



## Review Article

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# METHODOLOGICAL PRINCIPLES OF THE THEORY OF SOCIALIZATION AND PERSONALITY DEVELOPMENT

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### Abstract

*Relevance.* The report analyzes the methodological foundations of the study of personality socialization in the heuristic tradition of the Kyiv Philosophical and Psychological School. The laws of human development through socialization based on cultural forms are formulated.

*Methodology.* A comprehensive approach (I. Sikorskyi, G. Chelpanov), which establishes the methods of metaphysics, theory of knowledge and logic in the theoretical arsenal of psychological science. Phenomenological approach (E. Husserl, G. Shpet), which considers the category of social existence in the trinity of individual, collective and corporate consciousness, and also uses the categories of form and content, phenomenon, meaning and sense, image and understanding as its interpretation based on one's own experience as central in the work of cognitive actions of human consciousness.

*Results.* The use of a phenomenological approach allows us to assert that personality development appears as an active process that is carried out through the appropriation and transformation of cultural forms by a person as a subject of socialization and the formation of his own expanded identity based on them.

The main mechanism of the conscious development of the personality in culture involves the following processes: 1) experiencing the significance of the new and its acceptance as a cultural form (emotional component); 2) reproduction as an interpretation of the new form in the categories of one's own experience (rational-creative component); 3) use of the understood content as a practical test of its ability (cognitive component); 4) the person's expansion of the borders of the Self or his identity through awareness of a new cultural form as part of his own experience (self-reflective meaningful component).

**Keywords:** *comprehensive approach, phenomenological approach, laws of socialization, cultural form, figurative form, individual experience, identity, productive socialization.*

### Relevance

The problem of socialization and resocialization of an individual is traditionally



considered interdisciplinary and is considered from the standpoint of various disciplines (sociology, pedagogy, philosophy and cultural studies, legal psychology and deviantology, etc.), as well as, of course, different methodologies.

It seems promising for modern Ukrainian psychological science and practice to turn to the work laid on the border of the 19th and 20th centuries by the professor of the University of St. Volodymyr Ivan Sykorskyi (1842 – 1918) of the theoretical and methodological tradition of a comprehensive study of the psyche and the main directions of its directed socialization as education, which necessarily includes the development of the physical, moral and intellectual culture of the pupil. Another teacher of the University of St. Volodymyr - Professor Chelpanov (1862 - 1936) productively implemented a complex approach in the principle of philosophical and psychological analysis of mental, proving the need for psychology of a philosophical and categorical analysis of the content of the human psyche, posing and solving metaphysical questions of the human soul (G. Chelpanov. "On the relationship of psychology to philosophy" (1907). A unique event in the development of scientific and psychological methodology of the Kyiv Philosophical and Psychological School was the introduction of the phenomenological approach, justified by the German philosopher Edmund Husserl on the basis of the creative development of the ideas of René Descartes and Immanuel Kant. This approach was significantly modernized by the closest student and follower of George Chelpanova by Gustav Shpet (1879-1937), and provides an understanding of the socio-cultural existence (experience) of humanity as the main source of a person's personal experience and its further development.

### Methodology

Developing Husserl's approach, Shpet proposed an analysis of social existence as one of the main forms of empirical existence. In the book "Phenomenon and Meaning" (1914), he notes that such a kind of being is unjustifiably absent from Husserl's classification, on the other hand, the author emphasizes that the study of the nature of social existence itself leads to the recognition of a hitherto ignored factor that only makes cognition what that it is, "shows how it is." History, language, art, literature — all of these, according to Shpet's fair statement: are manifestations of social existence and meaningful human activity, and therefore, should become objects of research.

In the work "Consciousness and its owner" (1916), Shpet singles out three subjects of consciousness as systemic integrity:

- 1) personality as an individual unity of self-aware mental life - the subject of classical introspective science of consciousness;
- 2) national spirit as an embodiment of collective consciousness; in human consciousness we also find "typical" elements of a universal collective or cathedral content (for example, of a national character) expressed in the individual structure of human consciousness in a form unique to it.

This universality (in the modern sense, the social identity of people) and its types, according to Shpet, in fact, claims to be an independent field of research and can exist as

certain generalizations (theoretical constructions within which one can talk about moral, aesthetic, religious, scientific consciousness);

3) organization - a type of consciousness that has its own community, but is created not by generalization, but by a specific way - communication (in the original: "not by the way of generalization, but by the way of communication"), that is, it implies a certain community as a concrete form of existence of group consciousness. Here, the subject of research is the peculiarities of such specific phenomena as the organization of beauty (art), the organization of knowledge (scientific schools), religious, informal organizations, territorial communities ... All these subjects or bearers of social consciousness, according to the researcher, must necessarily have a form, that is, to be named, and then investigated (Shpet, 1914, p. 33).

