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TRANSFORMATIONS IN THE SYSTEM OF SCIENTIFIC COMMUNICATIONS IN THE INFORMATION SOCIETY

Introduction. The article is devoted to the study of the features of functioning of the latest information and communication systems in the Information age. **The aim and tasks.** The emergence of electronic virtual reality, significantly changes the form of relationship between people, so the study of the socio-cultural aspect of information and communication systems is necessary. Since innovative forms of communication still play a significant role in scientific activity and information exchange, it is necessary to pay attention to the study of the features of functioning of the newest systems of scientific communications. **Research methods.** Theoretical and methodological basis of the research are general scientific and special methods and approaches enable the author to study the changes in the scientific communications system in conditions of the Information society. One such approach is a system approach, supplemented by synergy. **Research results.** When the latest information and communication technologies provide the information exchange, the task of detecting and tracing all the contacts of a group of people forming the majority of the research team is further complicated. Moreover, to solve radically new problems of modern science, groups of scientists are formed from different continents rather than from different countries. At the same time, their communication is not always direct: every scientist can solve a single task, engaging in social networking. But complex, global scientific problems are solved by teams of scientists that are directly related and work side by side, as in the case of studying the phenomenon of the Big Bang with the help of the android collider. **Discussion.** Thus, in the Information age, as we see, the ability of a person to communicate, his value orientations, personal skills and abilities to use the existing information and communication technologies depend on the outcome of the decision of the scientific problem and on the professional career as well as leisure. **Conclusion.** In the conditions of the development of modern civilization new forms of communication act as an important tool of social transformations emerged. Virtual communications form their own socio-cultural space, radically change the process of scientific knowledge and methodology of scientific research.

Keywords: Information society, scientific communications, Knowledge society, information and communication technologies, information culture, Internet communication.

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"CATEGORICAL IMPERATIVE" OF I. KANT AS A UNIVERSAL PHILOSOPHICAL-LEGAL PARADIGM

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Abstract. This study is carried out by conceptualization of the phenomenon of "categorical imperative" on the basis of correlation of universal imperatives and modern moral-ethical attitudes. The key task of the study is to determine the place and role of classical philosophical-legal paradigm of I. Kant in terms of development of contemporary international legal institutions. The author uses historical-philosophical, cultural and philosophical-legal approaches, ontological and hermeneutic methods, cultural-historical and comparative principles. In the course of history the humanity has already created many legal systems and practices, as well as the universal teachings of morality which radically changed society, influenced on the development of human civilization, defined the nature of contemporary international relations. The classical philosophers, in particular I. Kant, also searched the possibility of creating the best model of fair society, whose core is morality. However, today's "society of benefits and entertainment", leaves no place for a moral person who honors tradition, family, and Homeland. It is shown that only moral personality is capable to think "pure law" as metaphysical dominating. Pure law as a universal model captures the essence of the greater good, which defines the universal order of things in nature and society. And this governing principle extrapolated into the realm of practical (public, international) law.

Keywords: morality, moral personality, categorical imperative, universal imperatives, classical philosophical-legal paradigm of I. Kant, pure law.

Introduction

The modern world reflects many serious problems that require operational solutions, as well as the participation of leading experts in the field of international law, security, ethics, culture, science, health, and education. International law is the system of rules governing interstate relations, created by its participants. This particular system is different from the system, responsible for the norms within State law. International law consists of rules, individual permissibilities, orders and prohibitions, governing interstate relations, which are called individual and international laws, contained in international treaties, as well as in binding decisions of international conferences (Лукин, 2010: 10). That is, it forms a coherent system of international relations, ensuring the stability of the world order in political, economic, cultural and other terms.

The system of international law is an objectively existing integrity of internally interconnected elements: the universally recognized principles of international law, treaty and customary law, industries and

institutions of international law. In this system, the resolutions of international organizations, the decisions of the arbitrary and judicial international bodies are taking place. The generally recognized principles of international law is a concentrated, generalized, expressed universally and recognized standards of the behavior of actors of international relations regarding the most important issues of international life.

