

СЕКЦІЯ 3 ЗАГАЛЬНА ПСИХОЛОГІЯ. ІСТОРІЯ ПСИХОЛОГІЯ

FORMATION OF CONCEPTS OF PERSONALITY IN PSYCHOLOGY COURSES OF THE UNIVERSITY OF ST. VOLODYMYR

СТАНОВЛЕННЯ ПОНЯТЬ ПРО ОСОБИСТІТЬ У КУРСАХ ПСИХОЛОГІЇ В УНІВЕРСИТЕТІ СВЯТОГО ВОЛОДИМИРА

The article presents the results of a historical and psychological study on the clarification of existing ideas about personality at the University of St. Volodymyr. The results obtained indicate that the active use of the concept of «personality», the disclosure of its structure, conditions of formation, features of formation and factors of development falls on the last quarter of the XIX century. An analysis of the ideas of the teachers of the psychology course at the University of St. Volodymyr on understanding personality made it possible to synthesize in the following way. Firstly, personality inherents clear beliefs, strong views and deep understanding of things and events, development of abstract thinking, high development of the moral, mental, esthetic, intellectual sphere, consciousness and self-consciousness. Secondly, the formation of the personality is dependent on factors of heredity, potential, climatic conditions, society, culture, historical period, free will, the ability to comprehensive training, improvement, self-develop and self-education, the peculiarities of the work of the nervous system and the brain. Thirdly, the study of the personality becomes possible by the products of activity, the conditions that it experiences, the process of life creation. Fourthly, personality is integral and indivisible, always peculiar, singular and unique, has a certain constancy and relative invariability and has intangible activity. Fifthly, characteristic features of personality indicate: responsibility, independence, the ability to influence others, the presence and compliance with the own biases, beliefs, activity and defense of the own thoughts, willpower. Sixthly, personality has a unique combination of individual properties manifested in temperament and character. Seventhly, the personality structure includes interests, inclinations, aspiration, the peculiarity of emotional manifestations and experiences of various kinds of feelings. Eighthly, the key idea for the formation, formation and development of a personality is the ability to live in harmony and unity of physical and spiritual and the symmetrical development of mental manifestations.

Key words: *personality, personality structure, personality formation, personality formation, personality development.*

У статті представлені результати проведеного історико-психологічного дослідження присвяченого з'ясуванню наявних

ідей про особистість в Університеті Святого Володимира. Отримані данні засвідчують, що активне вживання поняття «особистість», розкриття її структури, умов формування, особливостей становлення та чинників розвитку припадає на останню чверть XIX століття. Аналіз ідей викладачів курсу психології в Університеті Святого Володимира стосовно розуміння особистості дозволив здійснити синтезування наступним чином. По-перше, особистості притаманні чіткі переконання, стійкі погляди та глибоке розуміння речей і подій, розвиненість абстрактного мислення, високий розвиток моральної, етичної, естетичної, інтелектуальної сфери, свідомості і самосвідомості. По-друге, творення особистості є узалежненим від факторів спадковості, задатків, кліматичних умов, соціуму, культури, історичного періоду, свободної волі, здатністю до всебічного навчання, вдосконалення, саморозвитку та самовиховання, особливостей роботи нервової системи і головного мозку. По-третє, вивчення особистості стає можливим за продуктами діяльності, станами, що нею переживаються, процесом життєтворення. По-четверте, особистість є цільною і неподільною, є завжди своєрідною, одиначною й неповторною, відрізняється певною постійністю і відносною незмінністю та володіє нематеріальною активністю. По-п'яте, характерними ознаками особистості зазначені: відповідальність, самостійність, здатність впливати на інших, наявність і дотримання власних упереджень, переконань, активність і відстоювання своїх думок, сила волі. По-шосте, для особистості притаманне унікальне поєднання індивідуальних властивостей, що проявляються в темпераменті і характері. По-сьоме, до структури особистості відносяться інтереси, схильності, спрямованість, особливість емоційних проявів і переживань різного роду почуттів. По-восьме, ключовою ідеєю щодо формування, становлення та розвитку особистості зазначено вміння жити у гармонії та єдності тілесного і духовного та симетричний розвиток психічних проявів.

