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FORMATION AND DEVELOPMENT OF PERSONALITY ESTABLISHED BY CHANGE AND GROWTH

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Abstract.

The urgency of this topic is determined by formation and development processes of a person who is inclined to change and grow in conditions of globalization that requires modern conceptualization of personality as a human potential identification factor.

The purpose of scientific research - the conceptualization of the formation and development of personality, geared to change and growth. **Objectives of the research:** using the methodology of system analysis, to form new theory of formation and personal development, geared to change and growth. This goal is realized in the following tasks: to analyze the methods of studying the formation and development of attributes of the individual, geared to change and growth; to identify the main characteristics of the personality, demonstrating willingness to change and growth. **An analysis of recent research and publications, which launched the solution to this problem.** The article uses both classical works and modern works of philosophers, which are based on the problems facing the developed world today. **The scientific novelty** of the research is an identification of interaction problems of a man, society, nature, aimed at the formation and development of personality, geared to change and growth. **Results of the research:** it is disclosed that is a model of the attributes of personality structure which systems it includes; the social phenomenon of formation and development of personality attributes, adjusted changes and growth, which contributes to transformation into a full-fledged subject of subject-transforming and cultural-historical activity, is substantiated; conditions of the person existence which it is adjusted for changes and growth are determined; the model of formation and development of personality attributes, adjusted for changes and growth, has been formed. For people who are targeted for growth, time is needed in order for their potential to flourish, so development and growth are interconnected and complementary. **Conclusion** - the basis of the study - the formation and development of the theory of personality, geared to change and growth in the context of theoretical and philosophical and cultural fundamentals.

Key words: formation and development of personality, theory of personality, self-development, change, growth, thinking, quality and ability, self-affirmation.

Problem solvency in general and its contacts with important scientific or practical tasks.

Relevance of research topic.

The fundamental transformations of our society lead to the adoption of the priority of universal humanistic values, the revival of human sciences, which are the basis for the formation

and development of attributes of personality, geared to change and growth, because humanitarian knowledge must be "translated" into the language of purpose, means and organization human life. According to the humanistic theories of personality, the basic need of man is reduced to its growth, self-improvement, self-

expression, personal self-awareness. At the heart of the formation and development of attributes of personality, adapted to change and growth, - processes of self-identification, self-realization, self-realization, that is, an independent choice of ideals, moral principles, life positions, the mastery of freedom. Success in learning and work, sports achievements, artistic talent, and in general any sphere of human life can vary depending on how we think about our capabilities and talents. Our skills are not constant and only diligence and hard work can lead to real results.

An analysis of the latest research and publications, which initiated the solution of this problem, which is based on the author

Above this problem were thought more classics of philosophical thought. G.V.F.Gegal believed that "I" as an "identity to myself" by the type of its substantive structure is identified with the reflexive structure of "I", a necessary condition for reflection, and therefore, substantiality. The human self is self-sufficient when it resists the inner nature of man and the external natural forces. According to G. Skovoroda, it is the individual who needs to find himself, to feel the interaction of him as a microcosm with a macrocosm, realized as a unity of unique individuality, which makes it unique. Personality is a designation of the cultural form of an individual, integrating, firstly, organic, biochemical, congenital behavioral preconditions; and secondly, stereotypes of activity and norms of groups to which the individual

belongs; rules of behavior that are characteristic of the roles performed by the individual in different cultural situations. The cultural essence of the person, who is inclined to change and grow, has a developed consciousness and self-consciousness, acting as "I," and forms the system of manifestations of one, which is constituted by the individual in the processes of activity and communication, and ensures the unity and identity of his personality [1].

Allport claims that personality is a model of interpersonal relationships. The positive achievement of humanistic philosophy is that its representatives D. Med, M. Koon, I. Blumer represent the case in such a way that a person acts in life as "someone" and needs change and growth, self-esteem, and these needs are formed in the quality of performing a role, rather, social [2].

