

Dialectics of Relations Between Generations in Modern University: Ontological Approach

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Abstract—The article deals with the problems of communication between different generations in the modern educational system. The theory of generations is a new, intensively developing and practically applicable doctrine. A generational approach involves an analysis of the coexistence of the following life dimensions in education: the Y and Z generations are present students, and the baby boomer generations are teachers. The authors have made an analysis of the contemporary theories of the inner generation communications.

Keywords—generation; communications; millennials, baby boomers; ideological gap

I. INTRODUCTION

Professional abilities and values of the teacher are considered to be a strategic resource that determines the viability and innovative potential of the educational system. Today, Ukrainian education needs modern teachers who are capable of cooperation, mobilized, dynamic, who are able to make decisions independently. Today's students' space has also change dramatically: its values, attitudes, expectations, changes cannot be ignored in the process of education at the university.

The main educational trend of a higher educational institution of the past is to study the past as a subject (in terms of the study of human society) of historical science. It is assumed that knowledge of the past forms the student's understanding of the present. Such understanding of the past in our education is generally recognized.

By focusing on the past and partly on the present, the educational process has proven to be an obsolete mechanism of socio-economic development. Translating "educational knowledge" from previous generations to subsequent ones does not mean that it helps to solve today's problems, and even tomorrow's ones. The past is based on basic values in the

format of conservation (habit, hierarchy) and paternalism (control and punishment, justice). The future is development. Control is replaced by trust, creativity, and involvement. In addition, education as an innovation process should be advanced, paving the way to the future, as a result of which it should become innovative and advanced.

II. METHODS AND MATERIALS

One of the solutions of this problem is the approach developed by N. P. Pishchulin, where education is considered not only as an individual, social, but also a universal world-order form of development, where the whole universe associated with a person evolves – sociocultural, natural, cosmic, anthropological, i.e. ontological [1, 2]. From the point of view of N. P. Pishchulin ontological approach, education should be aimed at shaping a person, which is only partially taken into account in the concept of education, which considers the latter in the context of "transfer of scientific knowledge and the formation of the minimum necessary for inclusion in social production work" [3, p.169]. In studies of the future, its representation in the educational process, it is necessary to implement new principles, methods and forms of constructing the future. One of the most actively developing forms is the modeling of what can happen, i.e. advanced modeling in its various forms, especially with the help of new information technologies. This is the way of entering the future into the innovative-educational process, which is associated with informatization. Only at the informational level, we can construct and study future models as normative (such as sustainable development) or as research predictions. Learning of the past is based on memorization; the inclusion of advanced modeling in this process is based on the principles of more creative, developing education.

How to teach students and why new should appear in education? The perplexity will disappear if we carefully examine the issues of entering the future and the new in the

process of education. So the new for the university, in our opinion, is the consideration of the theory of generations as a methodology for education.

The theory of generations is a new, intensively developing and practically applicable doctrine. Many consider the generation change to be the driving force of historical events (O. Comte, J. Mill, G. Ferrari, O. Lorenz). The alternative point of view – the change of generations is a consequence of the historical process, was first clearly articulated by German philosopher V. Dilthey in works published in the 60–70s of the XIX century. There are many different points of view on the definition of "generation". In this article, generation will be considered as a set of peers with similar values, formed in a certain historical period under the influence of certain events and the influence of similar social norms [4 p. 18]. Thus, in addition to the demographic, historical, chronological and symbolic determinants, an axiological approach to the differentiation of generations will be considered.

In this context, the theory of generations was considered by American scientists Neil Howe and William Strauss [5 p. 12]. At the heart of this theory are the values of people, namely, values and their similarity, not age, form and definition of a generation. There are: "silent" generation (1923-1943 years of birth), the generation of "baby boomers" (1943-1963 years of birth), generation X (1963-1983), generation Y (1983-2000), and present students, generation Z (2000-2020).

