The Publicity of Education: Challenges of Modern Communication Strategies

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Abstract: The article investigates the publicity phenomenon in modern education as a moral-communicative discourse of a technogenic society. The study confirms that a person's identity falls under the manipulative influence and becomes the target of direct social and communicative coercion in the public environment. The educational environment includes a lot of public informatization. The article proves that educational media practices in public communications form certain public strategies such as the social organization of society, its socio-cultural norms, and values. The nature of these strategies is sometimes contrived, perfunctory and favorable for information confrontation, serves the only material interests and needs. The study proves that the concept of communicative competence of modern youth, which is constantly in a changing, information-saturated public environment, becomes especially important in the modern educational environment. It must have complex communication skills of social and public adaptation, techniques of effective interpersonal communication in which morality would not have a hidden nature, would not focus only on the physiologically-hidden nature of a person and would not invent surrogate identities. Such kind of publicity including the skills of communicative competence in the educational environment is the requirements of a modern technogenic civilization trying to survive. It is stated that in the present time when information and communication can act as effective activators of value-moral principles of educational culture. Such communication skills are necessary for the fast formation of sustainable principles of cross-cultural understanding that would support the values of tolerance and a healthy lifestyle. In such a case, the development of science and educational competences of all participants of the educational process should lead to periodic modification, improvement of the whole system of interpersonal communication, giving them new forms directed to the tolerance, in which the subject of communication finds himself in the "Other", or find "Other" in himself.

Keywords: *Publicity, education, moral-communicative discourse, technogenic society, communicative competence.*

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1. Introduction

The modern trend of information innovation is revealed by increasing the role of public communications in the globalization environment, the increasing value of communication potential and the formation of new information influences on the modern person. Mankind can no longer be imagined without intense communication exchanges. While the modern accessible communication, intensively using advanced public techniques and technologies, forms the so-called culture of public individualism in the postmodern environment, making specific laws that support and adjust the individual life experience of each individual. There is no longer a primary scientific search for techniques of exogenous or endogenous adaptation of a person as a form of public complicity, but the balance between the ethnonational constructions of modern civilization and the preservation of person's identity, which are the important problems in the formation of the philosophical discourse of future generations.

The life that opened up for young people included three following elements: the forever destroyed past, which is still showing signs, with all the ancient things of an era of absolutism; the dawn on an immense horizon ahead, the first glimpses of the future; and between these two worlds... is something like Ocean which separates the old continent from young America, a little bit hazy and changing, a stormy sea that threatened ships by crashing, which is crossed by the occasional white sail...; the present day, which separates the past from the future, is neither one thing, nor another, but at the same time, it is similar to one or another, a time when at each step you do not know whether you are stepping on sprouts or rubble (Musset, 2010, p. 23).

The education is one of most important institutional public environment, which includes completely new contemporary public strategies (Odinokaya & Krepkaiia, 2019; Ovcharuk & Soroko, 2016; Pulkki, 2020; Puppel, 2014). If we consider the whole European public-educational environment, which is trying to reach the conditions of anthropogenic singularity, there is a tendency to acquire new models of socio-educational practices, which significantly change not only the criteria of social identification of the younger generation but also actualize the question of finding a compromise between conformist plurality and identical integrity. It is known that the educational strategy is intended to engage in the norms of public morality as many students as possible. At the same time, it should not

be direct but indirect, involve young people impartially in the process of acquiring scientific knowledge and mastering the profession. Consequently, the ethical priorities in a universal educational strategy are a system of value-based meanings of morality and a set of imperative models aimed at the effectiveness of communicative practices.

1.2. Communication in modern technogenic society and education

The current trend of educational and information innovation is revealed in the increasing role of public communications in the globalization environment, the increasing value of communication potential and the formation of new communicative influences on the modern person. Modern accessible communication, intensively using advanced public techniques and technologies, makes the so-called culture of public individualism in the postmodern environment, making specific laws to support and adjust the individual life experiences of each person. V. Dahl's dictionary, by the middle of the XIXth century, explained the term "communication" as "road, path, and means of connection" (Dahl, 2006). In the last decade of the XIXth century, the terminological meaning of this word changed: "communication" is understood as a process of informational interaction between people through publicly defined symbols. According to E. Munnier's point of view, communication forms the interpersonal environment of people, it is

blocked by the need for a person to subjugate himself to such people, possess them. Each of us is either a tyrant or a servant ... It is only necessary for a person to look at me, and the ground crumbles under feet, the presence of the "Other" hinders my freedom, his choice becomes an obstacle in my way (Mounye, 1992, p. 62).

The author convinced that the world of another person is not only enjoyable but also constantly depressing, knocking out of the track, pushing for struggle and suffering. This is also explained by the fact that in modern social networks, which are more youth-oriented, there is a tendency to demonstrate only an optimistic and positive vision of the world within the standard, a cliché. Negative feelings and experiences very rarely attract the attention of these public environments (social networks such as Instagram and Facebook). Here a person should always be happy and joyful, smiling, beautiful, stylish and have an aesthetically pleasing look of "the person in the picture". Other variants are considered only as exotic for contrasting the

person with “standard” one. That is, the world appears to the person in a “filtered”, purified form - pleasant but inanimate, cold.