Branches of international law govern the large "blocks" of international relations of a certain type and represent the totality of international legal institutions and norms, governing the relations of different quality, detached originality. International law institute is a group of rules and principles governing a specific area of legal relations (the institution of recognition of States, international responsibility institute). And individual branches and institutions of international law are its integral part (Лукин, 2010: 19). In particular, the threat of terrorism and nuclear war, inter-ethnic and religious conflicts, environmental and climatic risks make seek answers to global questions: What future does humanity build? How fair is the future? Is there a threat

of nuclear war? How to maintain balance and equilibrium in the global world? What will be the new world order? All of these issues, particularly, have moral and ethical underpinnings.

Because real life takes place in conditions of anxiety and turbulence, there are recently heard a variety of suggestions that international legal institutions no longer perform their functions properly.

International law is often seen as a special legal system. The existing and ongoing standards constitute the most important part of international law. Their implementation into the international legal practice, which fills the norms with real content, has particular importance. There may be cases where the application of any rule of international law leads to the emergence of a new, more specific regulation. The rule is an example, according to which abstention as a permanent member of the UN Security Council is not considered the application of the so-called veto. The UN Charter is generally not provided, but formed an international legal norm in the practice of the Security Council. The main functions of international law are: *coordinating* (generally accepted standards of conduct for States in the various fields of relations are reflected in the international law); *regulating* (States establishes precise rules of conduct in their respective fields); *providing* (norms are accepted to encourage States to comply with international obligations); *securable* (protection of legitimate rights and interests of the State) (Лукин, 2010: 21). Thus, one of the key objectives to reflect the situations of leveling legal laws and regulations by the individual participants of a geopolitical process in the midst of fundamental changes in the quality of life of millions of people was the definition of the role and the place of moral imperatives and the laws of morality.

Moral and ethical concept of "categorical imperative" created by I. Kant a few centuries ago remains relevant also in the 21-st century. It dealt with such important existential aspects as eternal peace, fair society, and moral personality; therefore there is a need to take a fresh look at it and to correlate with the realities of the current time. It should be noted that the approaches of representatives of German classical philosophy were not of temporary corrosion.

The aim and the tasks

This study is carried out by the conceptualization of the phenomenon of "categorical imperative" on the basis of correlation of universal imperatives and modern moral-ethical attitudes. The key task of the study is to determine the place and role of classical philosophical-legal paradigm of I. Kant in terms of development of contemporary international legal institutions.

Research methods

The author in the process of study uses historical-philosophical, cultural and philosophical-legal approaches, and although this problem has already been discussed in terms of social philosophy, it is necessary to review it also in the context of contemporary philosophical-legal discourse.

Besides, the ontological and hermeneutic methods, which allow analyzing the fundamental precepts of

morality, the existence of moral personality in the philosophical texts of I. Kant are applied. The cultural-historical and comparative principles help to compare and identify the hallmarks of past and contemporary moral and ethical systems.

Research results

It would seem that humanity in the process of history has already created many effective legal systems and practices, as well as the universal teachings of morality. It should be noted that all these systems have radically changed society and influenced on the development of human civilization as a whole, defined the nature of contemporary international relations. Also classical philosophers, in particular I. Kant, considered the possibility of creating the best model of fair society, whose core is morality. However, today's society of benefits and entertainment does not leave place for a moral person who honors tradition, family, and Homeland.

I. Kant defined morality as the such, which inevitably leads to religion, thereby it widens to ideas of moral legislator power which is beyond man, his mind but represents the ultimate goal (of the universe) as something that can and should be the ultimate goal of his (Кант, 1965: 10-11). The role of man as a moral being is central in the philosophy of the thinker. For such a man religion is a way to justify the need for adherence to the moral imperative, to explain the meaning of moral life to descendants.

I. Kant claimed that for the teachings about morality in general, it is very important to avoid, as far as possible, moral duality in acts (*adiaphora*) and in human characters, because with such duality all morality maxima are in danger of losing the certainty and stability (Кант, 1965: 23). That is, the thinker warns of danger of interpreting the role of good and evil, spoofing their meanings. That happens in today's world, in which a person loses such qualities as honor, dignity, decency, humanity. These values are measured the true spiritual nature of the personality. The era of "post truth" generates "post moral" but in this case human loses its face and identity.

