

## Personality Formation and Education in Multicultural Field of Social Life

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**Abstract:** In the era of global integration, the person finds himself in terms of cultural pluralism that plunges him into ideological chaos. For the human, in the existential point of view, this situation is fraught with disorientation in the world; therefore, it makes special demands of the quality of his personality. In terms of values polyphony the person becomes a prisoner of the achievements of technological civilization with a cult of immense consumption. The formation of a new structure of man is strongly affected by the Internet. This effect has a dual nature: the Internet opens the borders of individual countries, on the other hand-it helps to realize the limitedness of humanity. Values of the consumer society are dominating in the Internet today; this strategically can lead the humanity to physical destruction. All this requires the creation of a new supranational ideology based on the common desire of people to solve global humanity problems. The education system has a huge role in the upbringing of a new personality to be a citizen of the world. The article deals with issues related to the organization of a two-level system of continuing education-basic, oriented to the formation of vital cultural and philosophical competencies that enable the person to acquire an internal ideological stability in an unstable world and the professional education, which is derived from the first level, which is focused on the acquisition of certain human competencies that allow him to successfully adapt to the realities of the modern world.

**Key words:** Education % Integration % Culture % Civilization % Ideology % Values % Personality

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### INTRODUCTION

The aim of education is to up bring a fully developed personality by means of learning. Breeding criterion is the person's ability to subordinate himself to the rules of the society and to rise certain life goals. Professional education-is a learning based on self-education. Without the appropriate level of basic education, it is impossible to achieve a high quality of professional education. A purposeful education of the rising generation is related to the presence of a system of sustainable values in the society, that is called- ideology.

The education system is a subsystem of the society. The society is a unity of culture and civilization. The education institute in the conditions of large integration and acceleration of historic rhythms gains special importance. The exceptional position of the education is that it is supposed to synthesize irreducible aspects of the society-a conservative culture and mobile civilization to form a modern personality.

Problems in the education system are a reflection of changes in the society and today they are associated with the integration processes taking place in the world. Therefore, these problems cannot be resolved only on the basis of the internal causes of the education system itself and require entering a metaintegral research level. Changes in the world permanently force people to review valuable installations. During reviewing some ideas are approved as actual, others-are corrected and others-lose their significance. The ideology is those values that let us transform the entire system of man's attitude to the world and our task is to find out these important values of our time, which can motivate people to real actions.

According to Friedrich Nietzsche, life is the realization of the "will to power." Strong power for its stable existence must be an engine of values changes and therefore the power should be held in the community, exceeding itself [1]. Here we do not talk about the ideology of political power as such, but about an urgent need for purposeful cultivation of the values that are

essential for human development in a certain direction and in accordance with this, the organization of upbringing in the education of our future generations. At first glance, it seems that modern ideology should embody a compound of unconnected sides: it should simultaneously perform the functions of both national and international culture.

The material basis of a particular society is the civilization. Culture of modern civilization is the culture of postmodernism, which, unlike the culture of modernism, is massive and infected by the ideology of consumption. In contrast to modernity, mass culture knows no geographical boundaries, it is global and it is oriented towards the expansion of horizontal links and the immediate "here and now" implementable relations [2]. Postmodern is a culture of transitional (not established) world, so it is not a synthesis of the world, but a conglomeration of values of different cultures. This makes it impossible to create a general values system within the humanity as a supranational idea, based only on the values of one culture. Modern man finds himself in terms of cultural pluralism [3], where none of the values can come out on top over another. The overall effect of many different ideas and values of particular cultures on the minds of people in the conditions of an open society is eliminated.

In the epoch of the establishment of global civilization, the traditional culture transforms from a unifying factor (people in the nation) into a differentiating factor in scale of humanity and in the eyes of an individual person, it becomes something that prevents the formation of planetary integration [4]. It is known that the secret of the systems integrity lies in its structure. Hence, the issue of establishing a new universal integrity hinges on the organization of new relationships between people and cultures. Today the possibility of the formation of a global structure is increasingly determined by the Internet. In the implementation of structural reforms in the society Internet availability is only a necessary condition that in addition to itself needs a sufficient condition-the quality of human's personality.

Another condition for the existence of private sustainable culture is the implementation of the correspondence principle. Correspondence principle, formulated in 1923 by Niels Bohr, initially occurs in the depths of quantum physics [5] and today has transformed from a private scientific principle into a general scientific. This principle of continuity can be extrapolated to the mode of culture existence in general.

Internet, as an international structure of humanity, in which any culture can find its place dilutes the absolute character of the influence of one-culture values. The world is gradually turning into a true ideal of postmodernists-chaos, called chaosmos by J. Deleuze [6]. In the conditions of limited influence of traditional culture, in the society we can see domination of the civilization interests with the cult of immense consumption. Today the cult of material values of the civilization has led to a massive negative pressure from the business on the natural human environment and to an aggravation of environmental, energy, demographic and other global problems of humanity. Today, there is a situation where, traditional cultures see the formation of a global civilization as a threat to its existence, on the other hand-a new culture that can provide a general order in the world, has not yet received its final shape.