P. Gene claims the behavior of people and children suffering from mental disorders and practical experience. L. North in the United States takes into account the special problems associated with the individual, that is, a special product that is based on cultural and cultural diversity. L. Sev applies for the expression "psychological allowance", who visited the pink judgment of adults. In this regard, that which cannot be caused by mechanisms, without sporadic impact on the stem network and the special nature, that is, what was said in the country. Hope cannot be mechanical, but without sporadic for the stem and a special feature, due to the regulator of behavior. Not vipado in the post-Judicial court, where people, and

children, and philosophy, and students live: "homo cosmikus" Tsiolokovsky, Eschatology Teyar de Chardin, creative conception of the personality of L. Karsavin, Hyperndivist V. naliva-a-hva-za, L. hypertiste, V. Nalimova i-Gasset ta i. Theoretical directions for the special theory of science. The first peaks of singularity, known as E. Ilyinkov, are called today, if they have risen to the Chi Yarhia dynasty based on [3]. At an early age, the robot robot of classical thought - Hegel, Skovoroda, Geneva, Seva, Allport, Mead, Kuhn, Bloomer, as well as his family, is experiencing great difficulties with what happens in the family. Kremenya, V. Nikitenko, M. Maksimenyuk, V. Mulara, I.Rizhova and others. P. Zhenne argues that human behavior is always determined by the outside world and mental processes are internalizations of practical action. L. Sev believes that the person is a superstructure over the individual, because the personality is a social product that the basis of a person is in socio-cultural relations. L. Sev uses the expression "psychological superstructure," under which he understands the totality of all kinds of activity. He points out that these superstructures are not mechanisms that directly contribute to the creation and reproduction of the individual as a whole being, which seeks to exist in a holistic world. Superstructures are not mechanisms that directly contribute to the creation and reproduction of the individual, but act as a regulator of behavior. It is no coincidence that faith in the constant improvement of man was the leitmotif of many philosophical ideas: the "homo comics" of Tsiolokovsky, the

eschatology of Teijar de Chardin, the creativity conception of integral personality of L. Karsavina, the hyper individuality of V. Nalimov, the creative person's model of H. Ortega y-Gasset et al. These theories become hypotheses for the scientific theory of personality. The first nodes of personality, as evidenced by E. Ilyenkov, appear when the hierarchy of activity or the hierarchy of motives is established [3]. The research uses the work of the classics of philosophical thought - Hegel, Skovoroda, Gene, Seva, Olporta, Mida, Kun, Blumera, and modern authors, which contributed to the launch of this interesting topic related to self-development and self-affirmation of personality - V. Kremen, V. Nikitenko, M. Maksimenyuk, V. Mulyara, I. Ryzhova and others.

Selection of previously unsettled parts of the general problem to which the article is devoted.

Problem situation

Individual being of the individual is formed through the internal position of the person to form a system of personal meanings, through which accumulate individual variants of value-cultural orientations. That is why the individual value-orientation positions of people determine the person. Undoubtedly, the idea of a double birth of an individual is productive. According to age psychology, the first birth is conditioned by the existence of social relations; this is what reflects the peculiarities of the content of the structure of human consciousness. The second birth is associated with the formation of ideological positions,

active will, the formation of a system of personal meanings that needs change and growth.

It is the active, creative, free individual existence of man who creates and changes the circumstances of other people, the very person, which depends on the social conditions of development of man and society. The fundamental property of human existence is freedom and culture, which are an ontological condition of existence, a condition of natural and social existence, which impose certain limits on human behavior. Absolute freedom of man is and can not be. A person can have relative freedom when she learns the conditions of her being and takes possession of herself. Freedom is closely linked with the responsibility of man, without the freedom of individuality. If a person is not free, then it is determined by any material and spiritual factors and is not responsible for its actions. The ratio of the concepts of "man", "individual", "individuality helps to identify the issue of the limit values of human.

The purpose of scientific research - the conceptualization of the formation and development of personality, geared to change and growth.

This goal is realized in the following tasks:

- to analyze the methods of studying the formation and development of attributes of personality, geared to change and growth;
- to reveal the main characteristics of the personality, demonstrating a willingness to change and growth;

- to disclose what is a model of the attributes of the structure of the person and which systems it includes;

- to substantiate the social phenomenon of the formation and development of attributes of personality, geared to change and growth, which facilitate the transformation into a full-fledged subject of subject-transforming and cultural-historical activity;

- to find out the conditions of the existence of the individual, in which she is set to change and grow;

- to form a model for the formation and development of personality attributes, adapted for change and growth.

