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KNOWLEDGE SOCIETY AND MUSEUMS: A CULTUROLOGICAL APPROACH TO REVEALING THE CONCEPT OF 'KNOWLEDGE SOCIETY'¹

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Summary: *The article proposes a culturological approach to uncovering of the concept of 'knowledge society' and substantiates the enrichment of the term 'integration of science and education' with the term of 'culture'. The study also offers the example of Singapore as a model that can be used to develop a creative economy in the process of forming a knowledge society in Azerbaijan. In addition, the thesis is substantiated that museums are directly involved in the process of integrating science, education and culture, and, therefore, are one of the main 'players' in the process of forming a knowledge society.*

Keywords: *Knowledge Society, Creative Economy, Museums, Azerbaijan, Integration of Science, Education and Culture*

Introduction

Having studied the issue of the formation of a knowledge society in the era of global problems and having reviewed the relevant literature, we came to the following conclusion: many scientists working in the field of sociology, cultural studies, and philosophy believe that these global problems are based not so much on environmental and political as on psychological, culturological reasons, they are based on people's aggression towards each other and the world around them. And therefore, many agree that the role of culture, both individual and cultural education of societies as a whole, is important in solving global problems.

The solution of global problems depends on each person, their responsibility and awareness. The formation of the knowledge society itself also depends on each member of society, their education, internal culture and civic position. The decisive factor in the formation of the knowledge society is the education system, the availability of scientific knowledge, as well as

the educational process, during which individual culture is formed. Considering culture as a factor in the formation of the knowledge society, we propose to take into account the deep connection between culture and education. Over the past few years, the concept of 'integration of science and education' has been widely used in scientific circles, including among representatives of the scientific community of the republic. In our opinion, this concept should be expanded and we should talk about the integration of science, education and culture. In this case, cooperation between scientific structures, educational institutions and cultural institutions (museums, reserves, theaters, etc.) comes to the fore. This thesis is one of the fundamental theses of our doctoral dissertation, which examines the role of museums in the formation of a knowledge society. In our opinion, museums are one of the main links in the process of integrating science, education and culture.

¹ The article is a part of the doctoral dissertation of Nazmin Jafarova named by "Museums as an integral part of the formation of a knowledge society in Azerbaijan".

1. Theoretical Concepts of Knowledge Society

In order to understand the basic theoretical concepts of the knowledge society, we will turn to the relevant study by Doctor of Philosophy A.O.Karpov, in which the author analyzes the works of major scientists who played an important role in developing the concept of the knowledge society. The terms 'knowledge society' and the 'knowledge economy' were introduced in 1968-69 by the leading management theorist P.Drucker. The scientist writes that the basis of future societies, the foundation of the economy and social action will be knowledge. A.O.Karpov, having summarized a number of scientific works (P.Drucker, D.Bell, F.Machlup, N.Stehr, T.Umesao, M.U.Porat, V.Inozemtsev), identifies four theoretical spaces in which he reveals the idea of a knowledge society – sociological, epistemological, economic and political science [7, p.817].

Speaking about the development of ideas about the knowledge society in the social theory of Western countries, candidate of philosophical sciences I.A. Zhuravleva refers to the later work of Peter Drucker 'Postcapitalist Society' (1993). Emphasizing the symbolism of the title of the first chapter of this book – 'From Capitalism to Knowledge Society', the scientist notes that P. Drucker considers the modern era as 'an era of radical changes in the foundations of social structure – the transformation of capitalist society into a society based on knowledge', and the change in the role of knowledge, which has become the determining factor of production, has led to the transformation of society into a post-capitalist one. Thus, there is a transition to an economy based on knowledge, with the leading role belonging to creative, intellectual work. It is also mentioned here that the workforce is becoming human capital. Speaking about the knowledge society in relation to Azerbaijan, one cannot help but recall the call of the head of state Ilham Aliyev 'let's turn oil capital into human capital'. According to P. Drucker, a new system of values of modern man is being formed, the idea of a national state is being transformed towards a global economy and a global society.

Rightly noting that a society in the process of constant change and transformation cannot be fully studied in real time, P. Drucker emphasizes that it is impossible to claim a fully formed knowledge society (this is also applicable to the present time), so far we can only talk about the creation of an economic system based on knowledge, and then in relation to the most developed countries [5, p.215]. Thus, at present, real power is passing to the owners of knowledge and information technology. It is no coincidence that UNESCO has declared the 21st century the 'century of education', since the priority values of modern society are knowledge, intelligence, and culture.

