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THE REALIZATION OF IDEA OF THE TRIUMPH OF ERSONALITY IN THE EDUCATIONAL SPHERE

Summary. The conceptual way of definitions of the ideas is one of the ways of achieve public recognition of the result of the collaboration, its importance, the recognition in the accumulation of social capital. The author thinks that it is possible owing to "the triumph of personality" with a focus on the higher education system, the content analysis conducted to terminology relevant concepts.

Keywords: higher education, personal-oriented idea, management and self-management, the triumph of personality, social capital, self-development.

Introduction. Globalization, rapid technological change, establishing of the priorities for sustainable development lead to increasing the role of education and its radical modernization. Educational policy is a challenge to modern Ukraine, like to the other countries, for many reasons. The lack and at the same time "the surplus" of education, its strength and weakness at many spheres of social life, the contradiction between the interests of the state and the person in the methods and forms of receiving it, conservatism and the necessity for innovative development, as well as other conflicts require considerable effort for their solution.

Professional competence, culture, health, accumulation of spiritual and intellectual capital, well-being – all these things are orienting points for the development of the person in the conditions of fast changes and implementation of socially significant strategies, projects and programs. At the same time the interests of the personality demand of her constitutional rights according to the physical, spiritual and intellectual development in both sides as the professional activity and the process of receiving the education. However, the educational system does not always adequately solve these problems – to find a universally invariant in the aforementioned changes.

By A. Hayek's concept of effective integration of individual knowledge accordingly to the situation, in which the individual is, invariant knowledge is not always situational relevant, and, vice versa, situational knowledge often gets status of invariant.

Production and relevance of the problem. Actualization of humanistic tendencies of the development of personality, without the rationalized pragmatic imperatives, an objective logic of modern socio-political and cultural lifestyle transforms the humanity and the philosophic anthropology to a new type of world view - personal-centered approach. As V. G. Kremen says "the concept of personal-centered approach is full of deep philosophical meaning. An idea of personal-centered approach has various and conceptually focused peculiarities of philosophical idea, the object of which is a human. Physicality, talent, spirituality, education, morality, egoism, rationality, purposefulness – all these pieces are constantly changing pattern of human existence, revealing new aspects of it, but do not exhaust the infinite content "[7, 9].

The natural combination of philosophy and anthropology focuses on the study of the humanity's problem in all its essential aspects. However, with the expansion of the knowledge about human there is a necessity to specify the doctrine of human in the context of its development (self-realization) with the help of reflection, which implies self-improvement and self-disclosure of personal qualities aimed at self-analysis, self-development and self-actualization of the individual.

The main material. Owing to reflection in the context of personal triumph is possible a disclosure of the inner potential of every person, every professional. Taking this into account an attention is actualized to modern trends of social development, including trends " the triumph of personality " outlined G. Dryden and J. Vos in "The revolution in education" [6].

The notion " triumph" is derived from (Greek: "Anthem to Dionin"). The Greek word was borrowed into Latin and later was used almost exclusively as an analogue of the Latin word triumphus. Russian roots of definition «triumph» is from XVII century. "That person is not serving a triumph who is gained the fortress" – wrote in his poems Metropolitan Theophan Prokopovych [9]. Its semantic

interpretation borrowed from Latin, as well as vocabulary M. Vasmer [11]. The definition has a direct and figurative meaning (semantic properties), namely: direct (historical) - a solemn meeting of the winning commander and his troops in ancient Rome - and portable meaning - an outstanding, brilliant success, victory, celebration.

Substantial solutions of the problem in the context of personal identity is its "I" as the substance that remains unchanged, despite the multiplicity of experiences and variability of existence, and dates back to Aristotle's concept of "primary substance " described as a category, as a concept of the definite individual, who is able to be identical to itself in the process of qualitative changes. The notion "category" (gr. kategoria) - statements, accusations, character, and limiting the overall fundamental concept that reflects the most essential, conforming to the laws of nature connections and relations of reality and knowledge that is stable forms and the organizing principle of the thinking process, the categories reflect the properties and relations of being and cognition in general and the most concentrated form [8].

