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**SOCIALIZATION AND EDUCATION OF PERSONALITY:
CORRELATION**

Artem Stryzhakov, PhD in Pedagogy

<http://orcid.org/0000-0002-0539-8466>

e-mail: sao-84@ukr.net

LLC “Tsyfromarket”, Kropyvnytskyi, Ukraine

In the article, the author denotes that the main task of the historical-evolutionary approach in the study of personality is the assignment of identifying patterns of human development. A person changes in a world that modifies under the influence of socialization and education.

The socio-historical image of life as a source of personality development and education sets a certain scenario for the individual, involving him / her in a specific routine of actions. The rigidity of such routine of actions depends primarily on the extent to which the freedom to choose certain types of activity varies in a certain socio-historical way of life. De bene esse, the mosaic of cultures in the course of human history can be placed near two poles — the pole of utility and the pole of dignity.

Key words: education, socialization, personality, individualization, culture, society, self-change.

Introduction. Socialization is understood as the process of involving a person who grows into society thanks to the assimilation and reproduction of social experience and historically accumulated culture. This type of activity is actually the object of pedagogical science.

Socialization as a process that is constantly effectuated in ontogenesis, in different ways (not by principle and essence, but by the degree of activity,

character, levels and intensity of action, rate) is carried out at different stages of ontogenesis and is determined by its intensity and other indicators, various circumstances. Socialization is the formation of an individual in a certain culture, in one or another social system. Individualization is the deployment of one's own internal development program. Human development is an interweaving of two independent processes – socialization and individualization. Socialization is the art of being like everyone else, and individualization is the art of being yourself. Socialization is what makes people alike. Individualization helps them become different. Individualization is a more “mature” process.

According to the characteristics of E. V. Ilyenkov: “...The caliber of the personality is measured exclusively by the scale of those real tasks, in the course of solving which it both arises and is formalized in its certainty. Such personality is also considered in cases that concern not only his / her own person, but also many other people. Therefore, the power of the personality is always individually expressed strength of collective, the “ensemble” of individuals, which is perfectly presented in it, the strength of the individualized community of aspirations, needs, goals that rule it” [9].

Socialization mechanisms of a growing person are: the ability to identify (identification) yourself with others, which allows one to discover and take new meaning from another (person, group, society); the ability to individualize one's Self (separation), which allows one to make this content one's own – personified in accordance with the level of development of one's physicality, cognition, emotional and volitional sphere [20; 21].

Socialization of the personality, considered from the point of view of mastering social experience in the conditions of its purposeful, specialized organization (professional training), turns out to be a combination of all educational ascendancies. So, socialization, on the one hand, involves the acquisition by a person of certain knowledge, patterns and models of

behavior in accordance with the generally recognized system of values, thereby contributing to integration into social life. And on the other hand, socialization objectively limits the prospects of personality formation, since the norms and rules established by society, educational standards and other “inhibiting influences” neutralize its individual manifestations.

In the modern world, the structural constructs of the social spaciousness of objective socialization are changing. The main feature of this is the determining potential of social maturity of individuals in instability and uncertainty conditions. They characterize the current state of society, acquire a really important meaning in determining the effective position of a person, his / her abilities and opportunities to implement objective tasks, overcome existing contradictions, and be really active member of modern society.

“Socialization is the process and result of assimilation and active reproduction by an individual of social experience, which is realized in communication and activity. Socialization can take place both under the conditions of spontaneous influence on the personality of various life circumstances of society...and also under the conditions of education” [17, p.373].

D. I. Feldstein notes: “We consider socialization as a complex dynamic process that appears as single movement of two contradictory, but closely interconnected parties – socialization and individualization. In this process, its components, such as awareness, learning and even realization of the social by the personality, are presented, distinguished in the degree of social maturity of the personality, his / her mastery of a new social position. The contradiction here is not between socialization and individualization, not between social relations and the individual, but between what the individual is. It is the individual who contains a new level of consciousness, self-awareness, self-determination, the ability to act, and the social

spaciousness he occupies, that needs a new movement in conscience, his / her appropriation and realization of the social” [19, p.9].