It is also necessary to note the study conducted by scientists of the Institute of Information Technologies of the Ministry of Science and Education of Azerbaijan. This study provides a comparative analysis of the characteristic features of the Wiki community, which is being formed in Azerbaijan, and the knowledge society. PhD in Engineering Irada Alekperova considers the virtual encyclopedia Wikipedia, which was created in 2001 based on wiki technologies and is today one of the most popular Internet projects, as a new model for the production and expansion of collective knowledge, as well as ensuring interaction between the population and knowledge holders. We emphasize that the topic of expanding wiki content in the Azerbaijani language and improving Wikipedia pages related to Azerbaijan in other languages is still relevant. The Academy of Sciences and other relevant institutions are organizing advanced training courses, creating wiki groups, and planning further activities in this direction.

Speaking about the difference between the concept of the 'knowledge society' (or 'knowledge-based society') and the information society, the author writes that the characteristic features of the knowledge society are the methods of implementing knowledge, the fact that they play a major role in socio-cultural relationships, and the fact that they are becoming an object of manipulation against the background of global security. In this regard, international relations between states and public organizations are

strengthening, and there is a need to develop and implement new schemes for interaction between parties interested in a successful and sustainable transition from the information society to the knowledge society [2, p.46].

Director of the German Institute of Development and Sustainability (IDOS) and Professor of Global Sustainable Development at the University of Bonn Anna-Katharina Hornidge writes that although the concepts of 'knowledge society' and 'information society' were studied by scientists in the USA, Japan and Europe, the concept of a knowledge-based economy was proposed somewhat later by international organizations such as the Organisation for Economic Co-operation and Development (OECD). Governments around the world have adopted the general idea of a knowledge society, as well as a variety of terminology borrowed from the scientific community, although the concepts were created mainly under the guidance of the international scientific community, not only national governments are interested in building a knowledge society itself, but also representatives of the private sector, the media and civil society [3, p.3].

2. Example of Singapore for Azerbaijan

For our study, the work of A.-K.Hornidge is of interest for another reason too: along with such large developed countries as the USA, Japan and the countries of the European Union, the scientist examines the policy in the sphere of building a knowledge society, conducted by the government of Singapore. The fact is that, in our opinion, having adopted the experience of Singapore, Azerbaijan can achieve significant success in the formation of a knowledge society, relying not so much on the political and economic spheres, as on the sphere of culture and art, thereby developing a creative economy, especially since steps in this direction are already being implemented in the republic.

It should also be noted that in October 2024, a memorandum of understanding was signed between the Innovation and Digital Development Agency, which operates under the Ministry of Digital Development and Transport of the Republic of Azerbaijan, and the Singapore

State Agency Cooperation Enterprise, which provides for cooperation in the field of digitalization of small and medium-sized businesses. As is known, small and medium-sized enterprises play a key role in the economy of Singapore, and the state has been working on digitalization of this sector since 2017 [13]. It is believed that this cooperation will have a positive impact on the development of this area in Azerbaijan.

The economic leap of this small island city-state with limited land and labor is known throughout the world. Like the United States, Japan, and the European Union, Singapore has adopted the concept of a 'knowledge society' as the basis for long-term economic growth and social stability. Since the early 1980s, the Singapore government has made great efforts to implement it. Numerous government programs have been adopted aimed at building a knowledge society, building an ICT infrastructure, and the corresponding legal framework. For example, the National Computerisation Plan (1981), the Founding of NSTB/A*STAR¹ (Agency for Science, Technology and Research, 1991), a Vision of an Intelligent Island – The IT2000 Report (1992), Masterplans for IT in Education (1997, 2002), e-Government Action Plans (2000, 2003), the Creative Industries Development Strategy (2002), the Intelligent Nation 2015 Programme (2006), etc. [3, p.29].

The programs associated with the creation of an extensive network of libraries throughout Singapore were aimed specifically at implementing the 'Readers for Life' initiative and the formation of an educated nation. It is worth emphasizing that the Singaporean education system is currently considered one of the most leading in the world.