The sociocultural environment of intergenerational relations either shortens the distance between generations, or leads to total distancing, leading to a crisis. The attempt to avoid these extremes prompted philosophers to substantiate the "ethics of discourse", that is, the doctrine of morality, which makes the problem of communication and discourse its content. It is the "ethics of discourse" that orients the representatives of different generations not towards discord and degradation, but to unity, responsibility, agreement, communication. It is about collaboration.

How is this implemented in the educational process? A future specialist as a "synthesizer" of knowledge in various fields of science cannot take place if there are no "intersystem associations" in his mind that embrace various systems, forming generalized concepts, interrelations of theories.

O. M. Beketov KNUME university has already gained some experience in solving this problem through the formation of generalized knowledge and skills implemented in certain types of activities (for example, with continuous design in the specialty "Architecture") [6].

The result of the semester for students of architects is a project defense, where all the studied courses are integrally, dialectically reflected. In these projects all elements of studying and all its relations, methods change, i.e. they contain not only generalized knowledge and skills, but also abilities, mental operations, and a general worldview. The defense is held before the commission, which includes all teachers who teach courses in the corresponding semester. Such approach brings teachers to the fact that in the process of preparing a specialist in architecture he needs to be given not only a "sum of knowledge", as in traditional training, but also to form a system of interconnected knowledge in them that form a coherent, generalized structure.

The teacher in the content and method of constructing a school subject reflects not only the concept, laws, theories and

facts corresponding to science, but also the way of thinking inherent in this stage of its development and the methods of cognition used in it. Such system-structural approach to the construction of the content allows students, without wasting time on studying each particular case, to prepare for independent study of all cases, not only known ones, but also those that will appear in the future. Therefore, in order to gradually become innovative, the educational process should at an ever-accelerating pace include what appears or may appear in the future. We argue to add AQ – adaptive intelligence, ability to adapt to IQ and EQ. Adaptability is the ability to accept change.

In modern culture, there is a clearly defined layer of innovation that constantly hacks and rebuilds the cultural tradition, thereby complicating the processes of socialization and adaptation of a person to constantly changing conditions and demands of life. The increasing complexity of sociocultural reality is accompanied by breaking traditions and norms. And this problem is not biological, but sociocultural. This is the problem of changing the ways and types of continuity, rejection of continuity, the destruction of traditions, and therefore the destruction of culture. Culture can only develop based on tradition. Changing the types of continuity, attitudes towards tradition is not at all connected with the denial of one's own history; it presupposes the elaboration of an ideal and the search for adequate means of vital activity.

III. RESULT AND DISCUSSION

Our time carries the cult of youth. For example, representatives of avant-gardism see in the youth counterculture the only reliable, effective, radical opposition to the whole of the stagnant, conservative in society. The value of a person is determined by the ability to act quickly and effectively, to adapt easily to new technologies and innovations. Today, we can see the cult named as a pace of novelty. How does this cult manifest itself in the student-teacher relationship system?

Now the key positions in the university are occupied by the generation of baby boomers – there is a clear difference between them and the next generations. The main issue of education and upbringing is how to ensure continuity between generations so that the care of baby boomers does not entail the loss of unique knowledge and relationships.

One of the key values of the baby boomer generation is "being young". The concept of "youth" is connected with the representatives of this generation with positive emotions about their own youth, which includes the experience of implementing large plans and gigantic construction projects on a national scale, as well as grandiose events of a universal scale – such as, for example, human space flight. In addition, the youth of this generation was filled with active leisure – hiking, as well as entrepreneurial and leadership. Baby boomers like to be young in a variety of scenarios – to feel young, to look young and athletic, to understand youth issues, to be with young people. The results of the influence of the value of "being young" are manifested in the most diverse areas, yet there are areas where this value is located, as it were, "at home": this is education.

Today, in the university, the generation of students Y is replaced by the generation Z, so far only in the undergraduate courses, this is particularly relevant not only the understanding of the values of generation Z, but also the changing paradigm

of higher education. In generation Z, hyper-care is manifested – they are constantly under the supervision of adults. After school, they were engaged in circles or with tutors, as a result, “zetas” have a lack of communication with their peers. They understand better gadgets and technology than the emotions of people. Here, teachers must be extremely careful.