Discussion of the problem

We can distinguish methods of personality research - a set of methods and methods of psychological detection of personality. Depending on the dominant aspect of the consideration, the following methods of personality research are distinguished: 1) as an individual; 2) as a subject of social activity and a system of interpersonal relations; 3) as an ideal representation in other people. Accordingly, the first aspect is the subjective and objective orientation in the construction of the methodology of personality research. Subjective orientation is represented by projective psychosomatics methods aimed at characterizing the basic components of individual consciousness - meaning and meaning. Certain unity of subjective and objective research orientations is achieved within the framework of the activity understanding of personality, proceeding from the interconnection of a stable and dynamic in the

consciousness and activity of a person. The second aspect uses the socio-psychological methods of personality research in groups and collectives - stoichiometry, referent metric, techniques for studying role behavior. The third aspect of the construction and use of the methodology of personality research acts both inside and outside the inter individual interaction.

In general, we can determine that a person is a definition of the cultural form of an individual that integrates, firstly, organic, biochemical, innate, behavioral preconditions; and secondly, stereotypes of activity and norms of groups to which the individual belongs; and thirdly, the rules of behavior that are characteristic of roles performed by the individual in different cultural situations. A holistic person has a developed self-awareness, which does not exclude unconscious mental regulation of some important aspects of activity. Subjectively, for an individual, the person acts as his "I" ("image", "I", "I" -concept), a system of representations of oneself, constructed by the individual in different processes of activity and communication, which ensures the unity and identity of his personality and finds itself in self-esteem, a sense of self-esteem, level of attraction.

That is why we can note that the conceptualization of the formation and development of a personality, geared towards change and growth, is a new European entity, which has given rise to a democratic form of social existence and determinism. Personality - ("persona") - *it has become a system of socially important*

features that characterize the individual and is the result of its inclusion in the system of social relations, includes a set of all social roles of a certain person, social relations, the most important of which is the attitude to the civil obligation to the direction of social morality. An individual as a separate representative of any community becomes a person in the process of assimilating the attributes of social roles and functions, realizing himself as a subject of social activity. Under the "individuality" one should consider the ability of a person, due to certain life principles, to become "the owner of himself" [4].

In order to recreate the specific historical features of human development at its various individual and historical levels, the term "person" is used along with the term "individual". The latter is the result of the development of the individual and most fully embodies human qualities. The desire of the individual to merge with some social community and at the same time to separate it, reveals the uniqueness and uniqueness of the individual, makes him the product and the subject of social relations and contributes to the formation of integrity. Holistic personality is an ethical phenomenon; it represents the meaning, center and unity of acts intentionally directed to other individuals.

Consequently, in philosophy it is not a person, but an individual, since society is seen as a system of people holding and realizing their positions, interests and instincts. Personality is a social form of people; social qualities (connections, things, institutions)

outside of personal being cannot be realized. The model of the structure of the personality and its attributes includes: 1) the social subsystem (social experience, orientation); 2) psychological subsystem (character, intelligence); 3) biological subsystem (temperament); 4) the spiritual subsystem (education, culture, morality). Comprehensive study of the personality problem includes an explanation of the following factors: 1) macro environment (level of society, class and nation); 2) micro-environment (community, individual); 3) external factors; 4) internal factors; 5) self-education.

As evidenced by the socio-philosophical analysis, the conceptualization of the formation and development of personality, geared towards change and growth, is the formation of a full-fledged subject of subject-transforming and cultural-historical activity. Personality is a special formation, "a special kind of integrity." Personality is an entity that transcends the limits of its body and forms social relations in the external space. According to SL Rubinstein, under the person means a set of internal conditions (mental characteristics), through which all external interactions are manifested. The core of the personality are the motives of a conscious person, but the person also characterizes and not conscious actions or tendencies. Personality is revealed through the category of activity and through the analysis of "motivational spheres".

At the heart of the conceptualization of the formation and development of a person, minded for change and growth, - a person

who to some extent acts as an independent, able to oppose himself to society. Personal independence should be correlated with the ability to possess oneself, which permits the presence of a person's consciousness and self-consciousness of thought and will, self-examination and self-control. Self-awareness of the individual as it develops transformed into its vital position is willingness to act, to understand the personal goals and meanings of life. Education of freedom is one of the conditions for the formation of personality.