Loss of private values is associated with the integration of a new level of world civilization development, at all times led to the need to find new ideological grounds of existence. Initially mythical worldview had been predominating on the Earth. The integration of different tribes around new centers associated with the forming of the first states led to a worldview crisis in particular nations, which provoked the great minds of that time to look for new grounds of existence. Many thinkers have begun to create a universal mythology, based on the searching for the beginning of the world, which led to a myth desacralization [7] and to the appearance of a new cultural phenomenon-(nature) philosophy. The new level of society integration based on the first empires demanded another changing of the human's world-view. The way out from the ideological impasse was creating a monotheistic religious teaching. Today's society is facing a large-scale integration that requires a review of all the value systems of the past.

We face a question: "What form of social consciousness is able to undertake the general ideological function today?" Public consciousness has many aspects through which it can express itself. It's-morality, religion, art, science, law, politics, philosophy. In European culture, in different periods of history various forms of public consciousness were subjected to absolutisation, through these forms all their derivations (other regulators of social relations) got distinctness. Mythical consciousness was the initial form that performed an ideological function of bringing people together on the basis of the cult of natural forces. Gradually it is replaced by philosophy. In the Middle Ages religion dominating, in Modern times-it was science, in the twentieth century-politics.

What values can humanity depend on in terms of marginal integration? We have to admit that not the cult of God, nor the cult of personality and nor the cult or of any political system can pretend to a unifying role in the new conditions. Only the cult of nature remains, the cult from which the cultural formation of humanity began. Apparently, the decline of civilization (in the traditional sense) demands a return to the original grounds, but at some qualitatively new and higher level of unity. History should make a breakthrough into the future, as if returning to its roots.

Civilization built on the satisfaction of natural human needs, leads not only to the destruction of natural habitats, but is also fraught with the destruction of the personality. Jean Baudrillard, as a representative of the apocalyptic approach sharply negative estimates the devaluation of "eternal values", associated with the formation of virtual reality, which leads the society to "postmodern condition." "Postmodern condition" state according to Jean Baudrillard is a state of post apocalyptic, when "comes the end" of the common for humanity historical institutes. This end is connected with the end of linear nature of time. Real processes are replaced by the prevalence of reality substitutes-simulacres [8]. Humanity attitude to serve the real demands of the body and the satisfaction of primitive emotions through virtual reality transforms the person from an individual with claims to the personality into a unified agent of humanity [9].

Initially, the cult of nature is associated with the formation of a mythical world-view that was formed in terms of total human dependence on the forces of nature. The lack of conceptual thinking contributed to the deification of the forces of nature, which simultaneously served to maintain harmonious relationship between man and the outside world. The initial human desire for independence from the vagaries of nature led to hedonism today. Of course, the human desire to get from life maximum comfort and pleasure triggers the development of civilization, but it also threatens the planet with environmental degradation. Proceedings of Teilhard de Chardin and V.I. Vernadsky showed that, since the 30-ies of XX century, humanity has entered the era of the formation of the noosphere [10]. With the development of civilization man's dependence on the forces of nature does not disappear, the only thing that changes is the boundaries of understanding this dependence. Nature does not end on the planet Earth, it extends to the whole cosmos, which is endless and has no limits towards the human. First, humanity must harmonize their life on

the planet, which is linked to the achievement of a new level of social organization of people. However, apparently, there must be real obstacles to make this idea become an urgent motivator of human activity. Eschatology and new cosmism can pretend to be a modern national ideology.

Any self-organization, including the whole humanity requires an open (in the sense of energy and information consumption) system, for its development. Humanity development realizes its existence on the Earth. Prior to becoming an information civilization, the planet could still be considered as a large system that provides self-development of various subjects of history. What can provide the necessary development of humanity as a whole? Planet, in a sense, is relatively a closed, limited system. J.F. Lyotard warns that in the conditions of a global, but a closed on itself world, humanity must complete its path of development as a body and turn into a "cybernetic machine" [11]. A closed system does not develop; it can only gradually die from the lack of energy or from the wastes of its vital functions.

According to D. Bell, here comes an era, when an extensive development of capitalism ends and the formation of post-industrial society signifies humanity transition to an intensive development. In his view, this should lead to radical changes in the structure of the society on the basis of highlighting the significance of science value. Today, science dictates to economy, what to produce and how, but manufacturing does not dictate to the science [12]. This puts science and those who make it into special conditions. D. Bell in the projections for the future believes that humanity will be able, on the basis of the science ethos and the development of information technology, to make structural changes in social relations. D. Bell conclusions look optimistic, but what if this way of humanity formation is the same "cybernetic machine"?

In self organization of humanity a special role is given to the invention of the Internet. The Internet provides the development of humanity as an open system (in the information sense) in terms of relative physical (energy) limitation of the planet. Of course, the necessary dependence on energy will not disappear, but now we understand that energy in an interdependent world cannot be found while being at war with each other. In an interdependent world, any war for resources becomes a war with us. Only harmonizing the relationship between the subjects of history, humanity can go into the future and consider itself as a full-fledged subject of the Cosmos.

