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MODERNIZATION OF EDUCATION: THE CHALLENGES OF THE MODERN SOCIETY

Changes in social life create the need for appropriate adjustments in the education system as a tool for socialization. In the context of the philosophical study of this problem, the question arises about ways and methods of the educational system transformation. After all, if they are not adequate to the requirements of the time, then, despite all the slogans and desires, the result will be inadequate. Modern society gives a special place for information and knowledge. Today, in the most developed countries, the major sectors of industrial and agricultural production, connection and communication, life and entertainment, education and spiritual life are largely based on the achievements of the basic sciences. The search, creation and storage, replication and dissemination of knowledge are increasingly important in people's activities.

The determinants of the educational space of changes in society create new demands on the education system. For example, the domestic researcher of educational problems O. Vyshnevsky writes: «The need for deep restructuring of education is an objective necessity dictated by the processes of transformation of our society» [1, 45]. These changes are

manifested in the change of the paradigm of education and learning, in the shift of accents in the public consciousness. «The pupil from the object of pedagogical influence becomes the subject of his own development. And in this context, where the peculiarities of personality development as a biosocial creation are distinguished, it is important to understand the nature, specificity of the social, what a person can achieve in the process of involvement in life activity» [3], – V. Radul believes.

According to many researchers in the modern world, it has a tendency to dehumanization. Society is alienating from the individual, and relevant trends can be observed within education. It has lost the holistic character of education and directs its activity to the formation of a partial highly specialized professional. This situation is especially characteristic of the education of industrial society, but recently in countries where the post-industrial mode of production is developing, there is a transition from «narrow» specialization with its culture to «broad».

Contemporary education is first and foremost different from the education of times past in that it is driven by globalism with all its complications and problems, which need fundamentally new approaches and solutions. Given that a person can simultaneously live in several cultural spaces through television and the Internet, study and communicate many languages of the world, be engaged in any communication with citizens of distant countries, therefor education can not longer function as before. «Priority transformations must take place, meaningful restoration and change of the philosophy of education and educational policy should be carried out in order to find parity relations between universal human orientation of education and its ethno-cultural function related to the transfer of unique heritage, preservation of national identity», [4] – wrote V.G. Skotniy.

The goal of education is to provide everyone of any age and any profession with an understanding the complexities of the processes taking place in society and to be able to adapt to them effectively. But the problem is that in society there is an increasing resistance to the introduction of broad educational humanities courses and subjects, and there is a growing tendency to seek narrow specialization and technicalization of education, reducing it to obtaining specific skills that are in demand in the labor market.

A person socializes, becomes a part of everything social gradually, passing certain, characteristic only for him or her stages of development.

A person only then becomes the person when he or she feels the world as a whole. Then he or she has the chance to transform this world, passing it through the prism of personal values and worldviews. The process of forming such a personality should be gradual, versatile and multifaceted.

An important fact is that the education system occupies one of the central places in the moral and legal regulation of society. The developed system of education in a developed society aims to develop tools for moral regulation of citizens' behavior. Understanding morality and its laws socializes a «wild» person, but tradition or faith is often compelled to obey the laws of morality. Education makes a person's attitude to morality transcendent, adding to the simple knowledge of morality, an awareness of the importance of its functional role in public life. However, it is worth noting that moral values are regulated in two ways. The first can be described as «verbalism». Within this direction, education is accomplished through words. The second is the so-called «activity» path, within which the educational power has a way of organizing education-and-pedagogical process.

Thus, education partly forms the conviction of the individual in the need for certain norms of morality, or, conversely, in their obsolescence. In addition, education gives a person confidence in his or her right to change moral standards, regardless of whether they have learned everything about their formation. Thus, education becomes a space of meaning.

An in-depth philosophical-theoretical analysis of the problems of the social formation of the individual in the context of a practical pedagogical process leads to the need to find out the essence and peculiarities of the relationship between socialization and the moral formation of the individual. The fundamentality of the problems of the interconnection of the social and moral formation of the individual reaches the level of basic philosophical problems, which relate the material and spiritual foundations of human life, utilitarianism and idealism as its semantic poles and vectors. The specificity of the combination of utilitarianism and idealism as determinants of human socio-cultural activity determines its typological modes of pragmatism, realism and romanticism. The choice of pedagogical strategy of combining socializing and moral-educating influences on the personality determines to a great extent the modeling of the whole pedagogical activity system.

It is worth to agree N. Lavrychenko's view that socialization and moral formation of personality are dialectically interconnected components of pedagogical activity that mutually determine, anticipate and complement one another. The moral formation of the individual is the spiritual content of his socialization, and socialization – a comprehensive form of moral development of the individual. Therefore, these pedagogical tasks, processes and actions cannot be considered on the principle of opposing «or that», «or other», hyperbolizing the meaning of any of them, or concluding on their mutual alternative [2]. Thus, the social determination of the educational space constitutes not only its external, formal contours, but also the content and methods of interpersonal interaction, which is fixed in certain moral norms and values. The question arises: what kind of person and what kind of education will be in need in the new world?

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