The need to reorganize the activities of libraries, especially school libraries, in Azerbaijan within the framework of the transition from the information society to the knowledge society was pointed out back in 2012 by Elchin Akhmedov, PhD in pedagogy. He notes that in the context of building a new society and eco-

¹A*STAR is a statutory board of the government under the Ministry of Trade and Industry which oversees altogether 12 research institutes.

onomy, there is a need to develop new scientific, theoretical and methodological foundations of librarianship and library science aimed at the active participation of libraries in the life of society, and this is not about a partial change in the principles existing in the field of librarianship, but about their radical change and reform. It is necessary to carry out radical reforms in the field of librarianship, improve the quality of library services to the level of requirements of the information society and provide new information technologies [1, p.86]. In our opinion, the topic of the participation of the republic's libraries in building a knowledge society should become the subject of research work.

It is believed that the leap in building a knowledge society in Singapore occurred precisely due to the decisive participation of the state in innovation processes, the implementation of numerous programs, the presence of a system of economic incentives and levers aimed at financing, providing tax benefits, guarantees when borrowing money, etc. Created practically from scratch, the innovative model of Singapore was based on institutions and mechanisms for their functioning, as well as the development of an economic and serious legislative framework. All this led to the fact that at the beginning of this century, the country of Singapore became the owner of one of the most developed IT infrastructures in the world. In 2008, the State Program for the Development of Innovation, Research and Entrepreneurship was adopted, and it was developed under the supervision of the National Research Foundation of Singapore (which once again testifies to the positive impact of science's participation in economic development). Subsequently the 'Innovation Cluster' program came into being [12, p. 173-175].

Unlike the US, Japan and the EU, which generally followed a technological definition of the concept, concentrating on traditional sectors of economic growth, Singapore, although striving to form a knowledge society from the point of view of economic survival and socio-political stability, actively included the development of the arts in its later knowledge society development program. The state quickly moved from a

purely technological definition to a definition that combines technological and economic aspects with such areas as culture, art and creativity, giving them an economic focus [3, p. 31-33]. As can be seen from all of the above, the concept of 'knowledge society' that we are considering must be considered in accordance with the realities of a particular country. In our opinion, when building a knowledge society in Azerbaijan, we should rely on creative industries, culture, and art, especially since the rich cultural heritage allows us to fully implement our proposals.

In Azerbaijan the state also pursues a targeted innovation policy too, which is evidenced by the adoption over the past decades of such documents as the 'National Strategy on Information and Communication Technologies for the Development of the Republic of Azerbaijan (2003-2012)' (2003), state programs on the development of communications and information technologies in the Republic of Azerbaijan (2005, 2010), 'Action Program on Formation of 'E-Government' in the Republic of Azerbaijan in 2010-2011' (2010), the Development Concept 'Azerbaijan 2020: A Look into the Future' (2012), '*National Strategy for Information Society Development* in the Republic of Azerbaijan for 2014-2020s' (2014). In addition, among the relevant measures, it is necessary to mention the announcement of 2013 in the Republic of Azerbaijan as the 'Year of Information and Communication Technologies', the establishment of the State Fund for the Development of Information Technologies and the 'High Technologies Park'.

Among the latest events, we note the orders of the head of state on the preparation of the concept of the 'Smart City' and 'Smart Village' and on the approval of the 'Concept of Digital Development in the Republic of Azerbaijan' (January 2025), the purpose of which is to form a digital state in the near future. The Smart City and Smart Village projects are being implemented in the Karabakh region, which was liberated from occupation in 2020 during the 44-day Patriotic War.

As can be seen from all of the above, systematic steps are being taken in the Republic of

Azerbaijan to build an information society, a knowledge society and economy. It is not surprising that one of the calls made by President Ilham Aliyev during his speech at the opening of the global COP29 event, which took place in Baku last November, is ‘developing an economic model that does not depend on oil’.

Another similarity is that in 2015, Singapore was included in the UNESCO Creative Cities Network in the field of design. Four years later, in 2019, Baku was also included in this network in this field. The implementation of relevant initiatives, in our opinion, demonstrates the intention to involve the sphere of culture and art in the process of forming a knowledge society and knowledge economy, which seems to us to be the most optimal and rational way towards forming a knowledge society.