According to W. James, the basic attributes of the individual can be divided into three classes: 1) the attributes of the physical person; 2) attributes of a social person; 3) the attributes of the spiritual personality [5]. The method of realizing a spiritual personality - social activity, which is a process and way of realizing the identity of its essence, that is, the desire of the subject to go beyond their own limits, expand the status of their activities, act outside the requirements of the situation and role rules. Personality is characterized by the orientation, stability, dominance of a certain system of motives, interests, beliefs, ideals, tastes, in which man's needs manifest, deep semantic structures. According to LS Vygotsky, dynamic semantic attributes predetermine its consciousness and behavior, the principles of activity. Developed personality possesses and developed consciousness, subjective for an individual acts as his "I" (image "I", "I" -concept) [6].

We can generalize that the conceptualization of the formation

and development of a personality, adapted to change and growth, manifests itself in three representations that form its unity, which should be understood in the following aspects: 1) personality as a relatively stable set of intraspecific qualities: the symptom complexes of mental properties that form its individuality, motives, orientation of the person (L. Bozhovich); 2) the structure of the character of the personality, its features (B. Teplov, V. Nebelitsin, VS Merlin); 3) personality as the inclusion of an individual in the space of inter individual ties, where the relationships and interactions that arise in a group can be interpreted as carriers of the personality of its participants "; 4) a holistic personality as an "ideal representativeness" of the individual in the life of other people, including outside of their interaction, as the result of the person's active transformation of the intellectual and affective and consumer spheres by the personality of other people (V. Petrovsky).

It is necessary to emphasize the six conditions of the formation and development of the individual, geared to change and growth, which were developed by Bennett: 1) rationality - to be a rational being; 2) predictability - to be creatures / objects to which psychic / intentional predicates or states of consciousness can be applied; 3) position - in relation to them you can apply a position; 4) reciprocity - they are able to occupy a reciprocal personal position in relation to them; 5) communication - they are capable of verbal communication; 6) consciousness - they are capable of self-consciousness. What we mean by

personality can be found not only at the rational level, but also in the combination of reason and morality, and therefore it cannot be explained only from the standpoint of a rational approach. After all, rational understanding of moral value is not enough to determine personality that exists at the level of emotion and will.

It becomes obvious that being a person means not only aware and understands good and evil, but, above all, implement them. Thus, the concept of "metaphysical personality" is a prerequisite for moral personality. At the same time, the person looks like a set of three different types of personality. Identity of the personality is ensured by its three different natures: 1) biological; 2) social; 3) cultural. At the same time, as long as we live not only in the physical and social, but also in the ideal world, there is an additional factor of ideals that can regulate our behavior. At the same time, the problem of personality can be understood only through the notion of its integrity, but as one-sided position is not able to clarify the situation, as an individual - an autonomous essence, unitary totality of heterogeneous elements: ideal and material, biological, social and cultural [7].

We mean that a person is generated by the universe for self-knowledge, and in this space the meaning and purpose of man in the universe. Man is a reflective monad of the universe, above creation and the value of the universe. An individual as a "reflexive atom" has the will and cognition. Adaptation to changes and transformation of oneself is the basis of the formation and development of

personality, adapted for change and growth. The analysis carried out leads to the identification of trends. The first trend: a) the relation of man to the world of his social being distinguishes the relation of man to society and is characterized as a certain creation of man himself, the embodiment of himself in this world, and in this sense - in the domination of man; b) man acts not so much as the creator of society, not so much as a substance that is embodied in society, and therefore, which to a certain extent maintains the existence and functioning of society in this sense, that is, it obeys its needs and laws, and therefore acts as a force, in a certain relation subordinate to society; c) the person acts as the creator of his socio-world of everyday life.

In this regard, we note that the conceptualization of the formation and development of a person, geared to change and growth, is not only what distinguishes one individual from another, but also that which binds a person to other people. In the understanding and interpretation of man as an individual in modern sociology and philosophy, there are many concepts: the mirror "I" by C. Cooley, "generalized another" by J. Mida, role-based concept, dispositional concepts of V. Poisonous, systemic conception of I. Homich's person; concept of self-perception D. Bema and others. Depending on what the beginning of the person sees, the concepts are divided into the following: 1) psychobiological (W. Sheldon, USA); 2) biosocial (F. Olport, C. Rouders, USA); 3) psychosocial (A. Adler, K.