The modern subject of educational and public communication is a person who is trying to declare himself successfully - is often referred to as a linguistic or communicative personality. Such a concept has a rather ambiguous interpretation and there is a dialectical contradiction in these two definitions. On the one hand, the student involves the phenomenon of individuality, and on the other – it has to give up the uniqueness to become a part of a certain public environment. And such opposition between uniqueness and standardization, cliché, unification can be very easily demonstrated by the person to the public in various forms. All of this is just a primordial endeavor to satisfy all those existing standards of being an ideal representative of the human race. Thus, “the social body dictates the way the physical body is perceived. The physical experience of the body is always modified by the social categories through which it is known ...”(Gazniuk, 2003, p. 63).

1.3. Communicative organization of people in the in the modern public sphere

The diversity of approaches to understanding the role of public communication in a students’ life is caused by personal reasons, including relevance, attractiveness, multifacetedness, and tradition. Modern humanitarian knowledge has only recently realized that communication and the socio-cultural environment of person are fundamentally connected phenomena and, at the present stage, represent a multilayered, mobile interacting system capable of correcting internal and external connection between phenomena, trying to establish a new scale of existence related to encoded meaning and symbolism. Thus, in the last decades, the terminological meaning of the word “communication” has become more active. It is understood as “the process of informational interaction between people using certain signs”. Commonly used in the scientific literature is the mix of the concepts of “communication” and “conversation”, whereas the translation includes the mix of two levels of language communication: 1) linguistic, which includes statements that function in the field of conversational practice; 2) metalinguistic, which includes the terms resulting in the formation of special languages of different sciences.

The communicative organization of a person in the educational and public sphere is a rather broad phenomenon, which, in our opinion, includes the following components: 1) cognitive (communicative consciousness, which implies knowledge about communication, its laws, norms, in

particular knowledge of emotional norms of communication, as well as knowledge of the material (verbal and a verbal) on which the communication is constructed); 2) motivational (the need for communication, the emotions caused by communication, which are expressed in the process); 3) operationally active (communicative behavior, communicative abilities); 4) culturally communicative (communication skills and competences). Thinking about public communication from an educated person point of view and in parallel an objective process of transferring information from one subject (source) to another (recipient) in the postmodern environment, It should be understood as an actual process of new content constructing, interpreting behavioral norms and rules. This is related to the fact that modern mankind claims certain innovativeness of its understanding within the informational, post-industrial requirements, which indicate the immanence of cultural factors, which become the main resources of modern public communication, such as "... communication systems, transfer of experience, production of knowledge, creative post-industry..." (Florida, 2002, p. 70).

2. Literature review and research background

The study of the problem of publicity in its anthropological and axiological significance, in particular from the general laws of representation in the cultural-communicative, educational environment of this phenomenon, provides focusing not only on the multidimensionality of this problem but also on its particular importance in understanding communicative issues. Today there is a pleiad of different theoretical concepts regarding the study of the active nature and structures of its communicative experience of a person, the phenomenon of his publicity as a person communicatively active (Arendt, 2000; Habermas, 2016; Sennet, 2002; Wolton, 1997; Weintraub, 1995). The development of science causes the ultimate modification, complication, and singularity of the entire sphere of modern publicity (Sosnowska, 2020; Waghid, 2020). This means that due to the scientific approach, the formation of a unified theoretical and methodological base regarding the technical and communicative processes of the information society, as well as some problems of publicity in it, is carried out. This causes the need for a modern understanding of human nature and its place in various social, man-made transformations.

The prerequisite for the modern anthropocentric analysis of the publicity phenomenon and the concept of public human is, first of all, the classic works of Aristotle (1990), Hegel (2019), Kant (2018), Locke (1988), Mounye (1999), Plato (1993), Weber (2016), and others.