I. Kant defined the makings of a personality as the ability to perceive the respect for moral law as a sufficient motive by itself. Ability to perceive the respect for moral law shows that we would have a moral sense, which is not yet in itself the goal of natural inclinations, but there is a purpose, if only because it is the motif of arbitrariness. And since the time when this became possible, solely due to the fact that the free mercy takes to its maxima, the property of such arbitrariness serves for good nature, for each free of arbitrariness character, there is something that can only be acquired, but for this opportunity the makings in our nature that can never be taken as something evil should still exist (Кант, 1963: 29). The philosopher understood the moral personality as something special, as the creature that is trained to be moral, not only in practical life by retrieving personal lessons, analysis of his own actions and their consequences, but also as a creature with kind and fair makings a priori.

I. Kant explained relevance of theory to practice in three ways: firstly, in morality at all (about benefits of

each person); secondly, in policies (regarding the benefits of a State); thirdly, in the cosmopolitan viewpoint (regarding the benefits of the human species as a whole, and that is because it is on track to achieve this good and it is conceived for all future generations) (Кант, 1963: 64). It follows that the ordinary man who becomes a moral personality is transformed into something more substantial because he is able to take care of the future of mankind, to go beyond his own narrow life world. He is able to realize the higher good as an absolute one, and as a good of State. He therefore can create special conditions for an effective social life, where everyone gets not only the rights and freedoms, but also the opportunity to build the future.

I. Kant created the doctrine of law and confirmed that morality requires deriving from mind system, which could be called the *metaphysics of law*. But if the concept of rights is clear, if it aims at the notion (application to cases in experience), classification of metaphysical system of law becomes complete (it is a necessary condition for building a system of mind), in this case it should be taken into account the empirical diversity of these cases, but the classification on empirical level is impossible (Кант, 1963: 111). Only moral personality is capable to think "pure law" as metaphysically dominating. Pure law as universal model captures the essence of the "Higher good", which defines the universal order of things in nature and society. And this governing principle extrapolated into the realm of practical law (public, international) I. Kant defined the concept of "rights" as such, which refers to the relevant obligation (to his moral concept). Firstly, it relates only to external and practical relations between persons, because their actions as acts can have a (direct or indirect) influence on each other. Secondly, the notion of right is illustrated as not arbitrary ratio of the desire (therefore, as the net requirement) of another person with its charitable or cruel acts, but only as relevance to the arbitrariness of another person. Thirdly, in this case even matter of this arbitrariness is not taken into account, and the objective of each in relation to the desired object is not taken at all (Кант, 1963: 139). Therefore, the right as attitude towards arbitrariness, ensures state control, promotes institutions of power. As a result, every citizen equally assigned duties that reduce arbitrariness and force to moral action.

I. Kant emphasized that the category of "rights" is a set of conditions under which the mercy of one person is compatible with another arbitrary from the perspective of universal law of freedom (Кант, 1963: 139). Only equality can ensure freedom and arbitrariness should be deleted. Thus, freedom is conscious necessity of building the efficiently managed society in which everyone gets the right to build a full life. In this case, the only free personality is able to detect the moral law in itself.

I. Kant showed that if world perceived mind contains the basis of world perceived sensual, and also contains the basic laws, therefore, directly to the human's will (wholly owned the rational world) it should also be thought as producing laws, then the person will have to recognize itself as thinking being, although, on the other hand, the person as a creature is belonging to

sensually perceived world, it will have to plead a subordinate, however, to the laws of the first world, to the laws of the mind, where the idea of freedom is in the law of freedom, and, therefore, it is subordinated to autonomy of the will. Thus, it will have to consider for itself the laws of mind perceived world as imperatives, and commensurate with that principle, acts – like duties (Кант, 1965: 298-299). The human mind is also a supreme value, because it is the key tool to compare the laws of nature and the laws of reason, to discern the laws of liberty in the idea of freedom, to see virtue in responsibilities, to instill a sense of duty.