All this places new demands on the system of education of the future generation, this generation has to be set free of the outdated values and absorb all the best that is brought by history. The aim of education is the form a fully developed personality. The key concept is "comprehensiveness", which is achieved on the basis of ideology. But is it possible in today's information society to achieve a full development of the personality? At the individual level, probably not. Today, the Internet has full information, but the Internet is not a personality and cannot have the integrity of knowledge. Human in contrast, has internal integrity, but he is limited in converting information into knowledge. In the formation of individual identity, the humans' desire for a holistic, interrelated vision of the processes of the surrounding world is very important.

Education is "image-sculpting", that is, it is associated with the formation of the personality with a holistic image of the world. Basic education enables to scan genetic predisposition of the person in all actual for today areas of society development, during which individual features are revealed, these features are important for further social realization. The presence of a holistic view of the world, which is formed on the level of education, allows the person to determine his place in the world. It is the absence of a separate vector on the level of the organization of basic education, must bring the person to the formulation of his own goals in life. It turns out that the meaning of basic education-is to achieve self-denial. All this allows us to formulate the goal of professional education, this goal arises from a dialectical negation of the comprehensive nature of education (in the system of significant values). This goal-is personality, who is able on the basis of educational ideal and spiritual competence to put his goals and as it is needed, to fill cultural competence with real content and turn it into competences necessary for self-realization and development of the civilization.

Development of culture and civilization requires personality. Modern personality should correlate its principles with the ethos of human-science, aimed to reach harmony between the person and the world, which is possible only if we consider nature as a subject. This is due to the fact that science as a form of social consciousness, according to V.S. Stepin, currently in its development undertook three stages [13]. Each stage of these has its own scientific ideal. In classical science, the knowledge ideal is the elimination of the subject from the final result of the scientific research. In the non-classical science ideal, Niels Bohrs' principle of complementarity was confirmed [14], this principle forms

parity between subject and object. Post-non-classical science is characterized by "elimination of the object" and the domination of subject-subjective relations. Here we mean not the physical removal of the object, but that is today, anything a person touches becomes (or should be considered) a subject. In the epoch of the forming of global civilization all the nature becomes humans home and it requires a consideration of its interests and therefore, it demands respect as a full subject.

Education system, which carries the main burden of the education of the individual, is called to form in the new generation a world-view based on the cult of nature. Only on the basis of basic education (based on past experience) we can build a worthy of the future professional education system. The structure of civilization as represented by business (especially monopoly) in the conditions of weakening the influence of private human cultures on a person in an open society, is more interested in implanting the values of the consumer society in the public consciousness, through its training centers and Internet resources. It is not excluded that this leads individuals, corporations and even the countries to development and prosperity individually, but it cannot solve the problem of harmonious existence of civilization subjects in scale of the whole Earth. We can even suggest that this path leads the humanity to strategic development, but it goes through periodic destruction of the civilization. Here there is a clear analogy with the development of the animal world. So, animal world, driven by the laws of self-preservation of the individual and the type (corporal, by definition, limited desires of nutrition and reproduction), can reach a new level of its specific development only through physical death and birth of individuals, that make up this type. For humanity, this type of development is unacceptable. Humanity, driven only by values of civilization, oriented only to the consumption of material goods and money, finds itself not above the animal superorganism.

Physical existence of human civilization should build its development path through dialectical negation (death and rebirth) of values. If the civilization is built by cultivating only material needs, it dooms itself to physical destruction. The condition of physical existence (maintenance and development) of the civilization is the aspiration to common ideals. The development of civilization is carried out by means of dialectical negation of ideals, suggested by culture. Denial occurs during the desire for ideals, which is realized by civilization through quantitative and material replication of benefits.

So, today the world is integrated in a global scale. Man finds himself in a transient rapidly changing nonlinear world. The ability to learn at any age is the major human quality. But the person requires fundamental education to make this necessity an internal human need, not a result of technological development. The essence of education is upbringing that leads the person to self-education. In terms of value pluralism, the influence of national cultures on the individual is eliminated, making it difficult to organize an adequate level of education. In these conditions, the values of civilization with the cult of good consumption begin to dominate, which poses a threat to the existence of all humanity, associated with the deepening of common problems and on the other hand-it threatens with mans' transformation into an agent of "social machine", which forgets about its soul and frantically tries to adapt to technological changes in the society. The key to overcoming the detachment of man is to organize an education system, which would correspond to the challenges of the modern world. The education must have a minimum of two levels-basic and professional. The basic education should be aimed at the fulfillment of the cultural mission in the society, aimed at building a common aim and serves to synchronize the people on the planet, the professional education, as a supplement to the base, aims to make the person a socially useful personality. The basic education performs an ideological function and is aimed at the formation of ideal competencies; the professional education realizes learning and is aimed at building real competencies.

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