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CONTEMPORARY METHODOLOGICAL APPROACHES IN STUDY OF PERSONALITY IN PHILOSOPHY AND SOCIOLOGY

This article contains socio-philosophical analysis of different methodological approaches in the study of personality and individual explanatory model of each school under consideration. Particular attention was paid to the following concepts of understanding personality – role (T. Parsonsa), psychological (Freud), biheviorystskoyi (J. Hommansa, B. Skinera) and activity (L. S. Vyhotskoho). Much attention is paid to the problem of socialization and the impact of this process not only the social environment, but also subjective determinants (or motivating factors) social behavior personality – its identity, needs and interests. This problem was very good investigated by the following Ukrainian sociologists: N. Chernish, O. Yakuba, E. Yolovaha, N. Panina. Finalized article analysis models the relationship of the individual and society.

Keywords: *existentialism, social roles, social status, motivation, irrational actions, identification, internalization, eksterioryzatsiya, values.*

Problem statement Among the many areas of philosophical thought, exploring the human (theological, metaphysical, biological, sotsialdarynistychnyy etc.), There are two major who argue among themselves – existential and social.

Existential direction abstracted from a particular person at all. According to the existentialist, existence precedes essence, as a biological organism becomes a man not through social institutions of society, and with himself. The basic principle of existentialism is based on the fact that people – is an abstract psychological being individual in nature, which exists alone with their problems.

Previous research. Another opposite direction – social, which sees the meaning of human existence, not as individual existential beings but as beings that can not be seen and studied outside the group, outside of society. We agree with the Ukrainian sociologists who believe that sociology personality focuses on three main issues: the study of how individual item creator and representative of social communities and social institutions, analysis of the individual as an object of social relationships (when highlights the impact of society on personality in the process of its formation, socialization, etc.) and considering the individual as a subject of social relations (including its social activities, activity and creativity in public life.) Only in interaction with society man finds its place in it. It is from this position sociologists studying personality. Despite the great diversity of methodological approaches in the study of personality in modern sociology, they all see it as a

purely social phenomenon, though each school encourages its explanatory model of personality.

The main aim is a socio-philosophical analysis of different methodological approaches in the study of personality.

Main body. Let us briefly describe the basic concepts of understanding personality.

1 Role Concept

It originated in American social psychology in the 30-ies of XX century. The basic ideas of the founders of the concept Ch. Kuli and J. Mead further developed in various sociological trends, primarily in structural and functional direction T.Parsonsa and his followers. T.Parsons examines personality only in the context of a particular situation from a functional point of view, that aggregate multiple social roles that a person must fulfill in society, thus contributing to the preservation of order in it. Specified social status, social role carries personification of social relations. The role provides an opportunity to compare the actors as mental unit of a defined social structure matrix which is status and role system. Role requirements (ekspektatsiyi – waiting) are supported and kept society, transforming people into “actor” on the social scene [3, p. 204–205]. Any social phenomenon can be understood through the mechanism of social behavior. T.Parsons tried to systematize social behavior [4, p. 75–77]. He believed that any role can be described using five basic characteristics:

1. *Emotionality.* Some roles require emotional restraint (teachers, doctors, police, etc.), others – provide rapid manifestation of feelings (mother, father, actor, etc.).
2. *Method for production.* The behavior of people in the same roles due dictated by status (child, student) and involves humility and obedience. Other roles zavoyovuyutsya, achieved as a result of the efforts of the individual (professor, champion, rock stars).
3. *Zoom.* Some roles are limited strictly defined aspects of human interaction (the role of the doctor and patient are limited issues relating to patient areas).
4. *Formalizing.* Some roles involve interaction with people in accordance with established rules (as buyers and sellers), other roles do not require strict adherence to the rules (as brother and sister).
5. *Motivation.* Different roles due to different reasons. It is assumed, for example, that a person who makes a career pursuing personal interests, while the priest labors not for personal gain, but for the common good.

For Parsons, *social behavior* – is this behavior, the object of which is a different individual, its norms and values, his expectations of behavior patterns, which is adopted in this social group [5, p. 83–85]. If role expectations are clear and well executed, the society is in a state of equilibrium, is

successfully developing. Parsons believes that social behavior should correspond to accepted social norms. Assimilating social roles, a person learns the social standards of behavior, learning to evaluate themselves alienated and exercise self-control. Frontiers role behavior sufficiently hard, because inadequate role behavior may lead to an imbalance of the whole social system, because society through a system of social control (from public opinion to the action of the right hand) and social sanctions (ranging from reprimand to violent suppression) monitors the implementation of social roles.