- **The historical approach in publicity phenomenon study:**

Since ancient times, man has sought to find the best forms of interpersonal existence, to create universal tools of human understanding, satisfying as much as possible own needs. But each historical era had its idea of the publicity phenomenon. Thus, the public discourse of antiquity is the only phenomenon in subjective, functional and institutional terms. The national assembly of antiquity (ecclesia) can be considered the first civilizational public discourse, a communicative environment formed by all subjects of public life - representatives of the authorities, philosophers, politicians, ordinary citizens. During this period, great importance was attached to the word itself as a casual way of establishing the necessary open communication (for example, Mayevticus, as the original method of conducting the discussion proposed by Socrates), as opposed to the conics that preached asceticism and naturalness, arguing that to achieve the public good to live “like a dog”, combining the simplicity of life, adherence to nature and contempt for conventions. Ancient Greek scholars considered the art of dialogue from a dialectical public conversation and sophistic dispute. Sophists skillfully used the word, considered it a powerful means of influencing people's consciousness. The early forms of ancient Rome's publicity, in comparison with ancient demagogy, differed in the professionalization of its subjects, the active use of the possibilities of written information recording, the recording and archiving of speeches of speakers, and a much richer methodological base. According to Cicero, form, composition, speeches, her style was a general trend of eloquence and did not contradict the traditions of “ancient speech”. Compared with ancient demagogy, the public discourse of ancient Rome was characterized by the professionalization of its subjects, the active use of the possibilities of written fixation of information, recording and archiving the speeches of speakers, a much richer methodological base: rules, rules for speech, didactic exercises, and didactic practices developed and actively used. The public discourse of the Middle Ages is a life of words that combined a sacred, wonderful beginning with earthly everyday experience and common sense. The Middle Ages rethought the ethical doctrine of understanding publicity. Thus, based on Christianity, based on love for one's neighbor, humility, repentance, religious publicity puts forward spiritual values and forms the basic principles of humanistic morality: philanthropy, charity, goodness, equality, brotherhood.

The distribution of public authority changes in the Middle Ages (the “feudal period”) - the authorities become “public” without public and

private institutions, and public discourse is life in the church word that unites the sacred, wonderful beginning with everyday experience and common sense. Moreover, the Middle Ages enriched the public discourse with visuals and symbolic representations, giving the primary sacral communicative forms (church sermon, choral singing, book census) the status of independent public forms. This is largely responsible for the path of comprehensive introspection to the depths of one's self (the "public I") invented in Christianity (by Augustine) through the combination with the supernatural personality, upon which one opens and creates one's self through communion with God, can be considered the formation of the medieval human publicity, and lays the groundwork for the further development of publicity and its differentiation in the communicative environment.

In the Enlightenment, there was a particular balance between the public and private spheres, which were based on the information revolutions of the late eighteenth century. The limits of understanding of the publicity concept are blurred, modified and changed in the methodological search for philosophical knowledge, acquiring new meanings. The new publicity developed on liberal economic relations and the free circulation of labor and capital goes far beyond the political sphere and statehood.

The dynamics of Europe's public discourse in the Renaissance and the first centuries of Modern Times are defined by the ideas of freedom, equality of people-citizens, as concepts that determine the superiority of the individual over society (Locke, 1988). It is emphasized that it is precisely in the era of Modern Times that the ideal model of the person as a spiritually valuable being is formed, and the motto of publicity is connected with the freedom, equality, liberation from the shackles of feudalism. The Enlightenment demonstrated an inseparable connection between rationalism and publicity. The dynamics of Modern Times public discourse are characterized by socio-political transformations and the invention of book printing.

At the same time, the boundary between public and private life in the eighteenth century becomes a clear boundary on which social needs are represented by cosmopolitan public behavior that is opposed to the requirements of nature (Sennet, 2002). This is a prototype of the modern understanding of the cosmopolitan nature of publicity - as a multidimensional phenomenon that is linked to the formation of transnational social environment and globalization processes that go beyond imperialism. Prerequisites for the formation of secular publicity, which essentially emerged at the end of the 19th century, are explored. The basic

principles of this time are ethics based on critical thinking, religious skepticism, science and technology, separation of the Church from the state, free study, freedom. The moral values and principles of world publicity have enriched and changed with the transformation of understanding of personal nature, its place in the communicative field, where publicity is an integrative mechanism for the formation of a new postmodern culture.

Assessing the historical component of the formation of particular forms of publicity, it becomes clear that this was a rather lengthy and ambiguous process that completely depended on those socio-political conditions that influenced the individual and society. The sporadic representation is the main feature of the original understanding of these public forms.

- **The modern component in the study of the publicity phenomenon:**

One of the most widespread meanings of the modern sense of publicity offered by the political field of humanitarian knowledge is revealed. Wolton (1997) considered that studying the public policy phenomenon allows seeing how, why and with what results in governments carry out this or that course of action / no action in the state. The political knowledge forms the dominant idea that the publicity phenomenon should be fully identified with the sphere of politics and function as a form of humility in the state system: “the order is deconstructed in such a way that it is already possible to incorporate the human “self”. But at the same time, with the spread of mass hunting and wars (Veblen, 1984), there is a transition from the peaceful stage to the stage of predation, when the “peaceful” forms of self-expression are replaced by the struggle, which results are appreciated publicly in society. The public crisis arises with the entry of the household from the private sphere into the public environment when the economic activity goes beyond the private and becomes a major common interest.

The analysis of publicity as a communicative phenomenon from the point of its characteristics and functional capacity was based on the basic concepts of foreign authors, in particular: Lebon (2018), Lippman (2004), Marcuse (2003), Pareto (2011). The analysis of scientific-theoretical studies of the publicity phenomenon is also based on the concepts of Western authors regarding the current state of society and the methodology of its research. First of all should be mentioned such authors as Giddens (2003), Parsons (2000), Sorokin (2003), and others.

