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## **THE EDUCATION SYSTEM AND ITS FUNCTIONS IN THE CONTEXT OF DEVELOPMENT OF MODERN MAN AND SOCIETY**

*У статті систему освіти визначено як соціальний інститут, що виконує особливу функцію. Досліджено умови становлення та формування системи освіти України в період сучасності. Проаналізовано процес становлення особистості в системі освіти в умовах глобалізації. Вказано основні недоліки системи освіти в Україні та можливості їх подолання з метою реформування в особистісно-орієнтовану систему освіти, що може стати одним із ключових факторів становлення особистості в сучасному світі.*

**Ключові слова:** *особистість, суспільство, розколоте суспільство, система освіти, становлення особистості.*

*В статье систему образования определено как социальный институт, который выполняет особую функцию. Исследованы условия становления и формирования системы образования Украины в период современности. Проанализирован процесс становления личности в системе образования в условиях глобализации. Указано основные недостатки системы образования в Украине и возможности их преодоления с целью реформирования в личностно-ориентированную систему образования, которая может стать одним из ключевых факторов становления личности в современном мире.*

**Ключевые слова:** *личность, общество, расколотое общество, система образования, становления личности.*

*The article defined the education system as a social institution that performs a specific function. The conditions of establishment and formation of the education system of Ukraine in the period of modernity are researched. The process of formation of the person in the education system in the context of globalization is analyzed. The author pointed out the main shortcomings of the education system in Ukraine and the possibilities of overcoming them to reform the education system into student-centered one, which may become one of the key factors in the formation of personality in the modern world.*

**Keywords:** *personality, society, a divided society, the education system, the formation of personality.*

Modern society is characterized by profound socio-cultural transformations and changes in the economic sphere. The reason for this

transformation and modernization was the fact that humanity recognized itself as one global common civilization, including such common elements as local, regional and others. Nowadays there are many discussions on globalization concerning the conflicts and fights of civilizations, and global human civilization in terms of a unipolar world. Thus, S. Huntington points out that the politics in the post-Cold War world became multipolar and polycivilization the first time in history. For the best part of humankind's existence, the civilizations were in contact with one another, and only occasionally had no contact at all. Then, with the advent of the modern era, around 1500 BC, a global politics took two directions. For over four hundred years the Western national states – Britain, France, Spain, Austria, Prussia, Germany, the United States – have been the representatives of a multipolar international system within Western civilization. They interacted and competed with one another, waged wars against each other. At the same time, the nations expanded, conquered, colonized and, no doubt, influenced the rest of civilization. During the Cold War, global politics became bipolar and the world was divided into three parts. The group of the most prosperous countries, influenced by the United States, were involved in large-scale ideological, economic and sometimes military confrontation against the group of poor communist countries, united and led by the Soviet Union. This conflict was largely manifested outside the two camps – in the third world, consisting of poor, politically unstable countries, which only recently gained independence and declared policy of nonalignment [*Huntington, 2003*].

The attention of society is also focused on the development of global human civilization in terms of a unipolar world where there is only one superstate – the United States, which is able to contain the conflict, especially armed one. Actually, such ideas are revealed by Z. Brzezinski in his book «Great chess board». In particular, the author notes that because of the collapse of its rival, the United States found itself in a unique position. It became the first and only truly global state. Yet America's global domination is reminiscent in a way of previous empires despite their more limited regional scale. The power of these empires was based on the hierarchy of vassal, dependent states, protectorates and colonies, and all those, who were not part of the empire, usually were seen as barbarians. This anachronistic terminology is to some extent appropriate for the number of states that are currently under the influence of America. As in the past, the use of America's «imperial» power is mainly a result of the prevailing organization, the ability to quickly mobilize vast economic and technological resources for military purposes, the implicit but significant cultural appeal of the American lifestyle, the dynamism and innate spirit of competition of American social and political elite [*Bzhezynskyy, 2009*].

Russian politicians worsen the problem of complex cultural transformations, as the current governing body of Russia has not put up with the loss of superstate role and implements strategies for its return.