E. Durkheim mentioned that society consists of individuals, over whom there is a higher spiritual authority – the collective. The goal of collective life, in his opinion, is the integration of personalities in the community who have prestige and are therefore able to perform an educational function. The individual needs society, because in a cohesive team, a person does not close in on him / herself. In a group, people can even sacrifice their interests for a common goal, and intellectual development is often associated with the desire to fulfill one's social purpose. That is, higher forms of human activity have collective origin [15].

According to G. Tarde, society is a collection of individuals, each of whom is endowed with a whole range of needs, motives, and passions. Moreover, a significant part of them has an irrational nature and is unconscious. Existing as the total sum of such disparate elements, society is not subject to unidirectional changes, and therefore any attempts to study social dynamics are inappropriate. The basis of social connections of individual is three factors: imitation, invention and opposition (anti-innovation) of origin [15].

In modern concepts, this problem is researched in a new context of identity – the interdependence between social and personal identity.

I. Hoffman believed that personal identity does not depend on role or interpersonal relationships. Social identity is a set of different roles internalized in the socialization process. Interrelation between them is usually quarrelsome. R. Fogelson assumed that a person seeks to subordinate social identity to an ideal, personal one, manipulating the image of him / her in front of others. This is how the concept of fake identity arises [14].

A. Teshfel also indicated that personal and social identity is two poles of a single bipolar continuum. At one pole it is behavior that is completely determined by social identity, at the other pole it is personal identity. The same person will act both as an individual when personal identity is actualized and as a member of a social group – when social identity is actualized [14].

Claiming that “a person is an open system”, H. Allport drew attention to the importance of

enviroming world for the development of the psyche, the openness of person to contacts and the influence of the outside world. He claimed that this communication of an individual with society is not desire for balance with the environment, but serves as mutual communication, interaction. That is, sociality and intentionality are closely interrelated.

Already in the very appropriation of the social (as a general) individual realizes him / herself as a subject of social existence and appears as a subject of activity that reproduces it [18, p.103].

The importance of the social environment was noted by A. Adler. The scientist considered the most important structure of the psyche to be the style of life, which determines human behavior and the sense of community, which is the most important of innate aspirations. The development level of sense of community also determines the system of ideas about oneself and the world, which is created by each person. Forming personal lifestyle, a person actually becomes the creator of his / her personality, determining the directions of own activity.

The sphere of social interaction was fundamentally expanded by A. Kardiner, who proved that development is determined not only by interpersonal contacts, but also by geographical, economic, and ethnic factors. E. Fromm defined the surroundings not only with the help of the immediate environment of the child, but also with the help of the social

order. Society's attitude towards a person is manifested in the fact that he / she develops in accordance with the opportunities that this society provides him /her. According to E. Fromm, the desire to reconcile motives that conflict with each other is the engine of not only individual development, but also the development of society as a whole [12].

In socialization on the basis of subjective structure subordinated to the type of subjective existence level – “life activity”, where the leading and only one is the “individuality” of qualities, a new type of level – “socio-cultural” arises. The initial stage of this level is “socio-dynamic existence” [1, p.13].

E. Durkheim considers a person to be socialized if he / she has accepted the system of rules that exist in society and is able to overcome individual interests in the name of public ones. [7].

J. Habermas regards the socialization and personal formation of an individual as a process of development and formation of person's ability to design and implement his / her own life project [22]. In studies of post-Soviet countries, socialization is considered successful if a person masters the necessary social roles, learns the system of values and social norms adopted in this society, as well as productive stereotypes of behavior [16]; [11].

E. Durkheim considers interiorization as one of the socialization elements, which involves the formation of basic categories in individual consciousness based on individual experience in the field of social relations and ideas [7]. It is important to remember that a person is always socialized in society (at least at minimal level), while a person is not always socialized in walk of life.

Personality is social in its essence and individual in its way of existence.

The most prevalent in science is the division by feature: the human body is biological, the personality is social [8, p. 77; 10]. The division into

organism and personality occurs both in relevant and genetic aspects. A person at the time of his / her birth is considered an individual, and the human organism, only at a certain stage of its development under the influence of social factors, becomes personality.