IV. CONCLUSIONS

The lack of communication with the outside world is often compensated by attention to their own inner world, and students of generation Z are actively interested in art and science.

40% of “zetas” admit that good Wi-Fi is more important for them than good faucets in the bathroom. According to a Pew Research study, in 1995, only 14% of American adults had access to the Internet, but in 2014, 87% used the Internet. [7]. Generation Z did not have to witness the creation and development of social networks, instant messaging technology, smartphones, search engines and the mobile revolution; they were born with them. Communication from anywhere, free access to global information, any video on demand, 24/7 news is a familiar world for zetas. Being used to visual information from childhood, it is more difficult to perceive texts, and this requires a restructuring of the entire verbal culture of teaching in the university.

If students of millenniality studied social networks, began to publish their thoughts, expressed their opinions and informed the whole world about every significant event in their lives. Generation Z acts for reasons of safety and self-preservation, behaves with restraint and puts only selected information on the Internet. Every year, in the course of sociology, students get a practical task – analyzing the parameters and factors for self-stratification, as recently as the Millennium called in the indicator “time in social networks” – up to 12 hours. Today, the Zetas do not call for more than 6 hours (this is the maximum) [9].

Generation Z is realists: they live in not only the global economic crisis, but also the systemic crisis in our country. According to the Pew Charitable Trusts Foundation, during the Great Recession, the average level of welfare of the Zeta parents decreased by about 45%, while in our country only food expenditure is 50.3% [8].

Another important challenge to liberal ideology, implemented in Ukrainian society, is the risk of loss of human spirituality. We mean the domination of technocratic knowledge to the detriment of knowledge of the humanitarian, which just conveys the meaning of what is happening and allows us to make an assessment and identify the real ways out of those crises that we have. The reform of higher education in Ukraine provides for the study of only two humanitarian disciplines at the university, students choose them independently, and technocratic knowledge does not offer us solutions to the problems that have arisen, which will only get worse in the future.

What gives us new knowledge of technology, new knowledge of science? Very much in terms of our economic life, our physical existence, comfort. But at the same time, meaning and human existence dissolve in technical progress. Humanization of progress does not occur. Z. Brzezinski in the book “Out of Control. Global disorder on the threshold of the XXI century” notes that the ideals of the individual as a total

consumer are the essence of the moral and life crisis in the West, provoking the processes of destruction of culture and the disintegration of society, that the West people are overworked by their own material and sensual satisfaction and is becoming increasingly incapable to moral self-restraint. And if society is unable to restrict itself on the basis of clear moral criteria, survival itself will be called into question [10, p 114]. This is a self-assessment of that very “Westernism”, about which but are built into this system, without carrying out analysis and without making an assessment of what is happening.

When the achievements of science and technology are connected with the higher potencies of man, then we are witnessing true progress. When they are tied to mass culture, to the society of consumption and the instincts inherent in mass culture, we see that history moves forward and up, forward and down.

That is why it is so important to understand the role of humanitarian knowledge. In understanding the links between religion, philosophy, history, literature, language, they allow you to see what is happening, not repeating what was in history that gave rise to its contradictions and dead ends. Therefore, the important task of humanitarian knowledge is to engage not only in innovation, industry, engineering, but also in human engineering: the future depends on what happens in the inner world of man. That is why the synthesis of scientific and cultural-historical knowledge, which would be developed into an integral educational system, is so important; it is difficult to overestimate the role of the baby boomer generation here. The baby boomer generation, the generation of passionate idealists, is the generation for whom the idea was at the center of everything. The dialectic is that the generation “Next generation” works alongside the baby boomers, who grew up in a cynical environment full of mistrust, at a time when states and public institutions were breaking up. Therefore, the lesson that they follow in life is to take care of yourself, be free from obligations, do not pay attention to the crusades for ideas and principles. This generation is highly market oriented, very pragmatic.