3. A Culturological Approach to Revealing the Concept of ‘Knowledge Society’

Considering that in the 40-60s of the 20th century, when Drucker developed the theory of knowledge society, there were no such scale of modern global problems, we propose theoretical space for disclosing the concept of ‘knowledge society’, which, along with sociological, epistemological, economic and political science, will complement the picture of perception of this phenomenon, as it is consonant with the requirements of modernity. In our opinion, *the culturological approach* to disclosing the relevant terms will significantly complement the concept of knowledge society proposed by Peter Drucker.

Among Azerbaijani scientists, Doctor of Philosophy Muslim Nazarov, in his article ‘Imperatives of the Knowledge Society’ writes that the formation of a knowledge society requires a fundamental shift in the paradigm of social development, including the educational paradigm. Today, the educational paradigm must restore the unity and completeness of individual sciences, which was destroyed by non-classical science, and with it, the unity of the worldview – on a qualitatively new level, in the form of a ‘unity of diversity’. One important means at this time is the humanization of education. Only in

this way can we generalize rational, spiritual, and aesthetic knowledge in people. Another way is to ensure the continuity and permanence of education: ‘*Education cannot be finite, this contradicts the idea of diversity of forms and methods of perceiving the world. It is no coincidence that P. Drucker declared one of the imperatives of the knowledge society to be the imperative of teaching a person to learn*’ [4, p. 21-22].

The fact that culture is a comprehensive concept, covering all spheres of public life, is directly stated in his research by the famous culturologist, Doctor of Historical Sciences, Professor Fuad Mammadov. The scientist examines such forms of culture as the culture of human relations, the culture of business relations, the culture of management, the culture of negotiations, the culture of international relations, the culture of peace and conflict resolution, the culture of leadership, the culture of the family, the culture of self-government, the culture of work and others [10]. Professor Fuad Mammadov also speaks about ethical, legal and political culture, the culture of democracy and civil society, religious culture, the culture of statehood, etc.

It is necessary to briefly note some cultural formulas proposed by the scientist, which are becoming increasingly relevant in the modern period, when there is a lack of individual culture among many members of society. In our opinion, if we do not begin to take measures to eradicate mass lack of culture, in the near future we will face serious problems, some of which may become irreversible. General aggression, lack of responsibility for words and actions generated, I am not afraid of this word, by impunity, especially in virtual reality, chaos in interpersonal relationships, especially in relationships between the sexes, lack of mutual understanding and mutual respect in a significant percentage of families (social units) – all these are problems that we are facing today, and it is necessary to talk about them in scientific circles, discuss them and look for solutions together. Naturally, a fundamental role in this process will be played by a tandem of educational and cultural institutions: kindergartens, schools, universities, music and art schools, exhibition galleries, museums, espe-

cially in the case of children – children's museums and scientific and technical museums considered in our doctoral work, theaters, etc.

When building knowledge society and determining the place of culture in this process, it is also necessary to apply the universal method of the “cultural pyramid” first developed by Fuad Mammadov based on the study of world cultural thought for building innovative models of effective management. As the scientist himself notes, the purpose of this development is scientific assistance to the development of national culture, the improvement of socio-cultural policy and the provision of effective practical activities aimed at preserving cultural heritage and modernizing society. The method assumes three logical levels of knowledge and transformation of culture – Cognition, Understanding and Creation, which open up new horizons for increasing the pace and quality of development of society, the state and humanity, and also contribute to the improvement of man himself. These hierarchically interconnected levels include eight steps [9, p. 295-296].

Fuad Mammadov developed for the first time a cultural methodology and methods, as well as cultural formulas: ‘cultured person’, ‘prosperous family’, ‘effectiveness of management’, ‘meritocratic (the power of the worthy) education and management’ (this is especially important for our society), etc. In addition, he formulated such cultural concepts as ‘scientific definition of culture’, ‘culture as a social system’ and others. All these provisions and initiatives should be analyzed and applied in the development of joint programs for the introduction of culture to the masses for the sake of future adequate and effective development of society.

We consider this factor to be the most important in the formation of new societies. Feeding their egoism, people often speak and act without regard for the feelings and even lives of others, sometimes justifying inhumane, cruel means by striving for their own goal. The phrase ‘nobody owes anything to anyone’ has become widespread in societies of various countries, which, in our opinion, poses a danger to the construction of cohesive, conscious, creative so-

cieties. If a person lives not in an uninhabited society, but in a society, he is automatically obliged to take into account the feelings of the people around him, and must take them into account in his actions. This should be the main mission of the educational and upbringing process – to instill an internal culture in members of society, a sense of caring for each other and for everything that surrounds us, the ability to empathize and sympathize. This will play a decisive role both in solving global problems and in the process of forming a knowledge society, the main principle of which, in our opinion, is creation and creativity. Therefore, it is so necessary to take into account the role of culture in this process.