- **Ukrainian research potential in the study of the phenomenon of publicity:**

Defining the communicative role of the publicity phenomenon for the contemporary Ukrainian community is important in connection with the development of transformational-democratic societies and the realization of a new social European reality. The new information threats to the modern Ukrainian public appeared after the collapse of the post-Soviet system of the world: mass disorientation, loss of identifications at the individual, group, and national levels. Against this background, the system of self-identification of individual Ukrainians as subjects of international communication in the public environment and Ukraine as a whole was quite ambiguous: on the one hand, there is a breakdown of ordinary post-Soviet social networks, and on the other, in the hierarchy of “resistance points” of national, state character has not yet developed a uniquely clear course on the so-called publicity of Ukraine, both at the international and national levels. That is why the present development of Ukrainian society and democracy needs to have a comprehensive understanding of the phenomenon of publicity. The Ukrainian science is developing a range of contemporary problems of publicity, in particular, because of the connection of this phenomenon with other phenomena no less significant for the modern information society, such as government or public society (Kopylov, 2009), multidimensionality of role reality (Koroblyova, 2009), etiquette (Protsenko, 2002), self-identification of personality and somatic being (Gazniuk, 2003), publicity of education (Bodrunova, 2011), urban environment and public person (Zajetz, 2014), social-communicative practices and public discourse (Karasik, 2000).

Describing the degree of development of the publicity problem in philosophical knowledge, it should be noted that there is undoubtedly significant scientific material in the field of communication, law, political science, management, which covers various aspects of the publicity phenomenon. However, it should be emphasized that today there is still much discussion in the results of the analysis of the publicity phenomenon, which requires further interdisciplinary study and development of philosophical and anthropological concepts of this phenomenon, considering the current information and communication trends affecting human existence. Particular attention should also be paid to the fact that the publicity problem is wholly related to the requirements of modern communication practices, which constitute the conditions of public human being existence.

3. Methodology

The methodological basis of the study is the general scientific methods - analysis, synthesis, comparison. The interdisciplinary approach,

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 research strategy is based on the principles of scientific knowledge such as objectivity, dialectics and synergetics, classification analogy.

The methodology of publicity philosophy is the doctrine of a synergistically formed scientifically-integrative experience, which determinants are communicative models of publicity using appropriate methods and techniques within the limits of social reality. Considering philosophy as a methodological basis for understanding the problems of publicity, it is emphasized that it is it that enables one to fully comprehend the spiritual world of a person.

It is noted that one of the main methods of understanding the phenomenon of publicity is the method of reflection on the conditions of the possibility of public existence, public experience, public dialogue, public responsibility and the place of a public person in social and personal dimensions. This method is sufficiently thoroughly tested in the historical and philosophical retrospective. The paper states that modern methodological foundations of the phenomenon of publicity are revealed through the morphology of the primary sources of this concept. For example, the concept of Husserl's (2010) intersubjectivity, which he understands as the structure of the subject, through which "I" touch on the "experience of the Other" of open "I" in the situation of the multiplicity of subjects. Hence his philosophical conception of the "living world" as an open world of publicity that unites the infinite number of human worlds. In this case, the individual always acts in line with the intersubjective heritage, and public communication becomes a field for "publication", the presentation to the social significance of the facts of personal interactions with the world of individually representative values.

4. Discussion

4.1. Communicative models of interpersonal communication in public practices and education

Speaking about personal communication in the educational and public area, or educational and public introductions of individual contents, we have a hypothesis – public communications are aimed at the transfer of information concerning the personal interest of an individual in the multifaceted field of social relations.

In this case, certain communicative models are interesting to comprehension as they reveal certain manifestations of publicity in the socio-communicative and the educational environment of a person.

- The first attention-getting model is the two-stage communication model designed by P. Lazarsfeld and B. Berelson, exploring mass communications. The theory's authors prove that the information provided by the mass media is acquired by the mass audience in two stages: on the first stage, the transferred information reaches a special category of influential and active people so-called "thought leaders", and then later by formal channels of communication it is transferred to the media. On the second stage, "thought leaders" transfer the message directly in interpersonal communication (Lazarsfeld, 1999).

It is interesting, that further research has modified this theory into the concept of multi-level information flow with two-way symmetry - because "thought leaders" are constantly influenced by more powerful "thought leaders". In the context of such a communication model, publicity is too limited by individual channels of communication, personal interests, and priorities of "thought leaders", their goals and ideas, that misrepresent the information and public environment a lot, activating the manipulative component. This manifestation of publicity completely contradicts the thoughts of the classics, who paid much attention to understanding this phenomenon: "Publicity ... does not offer any types of control" (Lazarsfeld, 1999). "The practice of public communication begins where management ends, where fundamental unmanageability and uncontrollability begins" (Arendt, 2000, p. 156).