Role conception of personality T. Parsons a good explanation of human adaptation to the surrounding social reality, but leaves it in the shadow of an active creative. Despite the importance of understanding the role aspect of personality, he did not reveal a deep inner world of man, captures only its external behavior, which is not always and not necessarily express the true nature of man.

2 Psychological concept

A good representative of the psychological approach to the study of personality is an Austrian psychiatrist Freud. He sees someone through the prism of endless needs and aspirations, and society through prohibitions and taboos. According to Freud, just unconscious desire of the individual (first – sexual) as well as a struggle between two antagonistic components of the human psyche – Eros as life instinct, and Thanatos as instinct unconscious death drive – make its potential, the main source of its activity explain motives and meaning of her behavior. Society is using social regulatory restrictions and prohibitions prevents satisfy many instinctual needs. It compels people to seek eternal compromise between deep unconscious impulses and socially accepted forms of their realization. Therefore, Freud considers the history of social development as a history of growing psychosis.

The structure of personality, according to Freud, there are three main components: It (Eid), I (ego) and Over-I (superego) [6, p. 374–380]. Eid is singing hero unconscious. It is full of sexual energy – libido. This area is closed from consciousness because of restrictions imposed by society.

I (ego) obeys the one hand, unconscious instincts, and the other – subject to standards and requirements of reality.

Superego (over-I) – a set of moral principles of society, it serves as a “censor.” Thus, the ego is in conflict, so that the requirements of the id and super-ego are incompatible. Therefore Ego (I) always resort to defense mechanisms: repression, sublimation. The body is seen as a complex energy system that is governed by the law of conservation of energy. Therefore, if the libido stopped in one of its manifestations, it must inevitably produce any other effects. Superego provides social acceptability of these effects. But if it fails, the conflict between the id and superego becomes heightened

nature, the normal operation of the system is broken, locked libido is reflected in symptoms of illness, neurosis.

Freud treats “human nature” as a complex structure that consists of components that are genetically very different and meaningful. Some of them are primary, others – archaic heritage eras, the third – the result of later accretions. Freud believed that people will always face a dilemma: either to suppress their aggressive instincts and as a result suffer itself, or give them free access and thereby cause suffering to others. As a result, a model emerges as a man unhappy and alienated beings in difficult circumstances surrounding its society. It is a society with laws of its development, Freud tries to understand, based on the psychology of the individual or by analogy with it.

Freud’s central idea is to find a way to form a harmonious personality. The main way he sees the intelligent management of the passions in the liberation of intelligence from a very strong affective influences. Hence, the ideal society would be is where people have conquered their desires dictate of reason. The main instrument of transformation of man he believed culture.

Important role Freud devoted to the study of psychological mechanisms that can transform a person from biological creatures on being social. First of all, this sublimation, regression, projection, imitation, identification, etc. With these mechanisms, the adaptation – adaptation of the individual to the socio-economic conditions and existing norms.

Psychological concept Freud is one of the varieties of irrationalism. It demeans the role of reason and the human psyche proclaims nepiznannoyu and no controlled force. Exploring the relationship between the individual and society, Freud concludes that the nature of society is determined by the character of the individual. In the same individuum conscious and intelligent element is a small surface layer, and control human behavior instincts. This concept biolohizuye man is anthropological in nature. All social phenomena that occur as a result of purposeful human activity, Freud regarded as purely psychological.

3 Behavioral (biheviorystska) concept

The name of this concept comes from the English. Words “behaviour” – behavior. Behaviorism arose in the XIX–XX centuries. As an alternative to the structural and functional direction. Macrosociological functionalist orientation of behaviorism representatives – Dzh. Hommans, B. Skinner, R. Emerson – opposing strategy study mikroyavysch. The main problem they see in order to reveal the mechanism of functioning of social structures, norms, roles, etc., based on the basic forms of human behavior. Behaviorism is based on two fundamental principles: ontological – in recognition of the priority of individuals to society and epistemological – to use the provisions of psychology in explaining behaviors. The basis of behaviorism is

understanding the behavior of humans and animals as a combination of moving and consolidated them verbal and emotional responses (reactions) to interact (incentives) external environment [2, p. 64]. Zahalnometodolohichnymy assumptions of behaviorism is the position of positivism, according to which science must describe only direct observation. And any attempts to analyze internal mechanisms, not visually recorded, rejected as speculative. Therefore behaviorists believed that study should be conduct, not consciousness, which, in principle, not directly observe possible.

Earlier experimental studies of mental animals led to the understanding of the behavior as a set of relations “stimulus – response”. The model is applied to social relations.