Amid outlined political transformations, the impact of China on geopolitical space also increases, while China defends the role of Chinese civilization as a global one (sometimes referred to as «Confucian» civilization), and is actively trying to become a superstate.

While choosing the topic for the article, we proceeded from the fact that in the light of new trends in transformation of society the conditions and factors of personality formation and development should be studied in terms of divided civilization. We have also identified the education system as one of the most significant factors of personality formation.

Various aspects of the civilizations theory and practice of civilized coexistence of different systems were under research conducted by Ye. Amelina, R. Aron, H. Bokl, Z. Bzezinsky, D. Bell, N. Vebeter, I. Gromov, T. Parsons and others.

In Ukraine, the problems of civilization became topical with the emergence of the «information society», when people started talking about the formation of local and regional civilizations, the development of world and national culture in the global context, the personality formation in the context of national and civilizational contradictions. In late XX – early XXI century Ukrainian researchers, such as V. Andruschenko, V. Beh, L. Hubersky, V. Kremen, V. Krysachenko, S. Krymsky, M. Myhalchenko, Yu. Pahomov, M. Popovych, B. Ryzhko and others, pay much attention to the socio-political and philosophical analysis of Ukrainian civilization. However, philosophical, educational, and cultural research of Ukrainian civilization in the context of the World civilization is quite insignificant. Nowadays the question of the type of Ukrainian civilization raised heated debate. S. Huntington identified Ukraine as divided civilization, that fact is confirmed by some national publications.

Therefore, the purpose of this article is the impartial research on the functions of education in the divided society, the ability of the education system to promote the personality development in contemporary social and cultural space.

Developing the topic of the article, we point out that we see Ukraine as both a regional and local civilization. From the earliest times, the territory of Ukraine was a place of rivalry and cooperation between the two worlds, European and Asian, under the influence of which Ukrainian local (regional) civilization was formed [Skotna, 2005]. The formation and existence of Ukraine under the influence of both worlds allows us to characterize Ukraine as divided civilization. Modern Ukrainian realities and military resistance only confirm the view expressed by S. Huntington about what will happen with Ukraine in the future world order, with its unique culture, lifestyle and proximity to the middle-European type. The scientist defined Ukraine as divided country, located on both sides of the fault lines between civilizations. In these countries, according to the scientist, the large groups belong to different civilizations that leads to confrontation between them. It is ideology that demonstrates division in Ukrainian society.

According to N. Skotna, the mentioned division concerns the West and the East, the elite and the masses, the political and social institutions, which is being demonstrated by the struggle of various political forces to uphold their ideology as a state one. Another important area of culture, which is associated with the division in Ukrainian society, is religion. It is religion that imposes its own values upon society after a long period of atheism. In spite of this, the religious differentiation of Ukrainian society, its multi-confession nature is very distinct. In Ukrainian religious sphere, the confessional self-determination and inclusion into a system of religious relations come about very rapidly [Skotna, 2005: p. 19-20].

Moreover, today there is no division between people belonging to a particular confession or religious organization; there is a division between the confessions, which try to involve people in the conflict. However, Ukrainian identity, which manifests itself increasingly, does not allow the church to deepen the division in society, but rather hinders it.

In recent months, the life of Ukrainian society in terms of military conflicts manifested the change in the fault lines of the division in the country. If in the past few centuries, it was believed (not without reason) that the possible line of division lies along the Dnieper River, now the border lies between Dnipropetrovsk and Donetsk regions. In addition, the division of Ukrainian society can be interpreted as a reflection of the past and present events in the collective consciousness of the population, which is implemented in the form of social stereotypes. The conscious part of Ukrainian population appreciates Ukraine's independence and its achievements and focuses on social solidarity.

Against the background of social conflict in Ukraine, the question of formation of personality, its values and hierarchy of values, the purposes and choice of ways to implement them is very urgent. Currently, there are various ways of interpretation of civilizational personality model. One of them deals with the main features of modern human of Information Society (technical achievement, self-discipline, harmony in emotional life, according to B. Markov [Skotna, 2005]), that help the person to form restraint and prudence, self-control and discipline, responsibility, and the like.