- The second communicative model which attracts attention within this study is the model "spiral of silence" designed by E. Noel-Neuman. It is proved that, under normal conditions, it is difficult for the ordinary person to take guidance in the correctness of thoughts and behavior, while in the formed crowd with specific priorities and ideals, a person's position is opposite. A person in such an environment, under the full influence of the crowd, can intentionally hide true thoughts from the other people. It comes under the influence of conformist reactions, moods, and feelings.

In the spontaneous crowd, the individual is not required to carefully review what can or should be publicly disclosed; the fear of isolation as the main sphere of

influence is off. The individual forms part of the whole and may not be afraid of the control authority" (Noel-Neuman, 1996).

Thus, fear not only infects the person, but it also fills the whole atmosphere with a negative impact. The person is fulfilled with fear, depressed as an active, intelligent, and open-minded human being. The thought can become harmonious only when everything around the person is in harmony. No fear can conceal this independent essence that is formed in the understanding of a free and strong person. Only an internally convincing calm condition can help another.

The main factor in Noel-Neuman communication model is the communication content: "The general is possible only if one understands each other, the basis for understanding is content – one can understand the only issue that has meaning" (Noel-Neuman, 1996, p. 48). Content is neutral to honest and dishonest in human behavior. Content is neutral to success and failure in a particular event. Communication between people, if it is aimed at the similarity of rules, linguistic norms and ideological coincidences, in the case of bringing this provision to a logical limit will lose its meaning because the need for communication will disappear.

The analysis of the interconnections between collective and interpersonal communication partly reveals the essence of publicity, which acquires the characteristics of a relation. This characteristic is demonstrated in the fact that people, trying to hide beliefs that are contrary to the views of the majority, in the public sphere must unambiguously agree with the opinion of the "Other" majority: "with the majority increase, its representatives lose in future the ability to argue their beliefs without encountering other views ... society threatens them with isolation and rejection" (Arendt, 2000, p. 158).

Public communication with the characteristic of the relation loses the feature to be an open human indicator and transforms into a theatrical act that reconstructs personal values, human needs. Under these conditions, "the figure of public communications feels like a person who acts not in the world of learning objects but the world of unknown "Others". "Others" are those who have opposing views, which often contradict the representational actions, "they have own personal reflection that is imposed on the whole environment. Therefore, it is impossible to create such knowledge of "Others" that is wider and larger than the knowledge of "Others". The task of "Others" is at least to affirm one's existence and, at the most, to create a new order" (Naumov, 2010, p. 243).

Such a concept points to the particular role of cultural factors of communication, where public practices do not form absolute publicity

because all its main characteristics (openness, accessibility, general coverage, compromise, consensus, etc.) are either not fully realized in the communicative environment or are deformed in the publicity under the external or internal influence.

4.2. Ethical priorities as a component of effective communication

Ethical priorities, which include in a wide system of interpersonal communications, connections, interactions within educational institutions, first of all, concern the variability of behavior, the condition of moral consciousness and the complex of communicative qualities of the person. Such communication requires, first of all, coherence, joint actions, trust, and true guidelines for perception. In such open educational communication, spiritual priorities are concentrated in the concept of “commonwealth”, based on a procedural commonality of people, that contributing to their rapprochement, regardless of status and role differentiation. Commonwealth is known to be based on relationships of mutual assistance, supportive actions, patronage, mutual respect, and more. Friendliness, as a way of keeping benevolence and readiness for dialogue in the educational process, is very important nowadays. Such educational tolerance that unconsciously attracts the attention of young people nowadays, is the universal form of publicity in education and is the kind of conglomerate communication models which contribute to the solution of controversial issues in many conflict situations, the formation of a healthy psyche and good mood during the material learning (Maksymenko et al., 2019). For example, according to research by Iowa University scientists, friendship helps to eliminate the negative emotional reactions in relations: feelings of fear and uncertainty, accusations and offenses. Scientists experimented, all participants were asked to feel one of the states: Charity – a person was offered to wish happiness to anyone in thought; Interconnectedness – a person was asked to feel the connection with anyone, that is, to imagine what thoughts and feelings fulfill him; Active Targeted Social Comparison – it is assumed that the researcher looks at the first comer with a full sense of superiority. The results of the 12-minute experiment were predictable for majority business communication professionals: participants who used the Charity method felt happy in a few minutes, while the Active Targeted Social Comparison method only made the participants feel worse (Koroblyova, 2009).

Friendliness promotes interaction, and its absence can lead to termination of contacts. In such a case, one of the partners will consider himself free from obligations, perceiving the lack of friendliness as pressure. It is known that in the terminological field the words “commonwealth” and

“friendliness” are related to the word “friendship”, and that doesn't happen by accident, whereas the last one reflects to some extent some aspects of spiritual communication – to be a companion, to escort, to care and to protect the interests of the majority. However, unlike friendship, commonwealth and friendliness are free from the strong emotional dependence associated with loyalty and devotion. Such relationships are conditioned by a particular situation in which solidarity and interest dominate in such common success. As far as is known the friendliness is based on politeness. In educational and public communication it contributes to adequate dialog without going beyond controversy or debate. Politeness actualizes human support, reducing social distance and changing the emotional tension that very often exists between all participants from different generations, and between participants with different status ranks, who are fully present in the educational system: senior-junior, teacher-student.

