

*Materials of Conferences***ABOUT INDIVIDUALIZATION IN CONTEMPORARY EDUCATION**

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There's an intensive search of a new model of educational system that could meet aims of the 21<sup>st</sup> century or maybe even the whole third millennium at present time. Orientation for the future can be carried out by, for example, metaeducation [1]. The concept of metaeducation aims to bring processes of globalization in society under regulation and remove their elemental negative consequences. It is not a secret, that scientific worldview taught at school and university is often separated from the contemporary worldview. Knowledge separated from life is not functional.

Metaeducation (from Greek meta – between, after, in) - is a transit from social knowledge to social self-consciousness as pre-behavioral structure, from generalized worldview perception – to a worldview, human's understanding of his place and his real role in Society and Nature. The strategy of metaeducation comes from "the ideal of learning people", formulated by V.I. Vernadsky, and reflects such characteristics of Russian civilization as "big space" and "big time" (according to M.M. Bakhtin).

It is exceptionally important for metaeducation as constant educational process to differentiate reflection of individual self-conscience from metareflection of social self-conscience. Metaeducation gives necessary stability to all information culture, including video sequence and information infrastructure, provides continuity, creates premises of civilizational and personal identity, warns from moral mistakes and substitutes of morality, and confirms verity as basis of normal social conscience [2].

It's known that in cognition methods that allow arresting subjective feelings and create objective worldview are being worked out. Occurring function totalitarianism allows viewing individual singularity and deviation from standard as pathology or right violation. We can't, certainly, say that this program was general and had 100 per cent success, but it formed people and deformed them. A right for individuality had few and it should have been enough reasonable (extraordinary brilliance or special economical position).

It is not mere chance that theory of individuality has not been worked out for a long time. Seemingly, natural man's aiming to be noticed and to take the highest position get devastating. His conscience loses the feeling of big time and far consequences of his deeds and replaced by short-timed situations appeared because of needs.

The meaning of concept subjectiveness is changed in a new paradigm. It has been thoroughly arrested from all forms of conscience as a source objec-

tive view deformation. Research methods that reduce the effect of deformation brought by a human were and are still being worked out. And beyond scientific research subjectiveness was considered a reason of false conclusions.

In the sphere of social activity professionalism, specialization, role adequacy was defined by features, equally obligatory for everyone. This function totalitarianism demanded from everyone dispensation from subjective peculiarities as from hindrances lowering the final results.

Even in the sphere of communication general rules were worked out; they should save a man from conflicts, caused by people's differences and their subjective preferences [3].

Contemporary situation supposes reconsideration of human's subjectiveness meaning. In the sphere of perception we discover a number of appearances that come to a man only through personal experience. The same corresponds to the field of specialized knowledge, but the greatest part of life situations may be cognizes by subjective experience. M. Mamardashvili wrote about it "...There are such events that should be overlived and over again adjusted, born in a bed of endless potencies" [4].

He named this form of cognition individuation and insisted on its importance in a man's life: "...who and what will I be depends on the world individuation, a lot in me and my fortune depend on that unique form in which I, for instance, fell in love or made my first experience of live, as on any other essential human feature or condition" [4].

In the sphere of different forms of activity human psychosomatic polymorphism and subjective peculiarity of human experience can be considered as not yet used potential of the humanity. Of course, that supposes profound research of things connected with the subjectiveness of peculiarities, and should be included in the development program as an important branch. Moreover, analyzing human subjectiveness we may point out one more peculiarity. Preferences, predilection, subjective selectiveness means for a man an opportunity to act without any coercion, to do well without discipline regulations, to keep an appearance in voluntary not-falling attention. And it is not a private case, but common position, happening with everyone.

Subjectiveness is closely connected with the understanding of human reality. An old belief that we all live in a common world, equal to everyone, needs to be rethought. Objective world, suggesting only one verity, to which a man is close while bridling his subjectiveness- is a model does only for scientific research and pragmatic conscience manipulation and even then to a narrow limit.

V.I. Vernadsky called science and philosophy fields of personality, and in virtue of his untraditional

view upon these appearances it becomes clear that scientific research is overlaid by human subjectiveness and come into zone of causality, coming from the man itself. People are as if settled in these spheres of activity, with all their aims, hopes and preferences. It is impossible to sterilize the participants of these and other forms of activity from their subjective-life orientations. That's why it is more important to learn principles of their existence and take them into consideration in all programs of education and communication. That allows to fall outside the limits of objective world as enough in our aim to understand a man.

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#### THE PERSONALITY AS THE EDUCATIONAL PROCESS OBJECT AND SUBJECT

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The growing up man's education, as the multiple personality formation is being made up one from the contemporary society central tasks. The formation in the historical society development process is not being happened automatically. So, it is constantly needed the definite efforts from the people's side, and all these efforts are being directed at the means and the objective social conditions making, as well as at the new possibilities realization for the man's moral and spiritual improvement and his further perfection, having opened at the every historic stage. The man's development real possibility, as the personality is usually being provided with all the society's material and the spiritual resources aggregate in this process [2, 3].

The objective social conditions presence, of its own accord, is still not be solved the multiple personality formation challenge. For this purpose, it is necessary the process personality systematic development organization, having based on the knowledge

and the objective regularities record keeping, the upbringing, the education and the training, which is being served this development necessary and the universal and the general form. The educational process goal set is being consisted in order, that the every growing up man should be made the humaneness and the humanity fighter, that is constantly being needed not only the children mental and the intellectual development, not only the skills to think independently, to refresh, to renovate and to widen their knowledge, but and the way of the thinking and the mentality development, the relations, the views, the senses development and the further maturing, the participation readiness in the social, the cultural, and the political life, the social – personality formations, the abilities and the mentality development, the nurture of the mind, and the self – realization, the central place in which is being occupied the capability to be the social and the public relations subject, the capability and the participation readiness in the socially necessary activity [1, 3].

So, the child is constantly being included in these or other social practice forms; and if its special organization is quite absolutely absent, then the traditionally formed its forms are being had the educational influence upon the child, the effect result of which is quite possible to be appeared in the contradiction with the upbringing, the education and the training goals [2].

The historically formed education system is practically being provided the taking possession of the capabilities, the moral standards and the spiritual orientations, which are being corresponded with the specific society's demands by the interested group children, but, over some time, the organization means and methods are being become the quite unproductive ones [4].

If the contemporary society is being needed the new group capabilities and the needs formation at the children, then, for this purpose, it is needed the upbringing, the education, and the training system transformation, which is quite capable to be organized the labor and the work activity new forms efficient functioning. For all this, the developing upbringing, the education, and the training system role is being come out into the open, having made the analysis object and also the purposeful organization [4].

The man's formation, as the personality, is being needed from the society the constant and consciously organized public and the social upbringing, the education, and the training system improvement and the further perfection, and also the traditional and the spontaneously emerged forms overcoming.

Such transformation practice of the emerged upbringing, the education, and the training forms is quite impossible without any basis on the theoretical – scientifically psychological knowledge of the child further development regularities in the ontogenesis process, as there is the distortion danger of his genuine