Another interpretation of civilizational personality model, according to S. Huntington, is derived from a broader understanding of civilization as a culture. The reason for this is the fact that personality is formed not only under the pressure of political and economic spheres, but also because of the influence of the education system, the media and the social institutions.

In fact, we will now proceed to examine the education system and its functions in the process of personality formation.

The education system as a social institution performs a special function; it provides people with timely and adequate training so that they can function properly in society. It is one of the important factors of people socialization. The education system as a social institution is characterized by the following

features: special social functions of training and education, which are subordinate to public needs; the organization and forms of educational institutions; the professionals providing the functioning of the institution; regulatory authority which control the functioning of educational institutions and the subjects of educational activities; the objectives and methods of educational activities; systematic implementation of socialization and determined content of education, etc.

In addition, the education system realizes the socialization of people (mostly youth) using specific methods. The socialization of people is executed deliberately, systematically, regularly by a system of special schools. It is education system that translates to the younger generation all the achievements of their predecessors, providing continuity of generations and social continuity, popularizes the dominant ideology in society and reflects social relations.

Speaking of personality in social and cultural space, we have determined it as the one that fully embodies the most significant features of the restless, bisocial active people, transcendent desire for freedom, personal independence as a creative activity in different spheres of social life, the importance of personal contribution to the transformation of the world, self-awareness of moral and legal responsibility [*Lartsev, 2003*].

All his life an individual seeks full disclosure of the acquired essential powers and self-realization of his individuality. The existence of human goes by in three areas, namely meditation, activity and communication. The activity in this series has become a leading explanatory principle in human knowledge, an important factor for the development of culture, especially of such areas as art (the main way of communication between people, eliminating the independence of the rest of human relations with the world, including them only as components).

The contents of people's lives is not limited to activity, and their activity is not limited to goal setting. Activities and communication mutually determine one another. A man is able to create and transform the world. Human active attitude to nature and social reality is expressed by categories of freedom. However, the concept of freedom is not limited to the knowledge of the essential facets of creative and active attitude of man to the world as the activities of any social subject, it selectively implements one of the many objective possibilities, and it is inevitably in relationships with the objective tendencies of social development that is characterized by constant subjective orientation. Only human as a personality can combine the interests. For that, you must be aware of the understanding of personal interests and their correlation with the public interest. However, we should not forget that the «interaction» of interest in the mind is just manipulation by certain realities, or rather the mental realities, the concepts as conscious interests. The identification of interests and their living connections with other components of activities allows us to understand the sensitivity of the subject as a process

of social disclosure, deployment and implementation of interests and to understand its result as realized interest.

Man as an element is included in the unity, which determines the limitation of his freedom in social life. The process of personalization, self-identification and objectification is important in revealing the hierarchical correlation between the individual and society. After all, the biological, psychological and social characteristics, living and existential factors are closely interrelated in personality. However, the comprehension of authentic ways of being, a way of awareness of your place and your role in general human social and cultural evolution is complex.

Actually, this complex process and the result of the assimilation of individual social experience and its reproduction is socialization of personality. Neither spiritual nor social and psychological development is possible outside society. It is true that all his life an individual seeks full disclosure of the acquired essential powers and self-realization of his individuality.

The essence of man cannot be determined only by his existence, because this essence is in constant development, overcoming present and purposeful building of the future. The product of this goal setting is the goal of human life.

The realization of necessity of cultural heritage is not enough for it to be accepted by the personality. The values become the motivational sphere of personality in the system of its fulfillment only when they have become the need of the personality when they came into its inner world. Only in this case the person is able to form its goals, find effective ways to implement them, make timely monitoring, evaluation and adjustment of its actions. Only in this case, the needs become the motivating force for the personality; the interests become the positional categories, and the values become the motivational sphere of personality in the system of self-fulfillment in the course of its life.