But the ideal form is known to be inaccessible. Monitoring the modern information and educational situation not only of Ukrainian society (Korets & Chumachenko, 2020) but of the entire communicative environment of modern civilization leads to the understanding that the modern society of total communication has already crossed the primary point of its information and communication bifurcation (Prigogine, 1984) and determined its way to further development by multiplying the globalization risks of a technogenic modernity, which by all its characteristics is not friendly. As noted by a whole pleiad of contemporary foreign researchers (Attali, 1988, as cited by Kalashnikov, 2005 ; Baudrillard, 2006; Bell, 1999; Castells, 2000; Fukuyama, 2004; Habermas, 2016; Sennet, 2002), such chaotic and devastating development has disastrous consequences for the unique self-identification not only of the young person who seeks to acquire deep knowledge but also of the modern person in general, who is completely dependent on the visual symbolism of public environment.

An educational person as a scientist, a researcher, a student, a teacher, a student - can not only be an observer in the center of the educational and information environment or the point of intersection of different open surrogate realities, in which these issues should be gathered together which have always been difficult to harmonize with each other must converge, for example, truth, plausibility, and hypocrisy, playing with images, striving to be a “sought after thing” in a society of overconsumption (Bauman, 2008; Fromm, 2014). Because, in such conditions, the perception of the outside world by a young person becomes more kaleidoscopic, cliché, superficial thinking and emotionally-unweighted judgments are actualized.

The young person has a question: why sit and think about the situation, weigh all the pros and cons, form your point of view, if it is much more comfortable and enjoyable to open, for example, Facebook and start chatting with imaginary members of the social network about unnecessary things (Bauman, 2008). It should be emphasized that such an easy and at the same time chaotic information environment makes the young person's consciousness dependent on the conditions of the cross-cultural environment and any ideological orientation that prevails in it. Noel-Neuman (1996) also tells us this in his communicative model of the "spiral of silence". She confirms that, under ordinary circumstances, it is difficult for the average individual to navigate the correctness of his thoughts and behavior, while in a formed crowd with specific priorities and ideals, its position is completely different. In such limited communicative model, a person is influenced by the crowd and can intentionally hide their thoughts, which are usually not the same as the majority:

In a spontaneous crowd, the individual does not require a thorough check of what can or should be publicly revealed; the main field of influence - the fear of isolation - is turned off, the individual feels part of the whole and may not be afraid of the controlling authority (Noel-Neuman, 1996).

Only without the conscious displacement of intellectuals from public life is possible the process of understanding moral, cultural, political and educational trends.

For the technogenic person, who is at all levels of the educational public environment, the starting point of moral choice in the present day is precisely the surrogate public realities, in which new educational actors become information channels with superficial, over-visualized action information, which is oriented on-the simplicity and accessibility.

By its nature, this reality is subjective, but it is objective for every individual, and its measure of interpretation is a measure of social inclusion, a measure of subject socialization (Koroblyova, 2009).

Considering that the modern person cannot separate himself from society, he is essentially becoming an active hostage of the modern public educational environment. Here,

the main difference between different virtual realities in terms of sociality is the circle of epigones for which specific virtual reality is the referent of the real. If it is

all mankind, then it is a mankind culture, if it is a nation, then virtual reality is called "the state". If a single group of people is commonly referred to as a "subculture". Finally, if it is an individual virtual reality of the individual, depending on the way of representing and extrapolating this reality, the author is proclaimed either a genius, innovator, or deviant, schizophrenic (Koroblyova 2009).

It is historically known that after the massification of education in the Enlightenment era and the pragmatic requirements of industrial production, the involvement of the general population, a "cult of reason" emerges and the integrity of the individual is destroyed. Here the paramount status of the mind negates other person's properties: emotionality, physicality, sensuality, etc. People are not ready for worldview freedom, for all available information. They lacked the necessary resources and did not form universal forms of moral competence. More precisely, they just try not to use them for personal convenience and time-saving. Why burden yourself with excessive etiquette and courtesy when it is enough to send a smile or links to specific emojis. Dogmatism and stereotypical thinking are useful under such conditions. "The emancipated pathos of modernity is permanently confronted with a massive" escape from freedom" (Fromm, 2014), which will allow emerging the authoritarian regimes, "which are the logical consequence of the depicted processes and the most acute challenge to the ideology of modernity" (Koroblyova 2009).