Horney and other Neo-Freudians, USA); 4) psych static ("factor" - R. Kettle, USA; G. Isenck, UK).

Within the framework of this study, the conceptualization of the formation and development of a person, adapted for change and growth, is the formation of the Self as a self, integral integrity, the identity of oneself, on the basis of which the individual distinguishes himself from other people. Distinguish the individual "I" (biological, physiological, physical, psychological) and social (social identity) "I". "I" includes: the existing "I", the desired "I", imagined "I", representing a number of approaches to the interpretation of personality. At the heart of the concept of a holistic personality "I" as a self, i.e. integral integrity. All three dimensions "I" (available, mirrored and imagined) are the main attributes of the concept of the integrity of the individual, ensuring its integrity, forming a single integral image of the individual. The most complete model of the "I" is the so-called constitutive model, which integrates emotional, behavioral, value-normative aspects of "I". Creating as a reflection of social assessments (opinions of other people, the results of assessing the products of their work, social comparison data) social "I" regulates social well-being, mood and behavior of the individual [8].

In our opinion, the formation and development of personality, geared towards change and growth, begins with the actualization of the social nature of the "I," which forms the notion of "the image of Me", appeals to the operational "image of Me," allows us to trace the origins of the

formation of "I," characteristic features and manifestations of behavior. Modern philosophical and psychological science treats the image of "I" as the result primarily of the inter subjective, dialogical ("I" - "you" - "we"), the interaction of people in society. The transcendental "I" metaphor is an idea that draws attention to the unified experience of people, not limited to their individual personification; creative "I" - a person who works to determine in his own life; the actual "I" is that a person, when objectively considering, really is at the present time; the real "I" is a living, unique center of the "I", which has the potential of growth; his-inflation - a reappraisal of his-consciousness, without awareness of limiting his role in the psyche. In the era when most approaches differ in reductionism, Olport defended the concept of "I" as the main center of personal development. Today's "I" is the main theoretical concept in personal and social psychology and sociology, widely used in various spheres as a humanistic and cognitive trend; "I" as a connoisseur is a mature stage, in the context of which a person integrates the "I" into a single whole.

The analysis of the formation and development of the person, adjusted for changes and growth, allows us to distinguish the system "I", representing the cognitive structure and functions of perception, assessment and regulation of behavior, the real "I" - "I", the ideal "I" - that, what a person thinks to be like; full-fledged self-self-actualization of human potential. "I" - a system - a product of individual and social relations, which acts as the

content of consciousness and the realization of all human potentials, the product of interpersonal relations; core personality; the symbolic "I" - the ideas about themselves as organisms, so organic processes become conscious, and the total set of these "I" - the concepts constitute the symbolic "I". If the behavior of a person is controlled by the symbolic "I", that is, if people behave in accordance with the image of themselves, behavior may not correspond to the real needs of the organism. The relative segregation of the symbolic "I" is the most vulnerable moment in the organization of the human person, so symbolic "I" can falsify and distort the reality of the biosphere. "I" is a part of the phenomenal field that is differentiated; organized, coordinated gestalt, constructed from perceptions of the characteristics of "I" or "me," and the perceptions of "I" or "me" to other people and different aspects of life, as well as the values associated with these perceptions. This gestalt is accessible to consciousness, but not always conscious, procedural, and alternating, as it creates a specific reality, congruence as the difference between subjective reality (phenomenal field) and external reality (the world "as it is"), the degree of correspondence between "I" and the ideal "I" [3].

As we have already noted, appearing in other people, a person acts as an active creature, which promotes the strengthening of views, the formation of new motives, the emergence of previously not experienced experiences. Everyone acts as a significant source of new

personal senses. There can be three forms (types) of personality, set up for change and growth: 1) "situational significant type of personality" in the context of which the source of influence on behavior and consciousness of people is the actual imagination of another person, formed in conditions of direct interaction with him (increase of efficiency of activity, level of creative principle, change of cognitive complexity, qualitative restructuring of thinking); 2) "the perfect other" ("introvert"), based on which the formation of representations of memory or imagination, which opens simultaneously two power centers: "I" and "Another in me"; 3) "transformed another", which forms the basis of dialogical forms of communication between the individual and significant other. Reflected subjectivity of "significant other" is inseparable from the individual "I" of the individual.

