

*Sergei Kostyuchkov, Kherson State University,  
Doctor of Political Sciences, Associate Professor,  
Department of Psychology, History and Sociology*

## **Human nature in the context of modern education and the educational system of civil society**

**Abstract:** The article discusses the features of human nature as the basis of modern education and the educational system of civil society; the analysis of the productivity of modern education in the context of the individual to adapt to life. The author emphasizes the crucial role of education in contemporary philosophical and educational reality and the development of civil society.

**Keywords:** identity, civil society, human nature, philosophical and educational paradigms, educational environment, education, social life

In the context of the third millennium, the realization of permanent social changes are updated by the search for and production of new philosophical and educational paradigms, traditionally aimed at the cultivation of knowledge and its practical application, built at the same time, in accordance with human nature and with the aim of improving the quality of life of the whole society. Since the status of human life is the foundation of the modern system of political ideas and values of civil society, there is a need for constant updating of philosophical and educational paradigms that are adequate to the modern socio-cultural realities.

Current research in the field of philosophy, pedagogy, sociology, ethics, culture designed to create a theoretical basis for the formation and implementation of modern educational paradigm, considering the social, political, economic, cultural and spiritual factors that significantly influence the transformation of the education system. Anthropological and cultural dimension philosophical and educational paradigms in conditions of civil society requires

consideration of human nature in view of its dual – biological and social – being. Human nature should be considered, in our opinion, the basis of modern education and the educational system of civil society, despite the fact that the formation of a new image of the individual through education is impossible without taking into account biologically natural, social and spiritual components of human nature.

The contradictions of human nature inherent in opposition between biological and social, physical and mental, universal and particular, natural and artificial, rational and emotional, sacred and the profane – in a new type of civilization appear extremely tense. Socio-cultural aspect of human nature requires deeper scientific analysis, the study of structural and functional features of the levels of man as a biosocial creature.

As part of the biological, psychological and sociological approaches of personality development is seen as the interaction of two factors – heredity and environment, in other words – the biological and social. The approaches to the definition of the identity of its properties are considered system activity-historical and evolutionary aspects. The present, with its political, social, economic, spiritual and cultural issues transforms man into the main subject of research, but at the same time neither philosophy nor science nor art does not create the appropriate cognitive tools, the use of which would make it possible to consider the person in all its multidimensionality, taking into account the specific set of diverse relationships, inherent species, population and individual features, while maintaining the structural and functional integrity of the individual.

The image of the person as a "programmed human" gives an idea of the individual in sociobiology, behaviorism, neobiheaviorism and reflexology; sociological and social psychological concepts of role identity. Biogenetic orientation of the individual studies is the individual human being as possessing certain qualities antropological and genetic, such as genetically given inclinations, temperament, anthropometric characteristics, sexual symptoms,

neuropsychiatric parameters, etc., which are passing different stages of formation in the implementation process of the program of the phylogenetic species in ontogenesis - in accordance with the basic biogenetic law by F. Muller – E. Haeckel [1].

The process of the human being in the world is characterized by ambiguity, stochasticity and eventual, being determines the essence of man, his nature as universal, and at the same time – particularity substance. This process is defined as a dissipative and in which specific empirical experience acquired in the knowledge of human nature. The man, his being, culture, social organization integrated into the process of institutionalization of civil society through the mechanism of a perfectly real and subjective-objective interaction. Thus, the subjectivity of living world is transformed into a personal sphere of civil society through the internalization of social values and mechanisms of subjectivation. Human turns into a full-fledged member of civil society – civic identity, when he becomes a full-fledged and autonomous subject of his own life, a person who is responsible not only for himself but also for other people.

In the context of a functioning civil society in comparing with totalitarian man the individual learns more productive rules of behavior, forms and models of relationships with other people, in a more general sense – historically changing norms of culture. Accordingly, a person complements to the "World-3" (as Karl Popper), i.e to the world of ideas, of cultural objects, works of art, historical artifacts etc. Integration of human in culture takes place as a process of acquiring knowledge in educational practice, thereby transforming the sphere of sensory perception of the individual, changing human perception of the world in general, modernized understanding of the world and in this world.

Socio-cultural understanding of human nature actualizes the approach to it, such as that formed in humans on the basis of the simplest models of communication in small social groups. This is due to the nature of the primary intentions, feelings and attitudes, such as a sense of coherence with their social group, the pursuit of common agreement, altruism, sense of justice and injustice,

standardized in the social environment. In this context, the nature of man acts as a set of individual qualities, the most significant social value among which are those that promote human spiritual activity, a man-creator. On this occasion, a neuroscientist Charles Sherrington wrote: "...the immemorial principle of self-conservation is being challenged by a 'new deal'; a novel order of things antagonizes a preceding; a new moral value is appearing over the horizon. The principle of altruism has arisen ... This new spirit seems to be largely correlated with the development of man on our planet" [2, p.22].

Following a particular approach, it is logical to assume that powerful potential of forming a new civil society focused in education, which the system is a complex, multi-stage, multi-directional bonds mediated by numerous restrictions, conventions, regulations and institutional structures. Freedom related with choice and therefore – with unpredictability. The higher level of freedom – explicit or desired, the higher the degree of stochasticity of social life, the more complex and multifaceted is the very life of man. Namely education, in our opinion, should contribute to the development of a person's ability structurally, logically and critically reflect reality, to predict the near and distant future, in other words – the more freedom a person receives the development of civil society, the more effective should be a system of education and training, as an individual means of adaptation to a constantly changing world, and given the nature of man – as a mechanism for improving the personal bio-social level.