According to behaviorism, a man from birth is a small number of innate patterns of behavior (breathing, swallowing, etc.), superposed on which more complex processes including the formation of more complex “repertoires of behavior” (B. Skinner). A successful response is fixed and has a tendency to continue to play. Fixing reaction obeys the “law exercises” that repeated the same responses to the same stimuli, resulting in these reactions automated. To explain how some selected reaction in response to a specific action, Thorndike advanced the principle of “trial and error”, whereby the testing of all new reaction begins with blind attempts, lasting as long as one of them will not lead to positive effect.

The main thing, according to behaviorist is to teach, “nadresyruvaty” man, how to behave in society, using the appropriate incentives such as power, comfort, money, respect, glory. Social behavior – it is nothing like sharing mutually rewarded actions (love, respect, acceptance, etc., almost everything that has a man and society).

Strengths of behaviorism is the transition to the objective study of mind, development of new methods of experiment, the widespread application of mathematical methods.

Weak point is the elimination of such fundamental concepts as consciousness, thought, will. This concept ignores the social nature of the human psyche, absolutizes rationalism and pragmatism in the activities of human pohrublyaye and primitive interprets human behavior degrades its individual identity and the importance of limiting the freedom of choice.

4 Activity Concept

Under this concept Historically understanding of man as active beings who pursues his objectives, goals, behavior and actions which can not be explained only from the standpoint of pragmatism. Representatives of this theory, like the functionalist not depict identity as an actor, playing a role or other roles for previously compiled script. In reality, people are not only “actors”, and above all, the authors, the creators of its history. Subjective

understanding of personality, which is summarized in the preceding concepts, combined with elements of fatalism, with decreased activity of the individual in the historical process. Activity same concept reveals the richness of human relations with the world, which is manifested in the particular activity, communication, cognition. Only man is inherent activity-form relationship to reality. Activity, in contrast to the behavior is not limited to adaptations of existing natural and social environment, and involves their conversion. People act as creators of new action programs. A good representative of this approach in the study of personality is the L. S. Vygotsky [1, p. 80–111]. It gives a deeper interpretation of the concept of personality. Without denying the position of Marx, that man is both the product and the subject of history, it confirms that the person on the one hand, serves as an individual cell – subject knowledge and the transformation of the world, on the other hand – as a result of public relations. The quality of the individual, in this case, is derived from its social life and conscious mind. Psychology Professor L. S. Vygotsky in the light of experimental data criticized many-sided personality theories such as Freudianism, behaviorism, personalism. Although in terms of biological and social factors of personality disputes go so far, an alternative formulation of the question – heredity or environment, nature or nurture – is gradually disappearing, giving way to an understanding that human behavior as a person determined by a combination of both factors, which supplement each other. For Vygotsky, it is necessary to distinguish between two aspects of behavior – natural (as a result of biological evolution fauna) and cultural (as a result of the historical development of society) – as merged into the psyche. The individual forms his internal world through assimilation (internalization) historical forms and types of social activity, and expression (eksterioryzatsiyi) of their mental processes. Thus, “social” and “individual”, at first glance, seem to be opposites, are actually related to each other genetically and functionally. In this interpretation personality – clot spiritual potencies, the center of consciousness, the source of freedom and core character, the subject of free action and supreme authority in domestic life. And while a person is socially developed person. If people believe a simple reflection of socio-cultural environment, it can not be considered a person. Along with those, only moral basis can foothold personality develop its ability to manage our actions, build their lives meaningful.

In sociology distributed multilevel, structural models, which include (1) biological characteristics, (2) social properties, and (3) self-identity.

Biological components characterize man as a biological being, that is the highest degree of wildlife on the planet.

Psychological components characterize the human psyche – its temperament and characteristics of thinking, attention, memory, emotions, feelings. Social components of personality characterize its spiritual needs, ideals and values, they describe the man as a social individual, as a member of society.

Personality – polistrukturna, multidimensional system. Two groups of factors characterizing any person. First – it is knowledge, abilities, skills, second – something to aspire to a person, that is, its value orientation. The intersection of these two fields determines the character of the individual – psychological pivot man, which stabilizes its social form of activity. *Character* – is a fixed form of contextual experience, content of a person embodied in the personality characteristics of the individual style of action by which achieved certain goals personality. If targets are not specified reasonable, socially significant, if man's actions lose their objectivity rozporoshuyuchys in shallow, petty and empty purposes, it is not nature, but a parody of it – stubbornness.

If the first group of factors (what a person knows, can) purposefully creates family, education, society, another group of factors – targeting individual, its value orientation – mostly formed spontaneously, which necessitates constant monitoring of her. Values reflect the personality of its understanding of the main goals of life and means of achieving them. They provide certainty and consistency of human behavior, continuity of relationships with other people.