Self-concept is the central idea in K. Rogers' approach. Self-concept or “self” is defined by him as organized, consistent conceptual “gestalt”. Such “gestalt” is formed from the perception of the properties of “I” or “me” and the perception of the relationships of the “I” or “me” with other people and with various aspects of existence, as well as the values associated with these perceptions. It is gestalt that is accessible to awareness, although it is not necessarily conscious [24, p. 200]. Thus, according to K. Rogers, Self-concept means a person's idea of what he / she is. It contains the characteristics that a person attributes to him / herself, including role images that are formed as result of social transactions.

According to K. Jung “Personality is a certain, resistant, empowered mental integrity” [23, p. 188].

In operation, as a corresponding typical activity, the personality really grows, develops as result of its human self-realization. This type of activity removes all types of lower levels activity and is able to constantly not only change, not only serve as the basis and condition for the development of its bearer, but also develop, self-develop in the process of society evolution.

The operation develops, complicates, improves and masters the form (meaning) of the subject in the relevant achievements of culture and synchronically overcomes them. This is embedded in the very structure of the process and the substantial essence of the activity – the activity of agile subjects that not only reproduce the social, but also complicate its organization, which is realized in the dynamically developing inorganic open system – society.

It is not society that affects needs, abilities, the psyche and the personality itself. The individual thus uses his / her abilities, motivation, mental, energy resources to optimize his /her relationship with society, to minimize inconsistency with it. The personality must determine and develop the degree of its social maturity, the degree of its competence, professionalism, independence, which would give it the opportunity to find its own place and role in the modern changing society [6, p.105].

According to S. S. Batenin, the social is the highest level of matter. It does not adapt to lower (biological) level and even more so does not create it again. The development process of anything consists in the new formation, in the qualitative reconstruction of what previously existed. As a result, the biological content reaches high structural and functional levels, which would be impossible on the basis of only natural processes [6, p.117].

Acmeology, like the theory of activity, is based on understanding of the active, socially determined nature of the formation of activity and personality. But at the same time, it implies an active position of the personality in choosing the types of activities that he / she performs.

The acmeological approach allows for comprehensive research and creation of the person integrity, when his / her individual, personal and subject-activity characteristics are studied in unity, in all possible interconnections and mediations in order to help him / her achieve “acme” [6]. That is, the basis of the acmeological approach to personality development is the idea of newly created or recreated integrity of a person with “self” as its organizer.

Based on the acmeological approach, it is advisable to consider “acme” and self-realization not as ideal images, but as a person's constant movement towards them due to the correlation of real characteristics of human development with the optimal model of self-development (N.V.

Kuzmina, A.A. Bodalyov, A.A. Derkach and others). A person does not simply realize him / herself by making a choice between reproductive ways of development. Such individuality qualitatively transforms him / herself, removes psychological barriers, rethinks life expectations, looks for an opportunity to develop acmeologically meaningful qualities, develops his / her own trajectory of self-development.

Central attention in acmeology is given to transformations in activity at the subject's pole, namely to those transformations in the psyche that occur in the process and as a result of the various types of activity implementation. Acmeology includes all kinds of “acme” achievements in professional, personal, and individual development. Thus, “acme” in professional development is considered as a mental state, which means a higher level of the personality self-realization in his / her occupational progress. In the subject field of acmeology, the priority is the individuality, the real bearer of own experience and social values, personal “acme”. The degree of desired maturity is specific state of a person, covering significant stage of his / her life in terms of time and which really depicts how far he / she has developed as a citizen, as a career man, etc. The state of “acme” is never static. It is characterized by greater or lesser variability or changeability [6, p.52].

The very phenomenon of reciprocal action in the social world should be understood as a special state, which implies a corresponding position-disposition of the interacting subjects. Such subjects cooperate (they are constantly included in the interplay, because “... we never deal with things in themselves, that is, with things beyond interaction” [13, p.140] or subject-objects and their multiple characteristics, and at the same time a complex process of action – movement.