In a dynamic society education plays an important instrumental role in diagnosing social "health" and search for the best ways to harmonize human relations with the government, civil society and nature. Education, promoting the comprehensive development of man appears in combination with other factors as determinants of constructive civilizational and cultural change.

Education, being characterized by a generalized value content, being, in fact, the phenomenon is beyond time and space develops between a particular cultural and historical space, representing the limit reference points the space of knowledge in a particular historical epoch a certain period of time. The new

millennium was marked by updating the knowledge society, (the) which main function is accelerated development of the cognitive qualities of the person, the modernization of education systems, the growth of the intellectual potential of society. Almost all countries are actively implementing the concept of continuous, throughout a person's life, education, the essence of which is to attract the largest possible number of persons to the educational process in its various forms.

Formation of new philosophical and pedagogical ideas in education is caused not only by internal problems and contradictions of the educational system, but wider – scale transformations in the cultural life of society, changes in its intellectual status, social interaction model of modernization with the new civilizational challenges. Politics of international relations in the new millennium is characterized by extensive practical implementation of the concept of approximation, which are difficult to understand in the simplification, contaminated; focus on minimizing costs, particularly in the cultural and educational sphere. This enables Western culture to spread in the world, to overcome the barriers of spiritual alienation, become clear, consciously acceptable in various countries on all continents, for different social groups, thus realizing the functions of association, correction and even control of the world community.

The changes that come with the new millennium, actualize the process of active search for an adequate response to historical challenges, development of valuable references that reflect the continuity of civilization progress. These circumstances necessitate philosophical understanding and justification of the following tasks:

a) determining the content and ways of realization of socially significant goals that could combine whole and part, general and individual, public and private;

b) the development and validation of the structural model of human society and social human, a priori joint coinciding interests, goals, priorities;

c) the reorientation of public intentions from the idealization to the realization of the ideal;

d) search and scientific basis of its own for each direction of development of society in a globalized world, with a focus on the principles, tendencies and counter-tendencies of development of the world process.

The educational crisis is in many aspects determined by the processes of public misunderstanding of the dialectic development of the global and domestic education system, neglect or lack of attention to the fact that conflicts in international relations certainly reflected in all spheres of public life, including – in education. Philosophical reflection, perhaps, should be sent, in this context, to address issues and problems, study long-term goals of the education system, therefore the problem of philosophical understanding of the issues, the definition of the "knot points" of the motion path of the educational process is now attracting the attention of researchers.

Instead, the relevant public, the industry formed a mosaic of Education educational space, which is formed of a plurality of paradigms, theories, models; a space where there are no strict insurmountable boundaries between ideas, concepts and meanings. Modern education creates new culture – a culture of dialogue (even polylogue) rather than monologue, focused not only on the present, but also on the long-term perspective, the absolute intrinsic value of the person. In modern education, a new type of scientific rationality, humanistic dimension of modern education, and due to the specificity of the information society, and the content of the new picture of the world order, which is determined by the need to address global, civilizational problems.

The complexity of solving these problems is enhanced by the presence of the fact that there are different, sometimes contradictory positions and value queries on the functioning and development of education system at both the local and global levels. The obvious is the fact that in the conditions of deep structural transformation of society is going to have to develop a new educational model that is adequate to the conditions of the development of modern state and civil

society. Traditional Soviet education paradigm, typical of post-Soviet space, is certainly archaic, in the present conditions it is no longer able to efficiently implement itself, its potential in the realities of practically exhausted.

The new millennium brings to humanity a new, relevant in today's environment tasks that actualizes the development of fundamentally new concepts, approaches and strategies in all spheres of public life, in particular - in the educational system. But at the same time present offers and new features, the occurrence of which is associated with the entry of humanity into a new type of civilization, in an era of progressive globalization, as a natural result of a natural historical process, is not trouble-free, complicated by all sorts of unpredictable events, fluctuations and contradictions. Society is becoming more humanized: on the one hand, the individual development of the person in modern conditions is a decisive indicator of progress, and on the other - the main prerequisite for the further development of society. That is why in the present age the priority areas of public life become a science producing new knowledge and education – as a system that "humanizes" the knowledge and provides individual development of man.

Combined in various organizations, individuals of civil society establish among themselves relationships of a very wide spectrum, realize their sometimes divergent intentions, thus providing a harmonious, productive, long-term development of society, that is, change it in accordance with generally accepted ideal, focusing on social values, without which further development of civil society is impossible. Thus, under the influence of personality, which, in the words of G. Hegel, has a "... not as an isolated individual, but according to concepts of morality in general" [3, p.81], society in its development is moving from an idealized reality to realize the ideals.

A specific feature of civil society – the existence within it of various social forces, non-governmental institutions and public entities. The main actor of this society is the man with all his needs and interests of the system. We define civil society as based on the principles of autonomy, pluralism and subsidiarity

complex of individual and group interactions of citizens, carried out for the design and implementation of various freedoms, rights and interests of citizens as part of the institutions and self-organized groups, the functioning of which guarantees the unity of values and priorities of the individual, society and state.

The progressive motion of the social organism in the direction specified by the will of the public, carried out by the individual – a man who should not be considered as an elementary biosocial unit society of team, but as an individual personification of the total personality. Such a person is considered as a social attractive model, which are responsible for measuring the direction, content and depth of constructive interaction of the individual with society, that is, the process of socialization; in the language of mathematics, the individual is a function of the level of development of society. In many ways, the formation of civil society depends on social, in the broad sense, government policy. Only the state as a social institute of management, to provide the legal framework for further development of civil society, as well as in the face of local authorities, aims to create the conditions that will allow individuals to freely exercise their right to self-fulfillment in various forms of life, especially in the field of education.

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