I. Kant concluded that categorical imperatives are possible thanks to the fact that the idea of freedom makes a person be a member of the mind perceived world; so if he was the only member of it, all his deeds always would be consistent with (wurdien) autonomy of will, but if he at the same time sees himself as a member of the sensual perceived world, his deeds should be (sollen) consistent with it. This categorical imperative is taken as synthetic position that exists a priori, because in addition to its will, which is affected by sensual desires, it is added the idea of the same rational world with pure practical will that contains a higher condition of first will according to reason; there is roughly the way to observe a world perceived sensual adding the concepts of the mind that itself means nothing, besides the forms of law, and thus it makes possible cognition of nature bases and synthetic provisions existing a priori (Кант, 1965: 299). Therefore, moral personality is able to understand the moral law, to see it using "pure reason". While its spirit and minds contact as equal points. This is manifested all the fullness of its freedom.

Discussion

All of the above suggests that the ideas of I. Kant, his disciples and followers eventually only increase its importance. They acquire a qualitatively new shade not only at the beginning of the XXth century, in the works of A. Schopenhauer, and A. Camus, who described the prewar and postwar transitional periods to be destructive for the moral personality, depreciative the lives of millions of people, but also in 80-s of the XXth century, when there were no less tragic events, the monumental ideological systems destroyed.

In particular we can feel the motives of Kantianism and Existentialism in the works of representatives of that era. So, L. Suslova specifies principles of morality, according to which man comes on the basis of inner freedom. A person is considered as the subject of moral and practical reason, which is the ultimate goal of nature, and such a person is above all prices (Суслова, 1988: 137). In transitional moments of history people often lose their identity and face, become unrecognizable. Such times force to make moral choices between good and evil.

Y. Davydov, in turn, argues that the true source of moral crisis, reliving by existentialists as "loss of sense", appeared, therefore, not in "death of God" by itself, but in "man-god" claiming for "existential sense", for which "loss of sense" is a necessary condition for the possible implementation of these claims. After all, if a person has the right to dispose "freely" his own being, and being of

another person, then what is "absoluteness" of his freedom? And if "God is not dead" (i.e. some firm moral absolutes, eternal values are preserved), the ability to dispose of both his own life and the lives of the "others" comes from its "absolute freedom" (Давыдов, 1982: 253). The author, in our view, attempts to seek new existential ideas in conditions of post-Soviet reality, because "loss of sense" became at that time for millions of people something tangible. The period of "collapse" was accompanied not only by military conflicts and economic problems, like today, but also by ideological shocks.

In the modern era the role of policy actually becomes dominant. It affects all spheres of public life, affects virtually everyone. This means that, in spite of the fact that modern society generates all possible benefits, people lose their true freedom (of mind and spirit). Besides, they are not able, in a purely Kantian sense of the word, to develop persistent moral position. H. Hofmeister in his book "Der Wille Zum Krieg Oder Die Ohnmacht Der Politik: Ein Philosophisch-Politischer Traktat" emphasizes that the attribution of the "high value" to war risked its perception as a means, and thus easily overlooked that war alienation resulting from the difference of things are completely identical and initiating policy, establishes and develops the will to destroy (Hofmeister, 2001: 139). He understands the war not only in traditional significance as the production of active hostilities, but also in the broader sense as the war for hearts and minds within a single State, or within the entire international space.

Conclusion

Nowadays everyone concerns the situation of intense proliferation of transhumanistic ideas that are gradually becoming familiar to the mass consciousness. They are embodied in practical terms as various projects aimed destroying the moral values of man and society. We are talking about the homogenizing role of world religions – carriers of universal moral values, and about the "future post

human", primarily as a bodily substance, and about the new family model, eliminating traditional principles (for example, such its sacral dominants, as "mother", "father", "son", "daughter") and about artificial intelligence, which is used as a mean of manipulation of consciousness, rather than as a creative factor.

