly, it is a challenge to transhumanism. This challenge is related to the desire of modern man to transform his body with the help of bio- and nanotechnologies to overcome the species limit of lifespan. F. Fukuyama (2004) and Y. Habermas (2016) have analyzed the deep existential and socio-cultural conflicts that accompany and will accompany this. The challenge of transhumanism is almost invisible in today's Ukraine, but in its philosophical and ideological forms it signals about an important problem - the desire to

develop not morally and spiritually, but in the physical and bodily plane, endlessly continuing and strengthening the everyday life.

In turn, the Ukrainian researcher A. Morozov (2013) emphasizes that when in the course of self-integration, the "I" identifies himself, a double subject-object structure of the "I" arises. A person can think for himself, analyze, remember, and so on. After all, there will always be a level of "I" that will avoid objectification and act as if "behind the scenes of reflection."

The well-known Ukrainian professor of philosophy L. Gazniuk (2003) emphasizes that in the research of human self-presentation certain forms of publicity are formed, in which there is always a certain contradiction.

"Human is a transcendent endeavor to the Other, not a certain natural fact. Human has been given by nature certain properties that helps to perfectly orient in the world of physical, chemical, biological interactions of atoms, molecules, cells. But human does not live on the molecular level, he lives on the physical, spiritual levels. Today we cannot assume that human is a fact of nature. Human is not an act of the mind, not a means for some social purposes. Human is a transcendent endeavor..." (Gazniuk, 2003, p. 229).

Here, the "inner and outer body of man" in the axiological aspect correlate with the flesh and body in the ontological aspect (Korablova, 2009). The intersubjective world arises during projection, when the subject sees himself in the Other, and during identification, when he finds the Other in himself. In identification, the individual overcomes his feelings of loneliness, inferiority or inadequacy, accepting the characteristics of the Other - a more successful person, in his opinion. Sometimes identification does not happen with a person, but with a team, a social group, a nation, that completely complicates the internal self-identification of a person. Today, the process of identification, one of the moments of which is the "loss" of oneself in the "Other", has given place to the system of self-recognition. In the face of a transcendent threat, society, as a "social body", became a homogeneous, strong bloc, united in giving all its means of protection to those in power. Technocratic, police approach to man leads to the disappearance of the "Other", and this is the disappearance of friendship, love, humanity.

At the existential level, man identifies himself only with his psychosomatic organism, which exists in time and space - this is the first level at which a clear line is drawn between the individual and other organisms and the environment. At the level of the Ego, a person does not directly identify oneself with his own psychosomatic organism. Identification

occurs with a mental representation or picture of one's body, that is, a person identifies with the Ego, with his image. The organism as a natural fact turns out to be split into a destructured "psyche" - the spirit and a material "substrate" - the body. In a philosophical and anthropological context, a "shadow" can be defined as a metaphor rather than a category.

E. Levinas (2004) noted the "violent" nature of traditional Western philosophy, which determines the specific attitude to the Other. This, according to the thinker, and prevents to see in the Other a unique face. The "violence of the theory" begins with the fact that the "I" in the process of open cognition transforms the existing into an object of cognition. Our everyday perception of the other (non-I) is arranged in such a way that we always define it through the "I". That is, the other is different not in itself and only in relation to the identity of "I". But the other (non-I) in relation to oneself is also identical. And then this non-self, in turn, considers the "I" as its own opposite, as something else in relation to itself. This disposition of the Other and the Identical forms a kind of system, which E. Levinas calls totality. There is being as a totality, and any fragment of this being is part of the whole, a single case of the general. E. Levinas's proposal is that we must escape from the power of the Identical, from the dominance of the totality of being and look for the transcendent, which will not be part of it (Levinas, 2004, p. 175). The other that E. Levinas is talking about is a special Other, it cannot be thought of as an element of the system. To feel it, one must assume that there is a connection between the Self and the Other that is not symmetrical, inverse. The reversibility of the relationship makes "I" and "non-I" parts of the equation, in which parts can be read both from right to left and vice versa. So, in such a symmetrical connection, transcendence is impossible, here totality prevails. Instead, in the symmetric we do not consider the fact of reverse motion at all, we do not expect any reversibility, reciprocity. In this regard, E. Levinas notes:

"I am connected with the Other with special attitude, which implies responsibility for the Other, but at the same time we must consider the fact that the Other is also responsible for me. But the responsibility of the Other does not concern me " (Levinas, 2004, p. 178).