If we turn to the practical understanding of the modern education problems in the conditions of the technogenic-virtual ideology of the modern information environment, it is interesting to find the data of the study "Competencies of the Higher School Teacher in the Conditions of Change", obtained by a group of Ukrainian scientists edited by V. Koroblyova (2009). These studies prove that modern students are not interested in the scientific achievements of their teachers. Moreover, even professional and pedagogical competences (knowledge of the subject, teaching, the ability to teach the material completely, etc.) do not take a high priority in young people on the teachers' quality scale. According to the results of this study, the highly sought are teachers who demonstrate social and personal qualities - pedagogical culture and ethics, professional decision-making and responsibility for its results, leadership qualities, public position. This can be explained by some trends in Ukrainian society. So, for Ukrainian society, where the grand disintegration of the Soviet image of the world and the clear system of command and ideological education of a young person has recently occurred, new values of the moral freedom of a democratic

society are quickly adopted. But at the same time the residual mass disorientation, the loss of identifications and clear individual-personal models of existence, the disintegration of ordinary socio-cultural connections and the loss of static “post-Soviet points of resistance”, which were formed by socialist ideology in the time of their parents. That all forms a new formation in which the modern system of self-identification of the young generation is rather chaotic. At the same time, the younger generation intuitively feels not only their need for open public-educational identification, and most interestingly, demand it from the older generation, seeks tolerant communicative forms of conversation and professional adaptation.

In the Ukrainian post-Soviet society, on the contrary, the authorities get reasons for “blocking the synergy of intellectuals, initiatives for making the development strategies of the world globalization. Intellectuals are losing their chance to influence the formation of a new political reality. The initiatives of public policy entities appear to be a decorative superflux, while the “intellectual aristocracy” is viewed as a “Castalian community” engulfed by the pathos of revelation and criticism” (Voitovich, 2013). Ukrainian researchers see a problem solution of a person's identity to the intellectual elite, considering two parameters: the development of ideas and the critical evaluation of objective reality, and the introduction of education that will determine its sphere of activity and potential impact on society.

Only in public is it possible to have a constructive dialogue and to find “optimistic bifurcation points” for mankind. Referring to the theory of bifurcation by Nobel laureate I. Prigogine (1986), we emphasize that the network society, which arises as a result of rather recent processes in information technology, is undoubtedly a nonequilibrium structure, and due to its scale is poorly coordinated and managed. It is formed the complex collective structures, which spontaneously arise from the simple “autocatalytic interactions” between many individuals and the environment, stipulated by modern communication, which we can observe in the example of the formation and development of the Internet. Prigogine emphasizes that in small collectives, complexity is focused on the individual, while in large collectives it is more focused on the level of interaction between individuals. An example to confirm the relevance of this theory is the popular fantastic movie “Black Mirror” (episode “Nosedive”), directed by British cinematographers. The plot of the movie focused on a young successful lady. Her success in this illusory society is determined by the virtual evaluation (like) that must be provided by every whom she communicates. Herewith a high prestige score determining both her sphere

of influence and material well-being. In such an information-gaming society, the slightest fluctuation in the scale of prestige deprives a person of many social benefits like the opportunity to receive quality medical care, education, very limited service, and communication. This is the life drama of the protagonist: by a stroke of luck, the lady loses all likes and high appreciation of social prestige, finding herself in the lowest humiliating stage of the social ladder, becoming a marginal sociopath. Such a fictional social model of society brings us closer to the negative realities of the super information society when the fate of human identity is decided according to one wrong word, “like” or “smiley”.

People, by imagining brand images and realizing them through brand objects, satisfying their desires and needs, form public ideals, models and standards. Fashion weeks, beauty contests, open presentations, and conferences form certain ideas about the symbolic ideal of a person's publicity. Thus, the main a priori ideas that are now “intruded” by fashion magazines are the ideals of beauty, health, and careers. Ideas, for example, about women's beauty can always be found in any culture, but specific dogmas of this beauty are modified depending on historical, social and cultural conditions. Under the influence of modern determinations of brand symbolism in the mass-public environment, the traditional image of a mother-wife woman who gives birth dramatically replaces the characteristic image of a “strong woman” - purposeful, active, independent and even aggressive. Such characteristic features of feminine beauty as wide hips, lush breasts, which in different epochs were considered ideals in various works of art, are being changed to standardized, unified brand models of the “business woman”. The beauty of a modern ideal woman, clearly emphasized by the media and web-sites, is in women's public freedom, which must be manifested in obligatory openness, open-mindedness, authoritativeness, singlemindedness. The issue is not that that women's brand images are publicly intruded, but that the proposed ideals of feminine beauty are necessarily an attempt to go against nature. And numerous attempts of young women to change their bodies is, first of all, a good “opportunity” to approach a happy successful life, a hope for unprecedented success, prosperity, and harmony. Significantly, the emphasis in the publicly representative brand image is made on maintaining standardized beauty, dubious health, and youth. For example, weight gain, loss of slimness in adulthood are seen not as a norm, but as an annoying problem that can be solved, at least with the help of special cosmetics, procedures, individually composed diets, and physical exercises. Undoubtedly, the desire for eternal youth, continuing it at any cost is one of the main problems of modern

humanity, and there is nothing to be ashamed of. Youth is always open, attractive and beautiful. But under favorable conditions for the formation of excessive self-praise, the cult of narcissism and body self-importance, the public demand for these qualities will enhance the value of the person, his inner beauty, and self-identity.