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«КАТЕГОРИЧЕСКИЙ ИМПЕРАТИВ» И. КАНТА КАК УНИВЕРСАЛЬНАЯ ФИЛОСОФСКО-ПРАВОВАЯ ПАРАДИГМА

В данном исследовании осуществляется концептуализация феномена «категорического императива» на основе корреляции универсальных императивов и современных морально-этических установок. Ключевой задачей исследования является определение места и роли классической философско-правовой парадигмы И. Канта в условиях развития современных международных правовых институтов. Автор в процессе исследования использует историко-философский, социокультурный и философско-правовой подходы, применяет онтологический и герменевтический методы, культурно-исторический и компаративный принципы. Показано, что в ходе истории уже создано множество эффективных правовых систем и практик, а также универсальных учений о морали, изменивших общество и человека, повлиявших на развитие цивилизации в целом, характер современных международных отношений. Философы-классики и, в частности И. Кант, рассматривали возможность создания наилучшей модели справедливого общества, ядром которого является мораль и нравственность. Установлено, что сегодняшнее «общество благ и развлечений» не оставило место для нравственного человека, который бы чтит традиции, семью, родину. Лишь моральная личность способна мыслить «чистое право» как метафизическую доминанту. Чистое право как универсальная модель отражает суть «Высшего блага», определяющего всеобщий порядок вещей в природе и обществе. И этот регулирующий принцип экстраполируется в сферу практического (государственного, международного) права.

Ключевые слова: мораль, моральная личность, нравственность, категорический императив, универсальные императивы, классическая философско-правовая парадигма И. Канта, чистое право.

С.П. Харченко

«КАТЕГОРИЧНИЙ ІМПЕРАТИВ» І. КАНТА ЯК УНІВЕРСАЛЬНА ФІЛОСОФСЬКО-ПРАВОВА ПАРАДИГМА

Вступ. У даному дослідженні здійснюється концептуалізація феномена «категоричного імператива» на основі кореляції універсальних імперативів та сучасних морально-етичних установок. **Мета і завдання.** Ключовим завданням дослідження є визначення місця і ролі класичної філософсько-правової парадигми І. Канта в умовах розвитку сучасних міжнародних правових інститутів. **Методологія дослідження.** Автор в процесі дослідження використовує історико-філософський, соціокультурний та філософсько-правовий підходи, і хоча дана проблема вже розглядалася з точки зору соціальної філософії, її необхідно було проаналізувати і в контексті сучасного філософсько-правового дискурсу. Також застосовуються онтологічний і герменевтичний методи, що дозволили проаналізувати фундаментальні постулати про мораль, про буття моральної особистості в філософських текстах І. Канта. Культурно-історичний і компаративний принципи сприяли зіставленню і виявленню протилежних рис минулої та

сучасної морально-етичних систем. **Результати дослідження.** Людство в процесі історії вже створило численну кількість ефективних правових систем і практик, а також універсальних учень про мораль. Відмічається, що всі ці системи істотно змінили суспільство і людину, вплинули на розвиток цивілізації в цілому, визначили характер сучасних міжнародних відносин. Також філософи-класики і, зокрема І. Кант, розглядали можливість створення найкращої моделі справедливого суспільства, ядром якого є мораль і моральність. **Обговорення.** Ідеї І. Канта, його учнів та послідовників набувають нового сенсу на початку ХХ століття й знаходять відображення в роботах А. Шопенгауера, А. Камю. Зокрема Х. Хофмайстер підкреслив, що присвоєння війні «високого значення» таїть в собі небезпеку її прийняття як засобу. Він попереджає про ризики цілковитої втрати моральності. **Висновки.** Зроблено висновки про те, що сьогоденне «суспільство благ і розваг» на залишило місця для моральної людини, яка б поважала традиції, сім'ю, батьківщину. Лише моральна особистість здатна мислити «чисте право» як метафізичну доміную. Чисте право як універсальна модель відображає суть «Вищого блага», що визначає всезагальний порядок речей у природі та суспільстві. І цей регулюючий принцип екстраполюється в сферу практичного права (державного права, міжнародного права).

Ключові слова: мораль, моральна особистість, моральність, категоричний імператив, універсальний імператив, класична філософсько-правова парадигма І. Канта, чисте право.