5. Conclusions

5.1. Socio-political aspect

There could be no open public policy and scientific-educational process in the hierarchical power structures, because there were no

institutions that could provide the realization of the relevant group interests and achieve the bringing of their leaders to consensus rules. A totalitarian state is a comprehensive state in which human initiative is unnecessary and even harmful, and human's freedom and openness are dangerous. In a totalitarian state there is a single center of power with a task to know, foresee, plan and control everything. The punishment system plays a central role. Usually universal legal consciousness is based on the premise: everything that is not forbidden is allowed. In turn, the totalitarian regime dictates a completely different guideline: everything that is not prescribed is forbidden, in addition, there is only the primary state interest that unites everything. A totalitarian state demands to think as suggested and to construct its inner world according to instructions, otherwise nothing can be thought of and questioned. In other words, in the totalitarian regime, the educational space becomes a component of power management - comprehensive, all-controlling, where the man of science is comprehensively enslaved, and his scientific freedom is criminal and must be punished.

"Immersed in everyday life, we cannot exist in it as if ideas had no effect. The whole huge world of work and passions... would have turned into nonsense if we did not believe that the activities of parties, newspapers, books, media, schools, universities, churches affect the world " (Lippmann, 2004, p. 88).

As for the democratic forms of the educational process, it should be noted that being one of the types of public interaction, democracy has a number of characteristics and features. Here, by interacting, individuals can always create a new reality, asserting new meanings, overcoming stable, repetitive, traditional patterns of adaptation and behavior. Such a model can be compared with the understanding of "open" and "public" by I. Kant (1964), when the philosopher metaphorically called them the transition to adulthood. The stage of adulthood, according to I. Kant, corresponds to the stage when a person learns to use his mind, despite any authority. At the same time, the scientist I. Kant proposed to clearly distinguish between personal and public use of reason. In contrast to the private, where the use of the mind is determined by certain interests and is limited by rules, in the mode of public use of the mind a person acts freely for the sake of the thought process (Kant, 1964). Here, public interaction is such a general form of communication, in the process of which the parts of any system not only change places, but also continuously transform, causing changes in the whole. Here, the stereotypes of human behavior are changing. They indicate the expansion of the supra-individual sphere of human activity, where the demand for forms of actions spontaneously arises - a complex,

contradictory, long process of educational socialization is formed. At the same time

"Human thoughts tend sooner or later to acquire a certain form, a form of truth. Give any person enough information, give him the opportunity to think enough about a question, and he will come to a certain conclusion, the same as another mind, which found itself in favorable circumstances... Thus, there is a correct answer to each question, it is a kind of final conclusion to which the thoughts of any person gravitate. A person may move away from it for a while, but provide him with more experience, give him more time to think, and he will eventually reach that correct answer... Arbitrariness and other individual features of many opinions can indefinitely delay the process of reaching this final opinion... On many issues, final agreement has already been reached, it will be reached if only there would be enough time " (Lippmann, 2004, p. 187).

The goals of new forms of accessible and open system of science and education are to generate rational consensus on the unity of people. While the struggle for power is going on, any attempt to create such a consensus is not just utopian.

5.2. Information and public interactions of educational discourse

Thus, the isolation of the Soviet education system and the closed nature of Soviet science are natural. Moreover, it is impossible in the new quasi-public conditions of the information society to act and be successful in the logic of the old system. In the system of open educational space, new remote forms of communication, it is impossible to operate only within the boundaries of the planned economy. If the education system retains the features of a separate closed environment that cannot quickly adapt to innovative communication processes in the post-Soviet space, then such a system will face death, self-destruction, as it happened to most totalitarian regimes.

Information and public interactions as the basis of educational discourse must become universal, become rapid response area, a resource of human responsibility, where ideology will not become the primary content of everyday reality of each individual "I" before the Other.

The concept of communicative competence of a modern young person in the modern educational process acquires special significance (Webster, 2014). Undoubtedly, a modern young person must have complex communication skills of social adaptation. Here, traditional moral principles and values are important, which do not acquire an artificial, hidden character, but form the truth, tolerance for the "Other" and the significance of true knowledge. Such interaction, with the involvement into the

educational environment of new communicative skills - a requirement of modern technogenic civilization. Such communicative competencies should become a universal form of non-aggressive, productive, true communication and educational process that can solve urgent problems not only of the individual but also of the entire human-made civilization that strives to survive.

In our opinion, today, when information and communication can act as effective activators of the values and moral principles of educational culture, such communicative competencies are necessary for the rapid formation of a specific youth culture. At the same time, nowadays, IT dependence should focus on the "human-forming plane" of society, which models human identity and becomes an intersubjective space of social interaction (where the subject sees himself in the Other or finds the Other in himself). And it is the development of science and education that determines the periodic modification and improvement of the entire system of social communication, which forms the value priorities of the new generations.

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