In the process of differentiation of the individual areas of research that took place in the first half of the XX century, a number of theories of personality are formed, including: gestalt psychological, psychoanalytic, humanistic, behavioral, and cognitive.

As an independent problem of personal identity is grounded in the writings of John Locke and David Hume, due to the design of the liberal-individualistic state of mind in European thought XVII-XVIII centuries, as well as increased attention to the ability of the individual to change. In connection with the formation of the mechanical world view in the scientific revolution XVII-XVIII centuries a problem of the formulation of the problem of the way in which a person becomes a subject of mechanical laws. If the allocation of physical and mental substances, Locke, Descartes believed that the basis of the identity of the individual is denoted by the word cogito (the reason, the center of consciousness, a simple substance, the activity of which is due to external events). The basis of the identity of the personality, in his opinion, is the identification of it with a thinking substance, resulting in the emergence and further discussion the substance-transcendental and empirical-analytical trends [5].

The identity of the personality determines that it is responsible for its actions and may be rewarded or punished for it. Perceptions of fairness of this decision based on its mind (it justify its responsibility). The idea of "I" is a part of an identity, that depends on the nature of the personality, whom the reputation, fame, name, its property which acquired and maintained is important. Such understanding of D. Hume puts the concept "personality" in a broader linguistic and social contexts. A person by itself can not express their personal identity, which opens only with an effective cohesion of society through the manifestation of its own nature and orientation [14].

The original version of the problem of understanding the personal identity (staff identity) contain the works of russian thinkers V. Zenkovskyi and L. Karsavin. In the further development of European philosophy the personal identity as a person was meaningful and indirect temporal phenomenon, the formation of which sets the contextuality of its moral dimension.

E. Husserl [5], M. Heidegger [12], M. Merleau-Ponty [15] W. Dilthey [2] in his writings showed that the relationship of the personality is often radically different from the natural time things, is connected with him closely, resulting in a specific temporality of human life, which is about the elements of life to its whole life (V. Dilthey). As french scholar F. Dastyur noted, a crucial step of M. Merleau-Ponty is the transformation of phenomenology – the notion «das Dasein» (hereinafter - the theme of Dasein) is putting into circulation [14]. M. Heidegger reinforces the theme of Dasein, which is not the subject or the consciousness, but is as being in the internationalism's world, first in Marburg lectures, and then in the work "Being and Time" since 1923 [13].

The notion «das Dasein», which focuses the attention on the human being, was one of the key notion in the philosophy of M. Heidegger. In his book "Being and Time" the scientist points out that this notion is called the essence, "which we are always" [12, 7]. Putting questions have their own philosophical meaning as that of M. Heidegger called the notion «das Dasein», focused the idea of fundamental ontology, and this idea seems to be as a turning point in philosophy, which was the idea of critical metaphysics of I. Kant at one time [8].

Any idea of the individual towards self-development, in our view, although aimed at achieving a particular goal - a triumphant achievement has always focused on its public manifestation - the disclosure of its identity certain socially accepted ideals. The identity of the triumph of personality setting the goals through the implementation of technology self-development (personal identity) including meaningful of philosophical direction of the notion "the triumph of personality" can be articulated only in temporary terms of existence of individual "I" and the relevant social action.

According to P. Bourdieu [3], the social capital is the product of social production, the material and class practices, the means of achieving group solidarity. In this sense social capital is not only a basis for receiving economic benefits as well as a manifestation of the socio-economic conditions and circumstances, group resource and so on.

According to E. Bondar [1], social capital has the signs, around of them scientific discussion held and nowadays also, due to different methodological approaches to its studies and the lack of consensus on the inclusion of social phenomena to these signs. It makes impossible their general classification within the socio-philosophical discourse, but you can select some of them, as follows: the limits of manifestation of social capital and social components of reality which is its carriers. The most forms of manifestation of social capital - are its appearing in the social values, that, in our opinion, are the orienting points and forming factors of personal development towards achieving socially recognized its triumph.