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I. В. Васюк

ПИТАННЯ САМОАКТУАЛІЗАЦІЇ ТА САМОРЕАЛІЗАЦІЇ ОСОБИСТОСТІ СТУДЕНТА: ФІЛОСОФСЬКО-АНТРОПОЛОГІЧНІ АСПЕКТИ

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Анотація. Стаття присвячена проблемам природовідповідної освіти в контексті самоактуалізації особистості, зокрема сучасної студентської молоді. Проаналізовано питання ціннісного самовизначення людини, професійної і особистісної самореалізації в історії філософії та в поглядах сучасних науковців. Обґрунтовується необхідність вивчення означеної проблеми в контексті інтеграції особистісного та генераційного підходів. Розглянуто проблему кризи ідентичності сучасної людини в сучасному глобалізованому світі.

Ключові слова: самореалізація, самоактуалізація, особистість, природовідповідна освіта, генераційний підхід, особистісний підхід.

Вступ

У процесі формування студента як особистості та майбутнього фахівця постає питання про його самоактуалізацію. У зв'язку з цим важливого значення набуває становлення сучасної гуманістичної парадигми освіти, яка ґрунтується на засадах студентоцентризму, педагогіки співробітництва, що потребує врахування здібностей та задатків молоді, звернення до її внутрішнього світу. Відповідно до засад гуманістичної психології та педагогіки, потрібно унеможливити тиск та примус у процесі формування спеціаліста, природні ж здібності та задатки молоді особи потрібно своєчасно виявляти та створювати сприятливі умови для їхнього розвитку.

Як відомо, ігнорування внутрішніх духовних потреб людини, намагання методами авторитарної педагогіки сформувати новий тип масової свідомості призвели до втрати людиною самоідентичності й деморалізації суспільства загалом. Цей факт потребує дбайливої уваги філософів, педагогів, психологів, соціологів, представників інших напрямів сучасної гуманітаристики.

Проблема самоактуалізації та самореалізації особистості є однією з провідних у філософсько-антропологічному дискурсі. Осмисленню цієї наскрізної проблеми в історії філософії присвячені концепції Сократа, Платона, Аристотеля, Августина Аврелія, Ж.-Ж. Руссо, М. Шелера, Л. Фейєрбаха, у сучасній філософії – А. Маслоу, К. Ясперса, В. Франкла, Ж.-П. Сартра та ін. Достатньо ґрунтовно питання самоактуалізації та самореалізації особистості розглянуто у працях

сучасних вітчизняних філософів Г. Батіщева, М. Бердяєва, О. Вячеславової, В. Горського, С. Кримського, М. Михальченка, М. Поповича, Д. Сепетія, В. Табачковського, Л. Усанової, А. Чауса та ін. Проблема самоактуалізації студентської молоді, її особистісного самовизначення в умовах формування гуманістичної студентоцентричної парадигми сучасної освіти висвітлюється у роботах сучасних науковців: В. Андрущенка, Г. Балла, І. Бега, О. Бондаревської, О. Вашак, М. Євтуха, А. Лозенко, В. Кременя, П. Сауха, Н. Талізної, Н. Фіалко та ін. Окремо слід відмітити дослідження, присвячені аналізу означеної проблеми з врахуванням занурення сучасної людини, особливо молоді, у світ Інтернету, віртуальну реальність (Ж. Бодрійяр, С. Жижек, М. Кастельс, О. Малинова, Р. Поліщук та ін.).

Сучасні науковці (В. Штраус, Н. Хоув, Т. Нарожна, Ю. Слаква, К. Амосова, В. Бондар та ін.) наголошують на характерних особливостях становлення сучасного покоління молоді. У зв'язку з цим вони обґрунтовують важливість застосування генераційного підходу в процесі аналізу проблем особистісного та професійного формування сучасної молоді.

Потребують подальшого дослідження питання самоактуалізації та самореалізації особистості студента в умовах сучасного мультикультурного середовища з врахуванням генераційних особливостей сучасних поколінь молоді («Y», «Z»), впровадження нової парадигми сучасної освіти – парадигми розвитку та саморозвитку людини, яка приходить на зміну парадигми знань.