Ключові слова: *особистість, структура особистості, формування особистості, становлення особистості, розвиток особистості.*

UDC 159.922:101.1
DOI <https://doi.org/10.32843/2663-5208.2022.35.5>

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Relevance of the study problem. The discipline in psychological departments, faculties in domestic universities began to be taught as a separate discipline only a few decades ago. Issues of personality psychology

were briefly considered in the first year as part of the discipline of General Psychology and in the second year as part of the discipline of Social Psychology, in particular, at the Taras Shevchenko National University of Kyiv.

And only in the 1990s, the Psychology of Personality discipline began to be taught as a separate discipline.

The course mainly considers Western, American personality theories and domestic classical theories, in particular, S. L. Rubinstein, B. H. Ananiev and O. M. Leontiev. Unfortunately, the personality theories of Ukrainian scientists, both in the past and today, are almost not represented in the curriculum of the Psychology of Personality discipline study guides, etc. In our opinion, this situation should be corrected, because the peculiarities of the formation, formation and development of scientific ideas about the personality in Ukrainian psychological science, the peculiarities of understanding psychological courses have its own history.

Statement of basic materials of the study.

The concept of personality in psychological science begins to be actively used in the late XIX – early XX centuries. In the last quarter of the XIX century, Professor S. S. Hohotskyi (1813–1889) taught psychology at the Kyiv University of St. Volodymyr. Being a *personality*, the professor notes, means thinking not objectively, attaching to the given, but going beyond the limits of what is seen, given directly. In the Psychology Program of S. S. Hohotskyi, the personality is a person, firstly, having clear beliefs, secondly, stable views, and, thirdly, he is characterized by a deep understanding of things and events [2]. The personality has the following structure: the soul of man, the divine spirit and the spirit of creativity. Personality, the professor notes, is characterized by intelligent thinking, self-deepening, experience with rich content and intelligent faith. The inherent reasonable belief of the personality is recognized as an internal need, that is, the recognition of something real on the basis of feelings and conclusions, granted from birth. The key idea of the formation, formation and development of the personality of S. S. Hohotskyi is the idea of harmony, because being a personality means the ability to live in harmony and unity of physical and spiritual. The main characteristic of the personality is the presence of a high development of the moral, ethical, aesthetic, intellectual sphere, consciousness and self-consciousness.

S. S. Hohotskyi raises issue of personality's achievement of harmony and happiness. According to the professor, to be happy, to live in harmony with himself and the surrounding world, and from that to develop and improve, reaching an ever-increasing, top level, will contribute to the following, namely: confidence in the full opportunity to fulfill his purpose in society, to do his beloved business, to be

satisfied with his position, silence and peace of spirit with living faith in Divine government. S. S. Hohotskyi warns about the destructive nature of unilateralism, arguing that the unilateral, and from that ugly development of the personality makes harmony impossible in it and deprives it of feeling happy. Harmony, the professor notes, is a constant, internal need of the human spirit.

The understanding of the personality of O. M. Hiliarov (1856–1938) is based on the principle of substantive. The spiritual and physical side of the personality is the core of the personality. According to the professor, the external in personality (physical) and internal (spiritual) cannot completely and unconditionally coincide, but cannot exist without each other. Internal is laid from birth. The formation of personality is possible only in society, because the pursuit of public life, social structure, O. M. Hiliarov is convinced, is embedded in the very essence of man.

To understand the life of the personality, it is necessary to take into account the following moments: consideration of the personality in a public environment and the peculiarities of the process of the own life. The formation of personality is influenced by previous generations, numerous ancestors. O. M. Hiliarov notes that the present of the personality is a link of a limitless long chain stretching from the limitless distant, and is conditioned by all this past [1].

O. M. Hiliarov points out the importance and significance of activity in development, arguing that the organism is an amateur creature, acts for itself, due to the desire to act from the very beginning, when exposed to the environment. Development for a professor means the transition from «dull» homogeneity to a clear expressive heterogeneity that occurs according to a certain law, and the development of the personality itself comes from less complex to more complex [4].

O. M. Hiliarov attaches great importance to potential, arguing that life is determined primarily by it. The greatness of personality can be recognized by its potential, which it is able to realize. In addition to the idea of heredity, the professor also defends the idea of influencing the environment to the formation and development of the personality: changing the environment changes the body and vice versa.