Developed value orientation – a sign of a mature personality indicator measure of its social, entry level individuals to different social groups and communities. Values affect the personal choice. Man as an individual expresses himself in if she chooses and plans appropriate behavior, decides to implement actions that will have social assessment. Autonomy and responsibility in social behavior are essential characteristics as human beings. Independent action – action, drawing on his personal intellectual and spiritual powers without recourse to authority. The responsibility we associate with a person's ability to answer for their actions to others and ourselves.

The main feature of effective self-identity is its outlook. It is a privilege to a person who has reached a high level of spirituality. Worldview – a system of views on the objective world and man's place in it, man's relation to reality. Morality personality should be distinguished from its morality. Morality involves targeting individuals on specific assessments of others in a group or society. Morality – a focus on self-acquired absolute principles and values, the ability to clearly distinguish between good and evil and to be consistent in the moral consciousness and behavior.

Personality is associated with the society indirectly – through the various social groups. The relationship of the individual and society is constantly by satisfying their needs. Sociologists distinguish between different models of the relationship of the individual and society. Consider these models in detail.

Model I. Personal interests rise above social and displace them. This variant relationships characteristic of society that suffers from anomie (lack of standards). Lack of standards and bezzakonnist in the functioning of society are not conducive to social development. This position of the individual appears today deeply apolitical.

Model II. Public interests rise above personal and displace them. This option is the relationship with society are countries with a totalitarian regime. It affects the interests of the individual, brings it to stress that the pernicious impact on the society, leading to a double morality, to the double standards of behavior.

Model III. It is preferable relationship model of personality and society. It suggests a system of relations, when society seeks to meet the needs and spiritual needs of each person, but because social needs are included in the internal structure of the needs of the individual. This pattern of relations characteristic of democracies that seek to create social solidarity, build “a just social inequality”, the main criterion for stratification which is the mental abilities of man irrespective of social origin. A fair society – that is, that can give all people an equal chance to receive education and gaining social status. A fair society is “open” society, where any position can be achieved through education received, industriousness, diligence personality. Personality connects all parts of social life: macro – meso – and the micro-environment, making them a field of his creative activity.

Conclusions. Thus, the problems of man is always central to any colleges and science. Sociology today directly involved in finding solutions to the most difficult social problems of modern life, being both omnipotent and powerless, free and alienated, sociable and infinitely alone.

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Анотація

Єршоміна Ірина. Сучасні методологічні підходи до вивчення особистості в філософії і соціології.

Стаття містить соціально-філософський аналіз різноманітних методологічних підходів у вивченні особистості, а також пояснювальну модель особистості кожної з розглянутих шкіл. Особлива увага приділялася наступним концепціям розуміння особистості – рольовій (Т. Парсонса), психологічній (З. Фрейда), біхевіористській (Дж. Хомманса, Б. Скінера) та діяльнісній (Л. С. Виготського). Завершується стаття аналізом моделей взаємовідносин особистості і суспільства.

Ключові слова: екзистенціалізм, соціальні ролі, соціальний статус, мотивація, ірраціональні дії, ідентифікація, інтеріоризація, екстеріоризація, ціннісні орієнтації.

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Микола ЖУЛІНСЬКИЙ

СЕНС ЖИТТЯ У СВІТЛІ ТЕОРІЇ ЕВОЛЮЦІЙНОЇ СВІДОМОСТІ

Стаття присвячена аналізу сенсу людського життя в світлі теорії Шри Ауробіндо. Акцентовано увагу на єдності матеріального і духовного начал людини, її унікальності, як носія частки Безкінечного в собі, що робить сенс життя кожної людини невіддільним від сенсу життя всього людства і Землі і розширює поняття змісту життя у нашому суперечливому і повному хаосі світі.

Ключові слова: Дух, свідомість, плани свідомості, індивідуалізація свідомості, реінкарнація, еволюція Духу, Земля.

Постановка проблеми. У філософії питання сенсу життя завжди було в центрі уваги дослідників. Не тільки кожна людина в якийсь момент свого життя, а і кожне покоління прагнуло проникнути в таємниці свого існування. Особливо гостро це питання стоїть сьогодні, в період соціальних зрушень, коли руйнуються стереотипи, змінюються усталені погляди і не кожна людина може знайти виправдання сенсу прожитого життя.

Аналіз актуальних досліджень. Проблеми сенсу життя людини є основним питанням філософії. Цим питанням займалися усі філософи світу усіх часів. Це знайшло своє відображення у багатьох працях від античних часів до наших днів. Сьогодні питанню сенсу життя присвятили свої роботи А. Михайлов, В. Горський, І. Філіна, О. Данильян, В. Сержантов, Г. Єршов та інші. Історики, соціологи, культурологи, митці, психоаналітики та інші дослідники розглядають питання сенсу життя