5. Results

Ukrainian researchers support the idea that the semantics of the concept of “public” is revealed in two following aspects: first, the visible – which is open or explicit, and second, the visible and accessible to others. It is opposed to hidden or removed and creating a “private” (Bodrunova, 2011). The main features of understanding the public environment are following: the environment of equality, openness; the environment of formation of value landmarks; an ideal environment for the circulation of requested social information; the environment is independent but dependent on other spheres; free environment of competent public culture. There is a parallel between the concepts of publicity and public opinion and it is proved that they are not identical. Public opinion is formed in the public sphere, it is the result of an actively discussed, openly stated position, and discussion. According to this position, there are many publics, each is formed in response to the emergence of a new topic and ceases to exist when the topic is exhausted (Blumer, 2017).

Besides, it is necessary to distinguish such concepts as the public sphere/environment, public discourse (Karasik, 2000) and the concept of a public person. The public sphere is the “place” accessible to the citizens, where the public opinion is formed (Arendt, 2000; Habermas, 2016; Wolton, 1997); it appears to the general public, as all visible, uniting, public, accompanied by maximum openness, but preventing people from understanding. The public space is an environment of human development, the formation of the best and unique means the willingness to meet with the “Other” according to certain formal rules in a specially organized space. The modern person uses public space to bring together phenomena, actions, feelings, combinations, and demonstrations that were impossible decades ago.

According to V. Karasik's classification, the following types of public discourse are distinguished: political; monarchal; business; religious; scientific; pedagogical (didactic or educational); diplomatic; medical; computer (electronic or virtual); from a pragmalinguistic approach - comic, humorous; ritual; esoteric; argumentative, narrative, stimulating as a discourse of genre formations; as well as economic, moral, environmental,

prognostic, autobiographical, terrorist, racist, xenophobic. At the same time, public discourses act as a kind of superstructure over other types of discourse (Pantiukova, 2009). But despite the possibility of understanding publicity within a particular discourse, in our opinion, its important characteristic is that contemporary publicity is formed primarily through cosmopolitanism as a nonlinear dynamic tendency of personal development. The public is the first stage in the way of transforming people into the mass. As soon as people cease to live a full life, drawing on the strength of their community, a "mass" that constitutes the public appeared. The mass, as a "substantive community" is characterized mainly by patriarchal, personal relationships, a person does not feel lonely because, among others, he belongs to a larger, historical whole. In such a world of "existing being" (Jaspers, 1991) person exists as an atom, and his relations with other people are indifferent to one another. The main feature of the crowd is the temporality, the situational of its existence (Lebon, 2018).

Therefore, modern publicity in the field of education is a demonstrative environment of human existence, which models the various practices and forms of a human being through the realization of the personal world of the individual in individual techniques and technologies. That is, the concept should be evaluated not at the level of the social sphere of society, but the level of personality, its representation, and manifestation in this society. We believe that such a partial embodiment of the publicity phenomenon understanding forms a separate anthropological series of studies of publicity and reveals its universal characteristics through the educational sphere.

6. Conclusion

We come to the first logical conclusion of our study – public and educational interactions of technogenic society as a moral and communicative discourse in modern technogenic educational programs has a hidden manipulative character, which is focused not on personal self-identification, but interpersonal collective communication. It plays an important role in surrogate visual and public representations, which do not always carry the required educational load but only blur the information field, filling it with double meanings. This trend regards the entire globalized communication environment. In contrast, the initial attempt to bring universal values and democratic ideals into the public-educational environment is made in developed societies, but the public majority is still the main mechanism of public control over the minority.

The notion of communicative competence of a modern young person becomes important; he is learning and constantly is in a volatile and informationally saturated public and educational environment. He must have sophisticated communication skills in social public adaptation, at least the simplest techniques of effective interpersonal communication, in which morality would not have a shady, hidden nature, did not focus on the physiological hidden nature of the person and did not invent surrogate identities. Such publicity, with the involvement in the educational environment of communicative skills of competence, is a requirement of modern technogenic civilization. It is a universal form of consensus communication and the solution of social and communication problems at all levels of interaction of social subjects. It should be a universal attribute of all social and communicative processes and be a crucial component of the intellectual development of young people and a strategic component of the survival of all mankind. It should be emphasized that in the present time, when information and communication can act as effective activators of the values and moral principles of educational culture, such communication competences are necessary for the rapid formation of a separate youth culture, which would support the values of tolerance, tolerance and healthy lifestyle. At the same time, the publicity of education is the “person-forming plane” of the social existence that models human identity and becomes an intersubjective environment of social inter-projection (where the subject sees himself in the “Other” or finds himself in the “Other”). And it is the development of science and education that causes periodic modification, improvement of the whole system of public communications, which shapes the value priorities of new generations.

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