Self-effectualness is defined as “person's beliefs about his / her abilities to manage events that affect life” [2, p.175]. Our actions in a

specific situation depend on the reciprocal impact of the surrounding environment and our consciousness, especially on the deliberate processes associated with beliefs that we can or cannot perform some operations necessary to change the situation for the better. A. Bandura called these expectations Self-efficacy. In his opinion, the force that controls a person is not in the environment external to him / her. It is formed on the basis of its coordination with the environment that surrounds us, its own behavior and peculiarities of its personality. Self-efficacy is an important personal description and, when combined with particular goals and knowledge of what to do, can appreciably influence future behavior.

K. Jung appoints that "Personality, as complete realization of the integrity of our being, is an unattainable ideal" [23, p.91]. But this ideal is needed. It indicates the path that should be followed in developing and forming a personality. According to K. Jung, this path can be discovered not on the basis of someone's desire, order or intention, but only by necessity: the personality needs motivated coercion from the destinies that manifest themselves internally or come from the outside [23, p.19]. This means a person's conscientious choice of his / her own path. K. Jung explains: "If...the necessity is absent, then the so-called development will be simple acrobatics of will: if there is no will, namely at the level of a conscious decision, then development will be bogged down in dull unconscious automatism" [23, p.193].

I. D. Beh notes: "A young person's definition of his / her place in society is linked with the social responsibility of the individual. And this means assuming personal responsibility before society for oneself, for the cause at the level of an adult. The main educational goal in this regard is the formation of each pupil's idea of him / herself not just as a citizen..., but as an independent personality capable of taking moral responsibility for him / herself, for others, for the business" [4, p.224].

In order to build a theory of the personality individual psychology, it is necessary to abandon the Cartesian opposition “external – internal”. To replace the Cartesian coordinate system, R. Harre offers the spaciousness of the personality psychology with the following axes: the “individual-collective” axis; “personal-social” axis; the “public-personal” axis. According to R. Harre, the abscissa axis is the axis of “realization” in the conceptual spaciousness of the personality psychology [5, p. 296].

R. Harre's plan, where the individual is not opposed to the social group, but is inseparably united with it by the process of “effectuation”, deed, is close to the idea of L.S. Vygotsky, where the development of a child in society, the transformation of the social into the individual takes place in the process of cooperation with adults and peers. It is the cooperation of the child with an adult, assistance with a grown-up and peers that serves as the basis for the socialization of the individual [5, p. 295-297].

In this context, the facets of personality socialization are distinguished as a means of its effectiveness.

The basis of the transformation of social relations between people into individual personal relations is the internalization – exteriorization mechanism that functions in the process of joint activity. “The development of the internal individual characteristics of a child's personality has, as its closest source, its cooperation with other people...” [5, p.265].

In the concept of “interiorization” it is necessary to distinguish three different facets.

The first facet is individualization. The disclosure of this facet allowed L.S. Vygotsky to show the basic genetic law of cultural development: from interpsychic, social collective activity of the child to individual, intrapsychic, actually to psychological forms of activity. The essence of this line is explained by L. S. Vygotsky based on the transformation of external social

language, “language-for-others”, into internal language – “language-for-self”.

The second facet of the concept of “interiorization”, showing the transition from “WE” to “I”, is best represented by the term “intimization”. The basis of the research of this facet is the study of the self-awareness of the individual.

The third facet is “interiorization” as the production of the inner plane of consciousness.

Conclusion. Summarizing the above, we state: socialization encourages self-change, which can turn into self-development. In a changed state, a person can resist the inertia of self-expression, subordinate him / herself to understandable and accepted external and internal requirements.

According to existing views, we know that the randomness of self-expression is inherent in “individual” manifestations, while pragmatic “non-randomness”, within a given task, is a matter of a “subjective” mental mechanism that arises as a result of socialization.

Therefore, education is devoid of any external goals: it is for a person, so that a person can realize him / herself. Where the formation of personality is, on the one hand, the result of the individual's own efforts, on the other hand, it is the formative influence of culture and society.

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