In connection with the issue of the participation of culture in the formation of a knowledge society, it is necessary to take into account the problem of confrontation between ‘old’ and ‘new’ cultural forms, ‘our’ and ‘foreign’ values and traditions. Speaking about globalization in general, Doctor of Political Sciences Sergey Martynenko writes that the processes of globalization and cultural development are in a very complex relationship. Culture carries certain means of continuity, reproduction and transmission of human states, an attitude towards new values and life situations. And depending on how the waves of globalization will go, how the new conditions of the evolution of life on the planet will develop, associated with the general trends of human development, they can replace the entire philosophy and axiology of current societies, become the value dominant of a new type of civilizational structure [11, p.154].

Based on all of the above, defining the concept of ‘knowledge society’ from the point of view of cultural studies, we mean the following: ***knowledge alone and the development of a model of economy based on knowledge are clearly not enough to build a knowledge society. Here, cultural education of societies, reliance on such concepts as internal culture, empathy, involvement in the process of creation, not destruction, acquire special significance, in a word, the focus of societies should be on the desire for intelligence, education, and culture.*** We fully adhere to the views of the outstanding

philologist, cultural scientist, art historian, academician Dmitry Likhachev, who said the prophetic words, in our opinion: "A nation that does not value intelligence and culture is doomed to perish" [15, p.3]. It is enough to look around, to understand what is happening throughout the world, to see how right the academician was! This is why we consider the formation of knowledge societies as the main factor in solving global problems generated by ignorance and aggression of humanity. And we are convinced that the main role in this process will be played by culture in the broadest sense of the word, as discussed above.

4. Museums as Socio-Cultural Institutions

Museums and museum activities play an important role in solving the above problems. In addition to documenting, storing, studying and exhibiting museum items, one of the main areas of museum activity is education and enlightenment. In our era of ever-increasing information flow, society has a great need for information that reflects the truth, presented in an accessible and understandable language. In addition to universities and research institutes, museums, which have been collecting and demonstrating the historical experience of human development for many years, are invaluable sources of such information. Unlike academic institutions, museums are places accessible to the general public. The educational potential of museums is multifaceted. Today, the main strategy of museums is aimed at a specific visitor. The globalization of modern life forces museums to review and update their methods of work. Thanks to this, museums, based on social needs, have become socio-cultural institutions.

The public mission of the museum in the field of education is described by experts as follows: 'museums, which are unique carriers of the historical and cultural memory of mankind, encoded in authentic objects of cultural heritage, preserve and pass on to future generations the cultural experience of mankind and the traditions of humanism, using the opportunities and specific forms of educational work, form moral values and a worldview based on the principle of tolerance to the natural, ethnic, cultural and

religious diversity of the world, and also develop the creative potential of the individual, including the ability to communicate' [14, p.3].

Today, the role of museums has changed compared to the traditional museums of the 19th and early 20th centuries. They are no longer simply 'temples of science and art', they are sociocultural institutions, instruments of sociocultural regulation. They not only preserve the evidence of the past – history and culture – they influence the formation and development of future history and culture, implement numerous social projects, and fulfill an educational mission.

It is necessary to take into account and use the role that museums play in preserving the identity of societies, their original culture. The expansion of the social role of museums in society has led to an increase in their number, as well as an increase in people's interest in these cultural centers. Museums are becoming active participants in cultural, national and political processes. In the modern period, museums are practically the only institutions that have been able to preserve historical memory and heritage within their walls and resist the negative impact of globalization and unification. It is museums, being the keepers of examples of national identity, that today need proper management of this heritage.

As noted by PhDs in history M.Y.Kaulen and Y.V.Mavleyev, a museum is a historically conditioned, multifunctional institution of social memory, through which a specific group of cultural and natural objects deemed valuable by society are selected, protected, and displayed. A museum is a generator of culture. By selecting, protecting, and interpreting cultural objects of the past, a museum transforms these objects into active cultural factors of the present and future. By functioning as a 'value filter', a museum transforms from an institution preserving culture into an institution creating culture [8, p.396]. We, in turn, consider museums to be institutions that preserve and create not only culture but also scientific knowledge. We thus assert that by developing museums in accordance with contemporary demands, we can transform them into active participants in the formation of the knowledge society and economy.