One of the most important factors in the formation and socialization of personality is education, which includes the process of upbringing. At the present stage of historical development, education is recognized more frequently as a major imperative of social development. This is the mandatory contribution to the formation and socialization of the state at the time of information age. However, the deep crisis of education is an undeniable fact. After all, modern education is not fulfilling its function in the formation of the type of thinking which would have contributed to solving global issues of humanity. Education, despite being declared to have personal orientation in many countries, is increasingly alienated from individual interests and goals of most people, from their real troubles. This happens because of understanding and perception of education as a means of restoring competent labor force. However, let us remind you that previously we named the fact of formation of personality as the fight with the fate of its birth. If in this research we consider the education as one of

the key factors of formation of personality, we should also emphasize the vital role of personal orientation in education, in all historical conditions and all types of society.

At the present time, society is perceived and functions as an organic open self-developing system, in which, however, every person is concerned with the problem of self-esteem and self-development, no matter in what direction it (self-development) is carried out. Especially since every person perceives and acquires the social rules and requirements, ideals and values of culture individually and selectively. Therefore, the value orientation of person being educated does not always coincide with the values that society has developed. That is the most important task that should be solved in the process of impact on the formation and socialization of the personality starting with an early age and continuing throughout the later stages.

It is important to emphasize, that the formation of a child's personality involves the assimilation of the system of social values. With this purpose in mind, the teacher organizes and selects the objects of culture, gives them a target direction, thereby creating the educational environment that unfolds the life before the student and allows entering into the context of contemporary culture naturally. The child penetrates into the depths of each value through suitable activities.

Some activities may be used for learning different values but some values of culture can be acquired through a variety of activities that promotes optimal organizing of education process, significant savings in time and effort for educators and students. The relationships, which are formed in the educational environment, are called educational relationships. Educational relationships allow us to feel, to understand, to evaluate our relationship with the value of culture, to understand it (give it meaning) to subjectify it, to give the nature and society our subjective essence. Numerous studies show that the adoption of universal values and developing of our own value orientations is impossible at the cognitive level of perception. In this process, emotions play the active role. Social values are perceived by our senses, but they are comprehended by consciousness. The combination of feelings and sense of values determines the types of human behavior and activities.

The psychological process of interiorization allows providing the dynamic of spiritual needs of the personality. After all, if the joint activity of teacher and pupil involve factors that stimulate the pupil's self-activity, it will be possible for the pupil to form new spiritual needs.

While internally comparing their actions with more accomplished work activities, students predict their activities according to the best public standards and transform these samples into the inner state. New objects become the needs, in fact, the interiorization mechanism works on this stage. The interiorization of cultural values in all cases requires taking into consideration the dialectical unity of cognitive and sensory, rational and practical, social and individual in personality. In the process of social and individual activities, the powers and

abilities of the personality transform into the objective, socially important products and values, in other words the externalization takes place (lat. *Externus* – external).

Thus, the education system performs the following functions:

- socialization and continuity of generations;
- it is a milieu for communication and introduction of personality with the world values, with achievements of science and technology;
- it accelerates the process of personality formation;
- it provides human spiritual development.

However, in the conditions of modern information society the personal orientation of the education system is very important. After all, the education system should not only affect the personality, form it, or teach it, it also should be a partner in the process of personality development. The personality itself counteracts the world that «captured» it; it actualizes the problem of knowledge of ignorance and naturally seeks development. And the education system must be so effective so that it can provide the personality with the necessary information, with required capabilities, it should not slow down personality development focusing on the whole student group, instead it should focus on the needs of each personality in the process of its formation and development. In this context, the reforms in the education system are inevitable, as model system inherited from the Soviet Union does not meet the current needs of society.

At the beginning of our article, we noted that it is ideology that demonstrates division in Ukrainian society. Therefore, in our opinion, the ideology in Ukrainian education system has to be gradually replaced with national idea, which together with historical memory will become the integrative factor, that will consolidate society on the whole territory of Ukraine.

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