U. Habermas, the basis of social life, in his opinion, are: the professional activities with a strategic nature and aims at maximum efficiency, and the management activities, which is based on communicative rationality, a desire to understanding and agreement of the attitudes, discursive practices. He believes that modern post-industrial society contributed to a shift in emphasis from economic to other areas of life, especially to cultural and communicative practices, which was the source of social development.

The social, political and cultural changes, which led to the deformation of personal value, can be identified with the help of communicative practices and can

set the tools of personal development. This question about the personal authority (personal opinion, dignity, conscience, inner independence, etc.), about the spiritual and emotional states, about recognition of the rights of the human and others.

The concept of self-management, as implementation of behavioral resources, based on the achievement of efficiency of management. The management appears as self-management both as a personal tectology (personal development) and as its professional activity in specific terms the advantages of self-organization. Self-management in education - a tool for solving one of its main tasks – the creating of the conditions for the development of creative personality, the achievement of the triumph and recognition of the social significance.

The essence of self-management as a tool is to achieve the triumph of personality and defines the principles, conditions, conceptualization etc. Thus, the principle of self-management, "intersect" in part to the principles of self-identifies, identify on a conceptual level the meaning of self-management in terms of human factors. In this approach, the main forming factors of achieving the triumph of personality is a self-knowledge (knowledge of itself, its place and its role); self-organization (the organization of life), self-education (formation of the priority of personal skills); self-regulation (support of an internal balance); control (evaluation and adjustment of the activity); self-teaching (improvement of quality of life); and also setting the goals, planning of personal time, an information search, rationalizational thinking, communication and so on.

An important step in achieving by a person the status of a triumphant is objectivity of the external evaluation and self-assessment of effectiveness of own actions. Self-concept – is the result of evaluating of human and human's qualities, the level of success of own activity, considering the results of the evaluation of the person by the other people and the existing system of values. Under the influence of others' assessment, the personality gradually forms its own attitude to itself and self-concept of the person, as well as certain forms of its activity: communication, behavior, activities, and experiences.

Every year the needs of society in the results of research, which led to the rapid growth of appropriations for science and of scientists, are increasing. Unfortunately,

there is a problem in the intellectual level of those acting as an expert of scientific fields. The research environment of social science doesn't have an adequate level of the development. The mechanisms and criteria of evaluation of scientific works, including peer review are absent [4]. Under these conditions, it is important to determine the development the strategies of higher education taking into account the needs of both consumers of education services (the students, the trainees) and those who provided it (scientific, academic and teaching staff).

Displaying the standards and assessments, existing in society and in interpersonal relationships is self-concept. It is associated with one of the central needs of the personality - the need of self-affirmation, the desire to find its place in the life, show itself as a member of society in the eyes of others and in its own eyes, to achieve the triumph in the definite sphere of activity. On the basis of high, not adequate self-concept a human has misconception about itself, an idealized image of itself and its possibilities, its value for others people, for total joint activities. Too high or too low self- concept disrupts the self-regulation process, distorting the objectivity of self-control. Particularly it is noticed in communication when a person with high and low self- concept is the reason of conflicts, a person prevents its development and doesn't seek a social recognition of self-worth.

Conclusions. We thought that the conceptual approaches of the realization of the idea of the triumph of personality through the self-management have interdisciplinary in nature, providing general ideological psycho-pedagogical, technological component of dynamic self-development of the personality. Conceptual understanding of self-management as a tool to achieve the triumph of the personality contributes the liaison between the state and the citizen, society and the individual, the individual and humanity, impose on every one a social responsibility to represent the state, which intended to streamline and development of society, and improve the quality of life, the preservation of life on earth. Today, the fate of all fundamental reforms in the system of higher education depends on the formation of educators needs to achieve a triumphant recognition of the importance and effectiveness of its own professional activity because of its own personal triumph.

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