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**PERSONAL SELF-DEVELOPMENT, TRAINING AND EDUCATION: THE
PSYCHOLOGICAL DIMENSION**

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The article is devoted to the psychological inquiry of personal self-development and its connection with education and training. The focus has been made on the terminological aspect of the problem. It has been concluded that personal self-development is the process of person's activity in the social and cultural environment which includes three main phases: the phase of adaptation; the phase of individualization; the phase of integration. There are four main positions regarding the relationship between training and education in the context of personality self-development: training and education are indivisible processes; education is carried out in an extracurricular form; education is completely outside the training, but forms an axiological unity with it; personal education is mainly carried out by communities and groups that are not related to the field of training. There are three main approaches to the relationship between development and training: complete denial of any connection between development and training; identification of these two processes; the interpretation of development as a dual process, including training and maturation (in this case, development is recognized as a broader concept than training). Personal self-development is impossible without education and training.

Key words: Personality, Personal Self-development, Mind, Training, Education, Culture.

The category of personality acquires different semantic shades, depending on the theoretical context in which it is used. For example, there are peculiarities of understanding the personality in sociology, psychology, legal sciences, etc. Personal self-development is the process of formation, development and improvement of the qualities, properties and functions of a person related to the physical, social and spiritual aspects of its being under the influence of biological and socio-cultural, as well as external and internal factors. Personal self-development is closely connected with many other processes, first of all – with education and training.

The aim of this work is to investigate psychological aspect of links between processes of personal self-development, education and training.

The psychological aspects of personality development were actively developed by representatives of psychoanalysis: Z. Freud [1], C.-G. Jung [2], E. Fromm [3], K. Horney [4], and others. In their research, they encountered a contradiction due to the reduction of the spiritual foundations of the personality to subconscious drives, for which they were criticized by M. Scheler [5], L. Frank [6] and others. Modern studies of the psychological side of a person are presented by the works of Russian researchers: A. Alekseyev and L. Gromova, B. Ananyev [7], N. Bekhtereva [8], B. Zeigarnik [9], M. Kagan [10], I. Kon [11], Ye. Malkova [12], as well as the works of foreign authors: A. Adler [13], H. Eysenck, R. Bern, W. James [14], G. Allport, K. Rogers [15], E. Erikson, etc.

Development in a broad sense is a universal property of matter and consciousness to change, passing from one state to another, more perfect, complex and highly organized. Personal self-development is the process of person's activity in the social and cultural environment. In this process three

main phases can be distinguished: 1) the phase of adaptation in which a person assimilates cultural values, worldview guidelines and norms of the social environment; 2) the phase of individualization which is associated with the search for a balance between the tendencies towards autonomization and the need to adapt to a given environment; 3) the phase of integration which can be determined as "... the contradictions between the desire of the individual to be ideally represented by his own characteristics and differences in the community and the need of the community to accept and cultivate only those features that contribute to its development and the development of the individual as a personality" [16, p. 372]. If the contradictions between the personality and the environment are not eliminated, either the individual is isolated from the sociocultural environment, or personal degradation. This pattern clearly demonstrates how important the social and cultural context is for the development of a personality.

Personal development and self-development in the social environment occurs initially through training and education. A separate theoretical and methodological problem is the ratio of the categories "development" and "training". It is necessary to highlight three main scientific approaches regarding the relationship between development and training which were described by L. Vygotsky [17]:

The first approach assumes that there is no connection between training and personality development (A. Gesell, J. Piaget, Z. Freud, etc.). Its main arguments and basic theoretical positions are as follows:

- Personal development is a consequence of personal internal spontaneous tendency to change, which is inherent in nature itself;
- The independence of the process of development from the process of training is expressed in the fact that the child's thinking goes through a number of stages of development (which are described in detail by J. Piaget

and other scientists), regardless of whether the child receives knowledge at school or not;

- The independence of personal development from training is of a relative nature because in order for training to become possible development must form the necessary foundation for this;
- Whole and complete personal development cycles always proceed the training cycles which does not fundamentally change anything in the personality, but is a kind of “superstructure” over development;
- Developmental training does not exist since the success of training is completely determined by development.

The second approach is based on the fact that training is completely identical to development (W. James, E. Thorndike, T. Watson, etc.). The main ideas of this approach are as follows:

- A personality develops as long as it learns and trains and each step in training is at the same time a step in development;
- Consciousness does not play a significant role in the processes of training and development;
- Training leads to development, that is, it is always developmental (this position is universal for justifying any methods and techniques used in teaching).

The third approach is an attempt to combine the first two approaches (K. Koffka, L. Vygotsky, etc.). Its main ideas are as follows:

- Personal development is a dual process, since it combines both training and maturation;
- The mutual influence of these processes occurs by a chain reaction: maturation – training – maturation;
- Training is interpreted as a process of forming new mental structures and improving previously formed personality structures;
- Training can both precede development and follow it;

- Development is a relatively autonomous process from learning, but learning itself, as a source of various new formations, is identical to the development process;
- The category of development is broader than the category of training since it includes larger-scale phenomena of personal dynamics.

A well-known way of solving the problem of the relationship between development and training in science was proposed by L. Vygotsky. It consists in the concept of zones of proximal development which is understood as the difference between the level of actual development (associated with the degree of complexity of the tasks that the child solves on his or her own) and the level of potential development (associated with the level of tasks that the child can solve with outside support).

Education is the process of formation, enrichment and improvement of the subjective-personal and spiritual world of a personality, assimilation of all available culture and display of the triad “knowledge – skills – practical activity” [16, p. 58].

There are four main theoretical positions regarding the relationship between the categories of education and training in the context of personal development [18]:

1. Education and training cannot be separated, since education (upbringing) is realized through the forms and methods of training. These processes are actually merged into a single whole (S. Rubinstein and others). From this position, education is included in the training process as an integral part of it.
2. Education (upbringing) is carried out in the training process of an educational institution in an extracurricular manner. It takes place, as it were, in parallel with training and is realized, for example, in the work of different circles, work-shops, socially useful work or labor education. It is assumed that in such forms, education (upbringing) should consolidate the

training outcomes and training, in turn, should contribute to the effectiveness of upbringing.

3. Education (upbringing) is realized completely outside the process of training but forms an ideological and axiological unity with it. In the context of this approach, upbringing is carried out mainly by the family and by the closest social environment, labor and other communities, in which spontaneous training of certain practical skills and abilities takes place at the same time (in many points this approach is reflected in the views of A. Makarenko).

4. Education (upbringing) is carried out not only and not so much by educational as by other institutions, communities and organizations that are not directly related to training (for example, entertainment establishments, peer companies, etc.). At the same time upbringing has a tough realistic character and can also be accompanied by spontaneous or purposeful training.

Therefore, personal development and self-development are impossible without education and training. Today the question of education as the main value-based and ethical element of personal development in the process of training is increasingly being raised. This issue becomes especially relevant in the context of general tendencies of dehumanization of the sphere of modern education. On the other hand, the importance of the formation of moral consciousness for social progress is realized at the international level, in particular, in the creation of a number of influential organizations and unions under the protectorate of UNESCO, the purpose of which is development of ethical issues, as well as the introduction of ethical standards in various spheres of public activity and control over their functioning. Such organizations include: International Bioethics Committee (IBC), Intergovernmental Bioethics Committee (IGBC), World Commission on the Ethics of Scientific Knowledge and Technology (COMEST), The

Global Ethics Observatory (GEObs) Ethics Education Programme (EEP), Assisting Bioethics Committees (ABC), Ethics around the World, etc.

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