According to O. M. Hiliarov, the personality experiencing many states (sensations, thoughts, feelings, desires, etc.) remains intact. What is the personality – these are its states, and vice versa. All the conditions that personality experiences are determined by its personality: this personality can only

experience its inherent states. But on the other hand, the professor states that if a person has exactly this, and not another personality, this is because she has exactly these, and not other states. There is a causal and expedient relationship between the whole and the states of the personality. All states are «Self» states; therefore, «Self» is a necessary condition for the existence of states; the variety of states determines the causal relationship of «Self», however, and «Self» is due to states; it is their connection, unity, and connection, unity are impossible without unifying. On the other hand, O. M. Hiliarov notes, when a person feels, thinks, acts, he shows that potential that are embedded in his personality. The spiritual activity of man is understood by the professor as self-realization, self-affirmation of the human personality, the human «Self» as expedient connection [1].

According to the professor, the harmoniously developed personality is characterized by the following features, namely: ease, freedom, breadth, completeness, integrity, dignity, reliability, consistency, satisfaction. To achieve harmony, O. M. Hiliarov is convinced, a person needs to organize life from the outside and inside, promote the prosperity of each. At the same time, the lack of harmony makes it impossible for a person to improve himself, and from that threatens his development.

Characteristic features of personality for O. M. Hiliarov are the following: responsibility, independence, the ability to influence others, the presence and observance of the own biases, beliefs, activity and defense of the own thoughts, and the more primitive a person is, the more he obeys others.

Therefore, according to O. M. Hiliarov, the personality can be determined, firstly, in accordance with the body, where the personality is a whole consisting of various states connected in such a way that both states are determined by the whole and the whole is determined by states; secondly, the personality realizes itself as a separate being, closed, independently opposing others; thirdly, personality can, like a higher organism, be considered as a union or community, fourthly, the characteristic of personality can be given by its manifestations and fifthly, being a personality means always being in the direction of self-improvement.

In his works, H. I. Chelpanov (1862–1936) noted that on the one hand, personality is inherent in variability, and on the other, the unifying basis of personality is its spiritual substance, which remains unchanged.

The soul as «a spiritual substance, the only indivisible, intangible and non-destructive», combining «spiritual states into

something whole», helps to preserve the unity of personality. Therefore, according to H. I. Chelpanov, personality is a single, holistic formation, characterized by a certain constancy and relative immutability and possessing intangible activity [6].

The professor understands by personality not only her thoughts, feelings of the present moment, but also the personality taken as a whole, that is, its inclinations, tendencies to feel and act in a certain way, and its character is considered the reason for this or that action. The person himself is aware, states H. I. Chelpanov, that when he performs this or that action, it comes from the fact that he is of this or that nature.

The professor attached the importance of free will for the formation of personality. Complete free will is inherent only in a person who acts with full awareness of his personality; action under the power of feelings, affections cannot be considered free, because when it is carried out, it is impossible to fully realize it. Only that person is recognized as free, states H. I. Chelpanov, who subordinates his lower motives to the highest, does not obey his passions, but acts with full awareness of his personality. It is such a person who is responsible for his actions [6].

The professor's focus is on the formation and development of ideas about man's own self. This idea in its formation and development, according to the professor, goes through two stages: stage I – the idea of the physical «Self»; stage II – an idea of the spiritual «Self». H. I. Chelpanov connects the emergence of ideas about the spiritual «Self» in a person with the moment when he has reproductions of feelings or ideas that clearly show that a person has something different from things. That is, the physical personality is the physical «Self» (physical, external characteristics), and the spiritual personality is the internal «Self» (features, kindness, strong will, rationality, resoluteness; consists of ideas, feelings, strong-willed decisions [4].

According to H. I. Chelpanov, «Self» of a person is not a well-known collection of ideas, desires, feelings, strong-willed manifestations, etc. Spiritual «Self» is not the sum of changing ideas. If the «Self» of a person did not represent anything more than a simple sum of mental states, in this case it would not be possible to explain many phenomena.

For H. I. Chelpanov, the provision on the recognition of the unity and identity of «Self» of a person or the identity of his personality is important. No doubt, the professor notes that a person's idea of his own «Self» at different age periods is different. However, all

these «Selves» of a person are different, the professor claims, but a person at the age of 45 recognizes the «Self» he mentioned when he was 5 years old for his «Self». Over the years, «Self» has been very changing, but over the few years, changes are insignificant, and therefore one «Self», which is done after a while, changes to another «Self» only partially, partially retains its identity, it partially differs, partially is similar. H. I. Chelpanov recognizes the continuity of the development of «Self». Development takes place gradually, and it is this circumstance that is the reason, in his opinion, that a person considers the «Self» itself to be identical, despite the changes that it undergoes.