This is how the problem of language as a universal tool of individual and group consciousness appears. In search of the nature of human language, Shpet draws attention to 2 aspects of the science of the heritage of the English philosopher Reed, which were ignored by his contemporaries: 1) the resulting origin of a person's mental life from human communication; 2) the primacy of social processes in relation to individual ones means the impossibility of reducing the content of the human psyche to purely individual acts of the soul, which opens up the possibility of fundamentally posing the question of the social as a subject of mental activity to which the relevant experiences of a person are directed (H. Shpet. Hermeneutics and its problems (1918, p. 25).

The content of the soul, according to Shpet, consists of 1) objective images that express specific things, 2) sensory representations that are the result of the inner work of the soul, as well as 3) general ideas. The existence of general ideas differ from the designations of things and sensory representations, which are derived from objective and subjective content. General ideas are common to many individuals, connected not only in space, but also in time, and express what is essentially common to many people - supra-individuals. Therefore, regardless of the fluidity and uncertainty of the individual, language, according to the philosopher, remains definite and stable, because it expresses what is really essential and common for many, that is, socio-cultural experience. Thus, words are symbols of both specific and general ideas.

Another English philosopher, Harris, is interesting for Spet with the idea that human communication, which involves their mutual understanding, consists of speaking and listening, that is, in the transition from ideas to words in the speaker, and from words to ideas in the listener . The similarity of mutually intelligible minds rests on the meaning of words as ideas. Following Harris, Humboldt, and Potebnya, for Shpet in the analysis of language, her words have an external form (sounds) and an internal (meaning). And for an individual, meaning is the external form of a word (it can be multi-meaning, as in dictionaries), and meaning is an internal form that emerges and is constructed by consciousness from the situational context of human activity.

## Results

Moving in the direction of the logic of the phenomenological approach, personality can



be described as a universal social form of existence of the human psyche, capable of self-knowledge and productive self-transformation and positive changes in the environment. Social development can be understood as the process of constructing socio-cultural forms (material and spiritual) by people, with the help of creation and further use of which they carry out extended self-reproduction of themselves and society, discovering new contents of social and individual life (experiences, knowledge, technologies, laws, norms and values of life), necessary for further optimal existence.

In view of this, the development of personality appears as an active process, which is carried out through the appropriation and transformation by a person as a subject of socialization of cultural forms and the formation of one's own identity based on them.

The main mechanism of the conscious development of the personality - understanding, involves the sequence of the following processes: 1) experiencing the significance of the new and its acceptance as interest (emotional component); 2) further interpretation of the new in the categories of one's own experience (rational-creative component); 3) use of the understood content as a practical test of its ability (conative component); 4) expanding the borders of the Self or one's identity through the person's awareness of a new cultural form as part of their own experience (self-reflexive component).

The regularities of human development from the standpoint of such a vision can be described in the following laws:

1. The law of development through active socialization of individuals in culture.

Any cultural form (rules of life, knowledge, experiences, laws, technologies) is mastered by a person through understanding its meaning and investing in its content based on one's own experience, which gives rise to personal meanings of using such a form as a means of vital activity. Such a mechanism allows an individual to expand his own identity as a meaningful filling of his "I" within the boundaries of the world of culture as his (man's) cultural being.

Based on such considerations, in the structure of a person's self-awareness as a subject of self-development on the basis of socialization, it is appropriate to distinguish 3 types of identity or "I" that form the inseparable integrity of his inner world and act as centers of subject activity.

1) personal (individual) identity, which organizes the experience of a person's activity in relation to his own organism (body), features of the mental system (soul), his consciousness and self-awareness, as well as his attitude to the world (picture of the world, values and beliefs (spirit).

2) social identity (role, ethnic, civic, political, social-status) involves the reproduction of existing rules of communication and interaction with the social environment (group norms), acceptance of other people and groups (communities) as an experience of their referentiality and value.

3) civilizational or cultural identity, which develops through the active involvement of a person in high culture (world, national) and its spiritual contents (universal human values, humanistic ideals and human virtues, which are the heritage of world culture).

Depending on the development of the identified types of identities of the structural elements of the personality as the ideal form of existence of the human psyche and the peculiarities of the combination of these elements, 4 levels of integral organization and functioning of the human psyche as a living system should be recognized: organismic, socio-individual, individual, personal.

## 2. The 2-d law of development through productive socialization

The mental development of the carrier (personality or community as a group of persons) takes place thanks to productive socialization, the essence of which is the active and creative exchange of cultural forms and contents of the participants of the interaction. As a result, such a process ensures the transition of all participants of socialization to a higher level of development and integration and the emergence of a new integrity, which is experienced by everyone as a resource state of expanding opportunities and is manifested in the search and awareness of new meanings of joint activity, social in significance.

## Conclusions

The given methodological principles and laws are the basis of the psychological theory of socialization and development of the human personality (scientific school of Prof. Vlasova), and also contain heuristic potential for conceptual development in the field of ethnocultural psychology, in the study of social-psychological mechanisms of socialization and human development in communities.

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