The humanization of technical education in a higher education institution is not related to the future profession, but in terms of its importance for the formation of a specialist with higher education, for the development of a personality, in some cases it may turn out to be even more significant than the actual preparation of the main specialty. When analyzing this most complicated problem, we will inevitably come across the concept of “forming a student’s culture”, the forms of which are not only diverse, but extremely extensive. And no one can say exactly what and how much an engineer with a higher education needs to know besides the knowledge of metallurgy, welding, etc., in order to claim the status of an “intellectual” with all the qualities inherent in this concept. Here words of D. Likhachev that a cultured, intelligent person cannot be aggressive. For our society, this is extremely important, because the degree of aggressiveness is rather high.

Educated people - this is the basic idea of the intelligentsia. And almost no one argues with him. As a social phenomenon, people who are educated to work with their heads with their hands and not with their heads with their heads are formed in parallel with the development of industrial capitalism. In the

current division of social functions, they are producers of knowledge.

In a postindustrial, informational society, living physical labor has been minimized. Management, distribution, organization / disorganization became widespread; Any knowledge and competences are sold on the market, and as a result the intelligentsia, as a special layer of society, gradually disappears. If, working in the hands of the language, the majority of the population “produces discourses,” then the intelligentsia as a concrete social holder of the mind no longer exists. Having won and, in essence, having identified itself with society, it dissolves in mass.

If in the West, mental workers, as a rule, did not claim to go beyond their professional duties, at best, they considered themselves to be critics of the government (or the existing state of affairs), then in our history they cultivated ideals of responsibility to the people, even worship. his; they took upon themselves the mission of his enlightenment; cared about the happiness of society as a whole and even about the fate of mankind as a whole; the carriers of these values are mostly the baby boomer generation.

A man of culture cannot be simply knowledgeable, intellectual: he must also be socially involved, moral, that is, to be “intelligent”. His thought in the broadest sense of the word is woven into life. This historical feature of the self-consciousness of the domestic educated strata is recognized in the world and, as is well known, in many foreign dictionaries the word “intellectual” is marked with the mark “Russian.”

The intellectual does not separate himself from the lower social groups. Moreover, he is concerned about their problems. Generally speaking, it is focused on the principle of service, the principle that lies at the basis of spirituality; it is a person with a world outlook and value, and not just an educational or technological attitude to the world. It is not enough for him to perform his professional role well: he wants to design things. In the context of the currently dominant liberal ideology, no value – religious and moral – regulators of sociality are assumed. It does not imply any “service,” but is guided only by the principle of rational egoism, mutual benefit and exchange. Thus, it rejects culture as a method of “internal” spiritual mastering of the world by man and positions itself as a civilization.

In this society, a person is transformed into an “actor”, into a doer and businessman, in all things guided by rational considerations, into an intellectual. Rejection of culture and personality means, respectively, the end of intelligence as a manifestation of personal and cultural characteristics of being educated people.

An intellectual is an actor, a business person engaged in mental work. He is a deep theorist who knows his particular business, is a high professional, but he does not consider it

necessary and possible to think about society as a whole, its pains and problems. He has a mind, but there is no outlook expressed and experiences associated with it, and his spirituality has been transformed into a mentality. Before us is a theoretical pragmatist or, whatever, a pragmatic theorist. If the residual form elements of spirituality still remain, then for private use.

Summarizing, we can say that if an intellectual is a subject of culture, spirituality, service and morality, then an intellectual is a subject of science and technology, a carrier of rationalism and technology. Of course, this is idealization; cleared from empirical contradictions, the modeling of current phenomena, but it allows you to understand the direction of their development and evaluate what the prevalence of one or another ideal brings to humanity, to assume the result of their interaction. Life, fortunately, is not completely logical and one can see how, in particular in Ukraine, rushing to Western values, national traditions and culture fight, resist. The tradition is too strong and the aura of intelligence is positive.

The generation of baby boomers in high school, dialectically linking education and upbringing, preserves the traditions of preparing intellectuals, resisting the transition to intellectualism.

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