



PERSONALITY AND ITS DEVELOPMENT AS A PSYCHOLOGICAL AND PEDAGOGICAL PROBLEM

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ABSTRACT

The article under discussion reveals the pedagogical and psychological problems of the personality's development. The authors of the article consider that

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DISCUSSION

One of the complex problems of pedagogical theory and practice is the problem of personality and its development. This problem has different aspects, and as a result it is considered by different sciences: age anatomy and physiology, sociology, child and pedagogical psychology, etc. The problem of personality and its development in a specially organized environment. Pedagogy shall consider and identify the most effective conditions for the harmonious development of the personality in the process of upbringing and education.

The word "personality" (persona) originally referred to actor masks (in Roman theatre the mask of an actor was called "face" - a face addressed to the audience). Then this word began to mean the actor himself and his role. By the Romans, the word "persona" was used necessarily with an indication of a certain social function of the role (the personality of the king, the personality of the judge, the personality of the father). Thus, a person in its original meaning is a certain social role or function of a person [1].

Today, psychologists interpret the personality as a socio-psychological education, the formation of which takes place thanks to the life of a person in society. The human being as a social being acquires personal qualities when he enters into relations with other people and these relations

become "forming" his personality. At the moment of birth, an individual does not yet have these acquired (personal) qualities.

A person is most often defined as a person in the aggregate of his or her acquired social qualities. It follows from this that personal features of a person, which are naturally conditioned and do not depend on his or her life in society, do not belong to the number of personal qualities. Psychological qualities of the person which characterize his or her individual style of activity and cognitive processes, except for those which are shown in attitudes to people in a society, do not belong to the number of personal qualities.

The idea of human self-development originates in the great philosophical systems of ancient Greece, and, curiously, immediately receives a pedagogical interpretation. Socrates was one of the founders of the doctrine of the originally reasonable and good nature of man, its conscious aspiration for good and truth. It is known that he gave special importance to the ancient saying, written on the pediment of the Delphic temple in Athens: "Know yourself". Only knowing yourself, Socrates believed, reveals to man that he can, what he can not, and points the way to the realization of the good deeds. Outstanding achievement of the ancient practice of education was the "Socratic conversation", fully



realizing his way of "self-renewal of truth" in the minds of the student.

Plato first justified the a priori nature of self-development of the triune human soul and built on its basis a utopian education system. Representing the human soul as a single substance, which includes the reasonable, volitional and sensual parts, Plato raises the question that a man should make constant efforts to understand what "sizes", the possibilities of each element of the soul he has from birth, must strengthen the reasonable part of the soul and the will to tame the sensual part. This inner contradiction between the lower, sensual and higher, the rational beginning is the driving force of self-development. Before us, in essence, one of the first models of human self-development, pedagogically interpreted by Plato in his works "State" and "Laws". Here he described an ideal system of educational institutions, each of which is a stage of self-development of a certain part of the soul: the ascent from sensual, physical manifestations of man to the willful and reasonable.

Aristotle, as it is known, in contrast to Plato, defended the a posteriori position in understanding the development of the human soul. He convinced that no virtue is given to us from nature, but it is not acquired besides the possibilities of nature, so the appointment of man - "the activity of the soul". This special human activity is defined, as Aristotle believed, by the constant contradiction of two principles: passive (matter) and active (form). The human soul is the active beginning in its material body. Its three main "abilities": vegetable, sensual and reasonable exist in unity and require harmonious development. The starting point for this harmonious development of the soul is the "active mind". It is the knowledge of good that guides all human desires and aspirations for action.

It should be noted that scientific reflection on the idea of personal self-development initially occurs in philosophical (theoretical) and pedagogical (applied) aspects. And the point here is not only that psychology as a science was formed later than pedagogy for almost a century and a half, but also that the pedagogical knowledge up to the middle of the XIX century.

One of the most influential concepts of human self-development in European pedagogy belongs to I.G. Pestalozzi. He regarded human education, following J.J. Rousseau, as the self-development of his own forces, which are granted by nature, and it predetermined the natural need for their active development. "The eye wants to look, the ear wants to hear, the leg wants to walk and the hand wants to grab. But also the heart wants to believe and love. The mind wants to think. In any deposit of

human nature there is a natural desire to get out of the state of lifelessness and ineptitude and become a developed force" [2].

In his search for reliable foundations for the self-development of a child, I.G. Pestalozzi defined three areas of strength: moral, mental, and physical. In each of them, he fixes "elements" - indivisible beginnings, "spontaneous abilities", which appear in a child already at birth and require constant work "with the help of himself". The elements of physical development are simple movements of common labor actions, which are the basis of skill. Elements of moral development - the first moral feelings (love, gratitude, trust), which awaken thanks to "natural maternal care". Elements of mind development - the ability to speak (word), the ability to sensual cognition (form), the ability to know unity [7].

I. G. Pestalozzi stresses the importance of the "balance" of the moral, mental and physical forces of man, the unity of the "inner, spiritual essence" of the self-development of moral feelings, mental and masterly abilities. In such unity, "being animated in a human way," acting and applying in life, they "will develop themselves"[7].

It is noteworthy that in the works of I.G. Pestalozzi, there are already notions of "psychological means," "psychological actions," "psychologically ordered exercises," and his thoughts about the development of the child's abilities for observation, speech, and thinking are quite psychologically equipped. Besides, it convincingly justifies the sequence of pedagogical interaction with the child, commensurate "with a certain level of development of his or her forces" [7]. But the most important is his search for the "trigger mechanism" of the primary integrality of heart, mind, and skill. I. G. Pestalozzi paid attention to the fact that, compiling his impression of the objects of the outside world, the child simultaneously creates an "idea" about his action with the object, about the evaluation of the object, about himself in relation to this object. Calling this act "contemplation" (a concept borrowed from I. Kant), I. G. Pestalozzi substantiates it as a holistic, conscious knowledge of things with its own attitude towards these objects, events or phenomena. He basically asserts that the initial beginning of the self-development of those forces that freely "come from themselves" is reason.

By definition of the Russian psychologist V.A.Ganzen the person is the integral mental system which carries out certain functions and arises at the person to serve these functions. Main functions of the person are inclusion of the person into the system of public relations and creative mastering of public experience. All sides of the person are revealed in relations with other people and only in activity.



Existence, manifestation and formation of the personality occurs only in activity and communication. [3].

CONCLUSION

Thus, a person is not just a person as a biological individual, but a person with his or her talents and features, with advantages and disadvantages, with a certain set of socially significant parameters. Formation of a personality is a process of socialization of a person, which consists in mastering his or her family, social essence. This mastering is always carried out in concrete-historical circumstances of human life. Formation of personality is connected with acceptance by an individual of social roles and functions developed in society, social norms and rules of behavior, with formation of abilities to build relations with other people. The formed personality is a subject of free, independent and responsible behavior in society.

Personal structure is a set of socially significant mental properties, relations and actions of a person that have formed in the process of his or her development and determine his or her behavior. In the broad, traditional sense, a person is a subject of social relations and conscious activity. The structure of a personality includes all psychological characteristics of a person and all physiological features of his organism. In psychology it is customary to emphasize the social character of the individual - its emergence and development is possible only through the life of the individual in society. The personality is considered as an embodiment in a concrete person of social qualities, which are acquired through activity and communication with other individuals. A person is not born, but becomes a person [8].

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