Conclusion

Back in 2005, the UNESCO World Report ‘Towards Knowledge Societies’ was published, which presented a scientific forecast of the events taking place. The report addressed such issues as the need to ensure the availability of knowledge for all members of society, freedom of expression, which was considered one of the main criteria of a knowledge society, the need for continuous education and the compliance of the higher education system with the emerging realities, etc. In particular, noting the role of digital technologies in preserving memory, the document pointed to the adoption in October 2003 of the UNESCO Charter on the Preservation of Digital Heritage, which emphasizes that electronic resources should be considered as heritage and as capital for the life of subsequent generations [6, p.55]. As time has shown, today, during the Fourth Industrial Revolution, progress is unthinkable without the use of digital heritage. Digitalization of resources covering various areas, including science, education, library and museum affairs, musical art, etc., is also carried out in our republic.

Returning to the participation of knowledge in the emergence, expansion and solution of global problems, it should be noted that the document also speaks of the need to expand humanitarian education, which is designed to regulate

the use of scientific research results by humans, since the boundary between natural and technological risks is becoming increasingly blurred, natural disasters should already be considered as a result of human activity. Natural disasters in the majority have become a consequence of exclusively human activity, the work of industry, the inability of man to control the elements of the systems he creates, haste in the large-scale use of untested technologies and products, lack of vigilance or unawareness and even unreasonableness. These threats cause major man-made accidents, failures in the operation of large systems, terrorism, degradation of information and the multimedia environment, and ultimately – the uncertainty of the future of all mankind and the planet [6, p.146]. As time has shown, scientific forecasting was more than accurate: the situation today has worsened many times over, and mankind is simply obliged to combine its efforts to eliminate this problem in the name of saving the planet. One of the effective methods, in our opinion, is the emphasis on total education and dissemination of culture. And in the Concept of Sustainable Development, along with such important elements as science and education, it is high time to include culture. Important components of this process are museums.

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BİLİKLƏR CƏMİYYƏTİ VƏ MUZEYLƏR: “BİLİKLƏR CƏMİYYƏTİ” KONSEPSİYASININ İZAHINA KULTUROLOJİ YANAŞMA

Nəzmin Cəfərova

Xülasə: Məqalədə, “biliklər cəmiyyəti” konsepsiyasının izahına kulturoloji yanaşma təklif edilir və “elm və təhsilin inteqrasiyası” anlayışının “mədəniyyət” anlayışı ilə zənginləşdirilməsi əsaslandırılır. Tədqiqatda, həmçinin Azərbaycanada biliklər cəmiyyətinin formalaşması prosesində kreativ iqtisadiyyatın inkişafı zamanı istifadə oluna biləcək model qismində Singapur nümunəsi təqdim olunur. Bundan əlavə, muzeylərin elm, təhsil və mədəniyyətin inteqrasiyası prosesində bilavasitə iştirak etdiyi və bundan irəli gələrək, biliklər cəmiyyətinin formalaşması prosesinin əsas “oyunçularından” biri olduğu tezisi əsaslandırılır.

Açar sözlər: biliklər cəmiyyəti, kreativ iqtisadiyyat, muzeylər, Azərbaycan, elm, təhsil və mədəniyyətin inteqrasiyası

ОБЩЕСТВО ЗНАНИЙ И МУЗЕИ: КУЛЬТУРОЛОГИЧЕСКИЙ ПОДХОД К РАСКРЫТИЮ КОНЦЕПЦИИ «ОБЩЕСТВО ЗНАНИЙ»

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Аннотация: В статье предлагается культурологический подход к раскрытию концепции «общество знаний» и обосновывается обогащение понятия «интеграция науки и образования» понятием «культура». В исследовании также приводится пример Сингапура в качестве модели, которая может быть использована для развития креативной экономики в процессе формирования общества знаний в Азербайджане. Кроме того, обосновывается тезис о том, что музеи непосредственно участвуют в процессе интеграции науки, образования и культуры и, следовательно, являются одними из основных «игроков» в процессе формирования общества знаний.

Ключевые слова: общество знаний, креативная экономика, музеи, Азербайджан, интеграция науки, образования и культуры