H. I. Chelpanov insists on a close connection between the concepts of «Self» and the concepts of «consciousness» and «self-consciousness». Everything that a person experiences, as a mental is an object of consciousness, which fills him with content; instead, involuntary movements are made without the participation of consciousness, unconscious. Due to consciousness, the person is capable of self-observation, which is important for adjusting mental manifestations. In a strong-willed act, a person always has the realization that his personality is the cause of this action.

The main point in the mental life of the personality H. I. Chelpanov noted the will. The scientist recognizes it as the initial element of all mental life, an active beginning, outside of which personality and its development are not conceived. Will is a creative activity that affects the formation of self-consciousness, the structure of which is the physical and spiritual «Self», and hence is the main characteristic of the personality, the scientist notes. The peculiarities of strong-willed manifestations of a person, the professor believes, indicate his character.

According to H. I. Chelpanov's views a person can become the personality only in society, because such important feelings for formation of the personality as sympathy, empathy, moral, religious, esthetic and intellectual senses find the creation and development only in it.

I. O. Sikorskyi (1842–1919) recognizes personality as something peculiar and special. First of all, the professor notes, the personality is a person with a unique combination of individual features manifested in temperament and character; the personality of a person is manifested in the peculiarities of the relationship between flair, mind and will.

According to the peculiarities of the manifestations of the mental sphere of the personality, I. O. Sikorskyi believes that

personalities can be divided into three types, namely:

Type I. Sensual, kind, empathic, living person (feelings prevail).

Type II. Thoughtful, profound, intelligent (man of mind).

Type III. An active, energetic, a man of decision (a person of will) [5].

According to I. O. Sikorskyi, personality formation depends on the hereditary factor and cultural phenomena recorded in a sign-symbolic form. Morality, as a cultural phenomenon, was considered by him as something that does not belong to the individual at first and is necessary for doubling through the assimilation of social experience recorded in signs. The professor believes that morality is not just a system of principles that guide the individual; it is a new source of motivation behind personal activity.

Attaching importance to the innate qualities of personality, I. O. Sikorskyi also notes the importance of the influence of the environment and social environment. This made it possible to consider personality as a combination of innate and acquired properties. At the same time, innate properties are considered by the professor as some given that requires their implementation. The characteristics of the realization or manifestation of these properties are set by the social conditions in which the personality develops. The social environment, said I. O. Sikorskyi, can contribute to or interfere with the development of innate personality potential, but society cannot teach something from above what is already contained in potential. The fatalism of this position is completely compensated by the fact that the innate potential, the professor is convinced, is so great that it will be a mistake to talk about the impossibility of learning something.

According to I. O. Sikorskyi, the features of the mental sphere of the personality are recognized as the result of its individual development, contribute to the formation of it not only physically, but as a conscious being, as the personality. This process is holistic and is expressed in biological, mental and social forms. Achieving harmony in the development of mental, said I. O. Sikorskyi, is a task for personal growth. The professor is sure that one can speak of the personality only if it is developed morally, intellectually, ethically and aesthetically; has versatile and thorough knowledge, her actions are of public importance and bring positive changes, and professional activities are aimed at the benefit of the state and people, it has the ability to self-educate. Being the personality means a continuous process of upbringing, which

in adulthood goes into higher education and must continue for a lifetime.

The ideal of mental development achieved by correctly directed actions of learning, according to I. O. Sikorskyi, is the proportional development of abilities: it characterizes the personality as integrity. The existence of disproportionate development is reduced to the unilateralism or underdevelopment of one of the abilities. It is the harmonious development of all mental manifestations that gives the character of the personality balance. I. O. Sikorskyi recognized the leading position on the mental development of the personality the symmetrical development of mental abilities. In particular, the best mental qualities taken together are the basis of a sense of honor and moral dignity. Achieving harmony in the development of mental, the professor is convinced, is a task for the personal growth of a person. Being the personality means developing the will, not losing sensuality, showing emotions, striving for the highest, morally improving, developing intelligence and a sense of the beautiful.

V. V. Zenkovskyi (1881–1962) is the founder of domestic personology. The professor's understanding of personality comes from a deep sense of human value, and the structure of personality consists of three spheres – spirit, soul and body. The main foundations of the personality are formed in early childhood – the first year of life and up to 7 years, and full formation takes place at 7–14 years. In personal education, the professor is convinced, aesthetic feelings play an extraordinary role, but bowing the soul to the truth, and not to beauty. V. V. Zenkovskyi devoted a special place in personal education to cosmos, nature, its divine, sophic beginning, mysterious, soul-exciting beauty of nature, transforming the soul, graciously saturating it with a sweet sense of God [3].

For a professor, personality is always peculiar, singular and unique. One of the conceptual provisions in the personological theory of V. V. Zenkovskyi is the idea regarding the peculiarities of development: the development of people occurs in different ways, and personality does not take the same form in everyone, but any person must find his way, his ideal form. However, the professor recognizes that empirical consideration of the diversity of individuals, the diversity of ways and outcomes of development does not solve the question of what is the personality from a psychological point of view. According to V. V. Zenkovskyi, the personality is integral and indivisible, and the internal connection between different processes clearly indicates that individual mental processes do not exist,

do not develop separately and independently of others [4].

V. V. Zenkovskyi insists that it is the hidden, irrational side of the personality, and not the empirical side that is directly given, that is the background that illuminates all life, all personality activity and is recognized as an extremely influential and significant beginning in mental life.

The personality of a person, the professor notes, cannot be completely studied, for personality is always deeper than its empirical expression, its life is a continuous movement forward, a continuous search for a more complete and adequate expression. Studying personality, V. V. Zenkovskyi notes, first of all, it is necessary to find an answer to the question: where exactly is the basis, that dynamic center, the determinative force of which determines this movement forward? What is the essence of the uniqueness of the individual and the complexity of its study and the originality, uniqueness, of all that distinguishes this personality and makes it indispensable, single? [3]. From the professor's point of view, the answer to all these questions can be found only if you recognize that personality is a complex of empirical and non-empirical, given and hidden, expressed and developing. This, according to V. V. Zenkovskyi, makes you build a metaphysical concept of personality, makes you recognize that in the depths of a person's psyche lies a metaphysical side that determines and guides the empirical development of the psyche.

V. V. Zenkovskyi insists that a person is never only given, completed, because an endless prospect of comprehensive development is always revealed to him. Man is both deeper and richer than his empirical personality, because from the depths of human consciousness new manifestations, new guidance, are emerged and all this is contained within the limits of this individuality, are reflected in its manifestations.

The metaphysical concept of personality, the discovery of the metaphysical side in personality determines a new view of the whole world, which V. V. Zenkovskyi characterized as personalism, because it is based on a significant difference between personality and thing. The personality of V. V. Zenkovskyi must necessarily be highly developed in the moral sphere, have the established attitude to the own personality and to other people and culture. The professor believed that personality is the result of a person's mental development, and the process of personality formation itself connected with the formation of self-consciousness and distinguished two levels of

self-consciousness: Level I. The appearance of personal awareness in ontogenesis is the children`s separation of their own body; Level II. A mature person`s awareness of himself as the personality.

V. V. Zenkovskyi refers to the structure of personality interests, inclinations, aspiration, a feature of emotional manifestations and experiences of various kinds of feelings. The professor emphasized that personality should be understood as the relationship and established mental life; the personality of a person does not develop «from itself», and in its higher and creative forces is associated with the world of super-individual, over-empirical values and is revealed in its actions. The condition for comprehensive development is internal harmony. According to V. V. Zenkovskyi, the personality is created, finds itself in living and effective communication with people, with the world of values, with God.

Conclusions from the study. Thus, the formation, formation and development of the personality is possible only in human society. The development of self-consciousness takes place only through communication with others, it is necessary to include not only the getting acquaintance with others and themselves, going in parallel, but also the assessment of others and self-assessment, self-attitude, which is also formed in society and constantly

changing. The characteristics of personality recognize the integrity and uniqueness, originality and individuality, the ability for self-development, spirituality, activity and openness to all new things, the ability for self-awareness, which makes it indispensable and single, the ability for self-education and higher improvement, responsibility, the development of the emotional-will sphere. Personality development has no limit, depends on perseverance and irrepressible desire to strive for the top.

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