We sought to prove that the realization of the human potential of the formation and development of the individual, geared towards the change and growth of personality, is associated with a developed degree of self-consciousness ("I" -concept) as a unique system of representations of the individual about himself, on which basis he builds his interaction with other people, and treats himself as a deep manifestation of his own Self, which includes: 1) the cognitive aspect of their qualities, possibilities, social significance (self-consciousness); 2) emotional - self-esteem, self-education; 3) evaluative-volitional - the desire to increase self-esteem, to win respect. The self-consciousness of a person, who is

determined to change and grow, is a consequence of social interaction, which is determined by social experience. Its constituents: 1) real-I (representation of oneself in real time); 2) Unreal-I (the type of subject in his opinion should be guided by moral norms); 3) dynamic I (what the subject should become); 4) fantastic self (the one the person would like to become) Self-knowledge and self-consciousness of the person, who is conceived for change and growth, is an important structural element of the psychological image of the person, which is in communication and activity, the ideal representation of the individual in himself, as in the other.

Conclusion

Summarizing, it can be emphasized that in the globalized world of the third millennium, the chance of success in front of Ukraine opens up only to the effective realization of the human potential of the formation and development of a person who is inclined to change and increase the personality. As a European of its civilization, Ukraine must rely, in its development, on the European human-centric system of values of the formation and development of a person who is inclined to change and increase the personality, which has repeatedly proved its effectiveness. In the socio-philosophical concept of a holistic personality, intelligence, education, professional experience, social mobility are undeniably recognized as the main component of both personality and society, and the main resource of socio-economic development. In recent decades, these traditional indicators of

competitiveness have added the ability to innovate in professional life and social life.

Based on the socio-philosophical and culture logical approach, we have found a change in the vision of the role of man in the political, economic and social life of the country. The Ukrainian state needs a philosophy of the formation and development of a person, who is inclined to change and increase the personality, adequate to the modernization challenges. The formation and development of a person, who is geared towards changes and personal growth, is a model of development aimed at maximizing the disclosure of each person's potential and society as a whole, creating decent conditions for the realization of all intellectual, cultural, creative possibilities of man and nation. In the political dimension, the transition to the formation and development of a person, minded for changes and personality development, involves achieving the highest levels of individual freedom and, at the same time, his willingness to take responsibility for himself, his family, the local community and the country. In the social dimension, the transition to the formation and development of

personality, geared towards change and growth of personality means the creation of conditions for the formation of a holistic personality, as the main national resource, the conditions for the realization of all its capabilities. Proceeding from this approach, the concept of the philosophy of formation and development of personality, which is aimed at changes and growth of personality, - realization of its opportunities in education, professional realization of youth, targeting of health and social protection, support of all kinds of sports, growth of thinking, set on personality growth.

Areas of further scientific research:

- conditions for the formation and development of a sports person, geared to change and growth;
- directions of the formation and development of personality, adjusted for changes and growth of personality in sport (mass, large);
- gender peculiarities of formation and development of personality, adjusted for changes and personality development in sports and sports activities.

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СТАНОВЛЕННЯ І РОЗВИТОК ТЕОРІЇ ОСОБИСТОСТІ, НАЛАШТОВАНОЇ НА ЗМІНИ І ЗРОСТАННЯ

Актуальність даної теми зумовлена процесами становлення і розвитку особистості, налаштованої на зміни і зростання, що відбуваються в умовах глобалізації, що вимагає сучасної концептуалізації особистості як чинника виявлення людського потенціалу. **Мета наукового дослідження** - концептуалізація становлення і розвитку особистості, налаштованої на зміни і зростання. **Завдання дослідження: використовуючи методологію** системного аналізу, сформувані нову теорію становлення і розвитку особистості, налаштованої на зміни і зростання. Дана мета реалізується у наступних задачах: проаналізувати методи дослідження становлення і розвитку атрибутів особистості, налаштованих на зміни і зростання; виявити основні характеристики особистості, що демонструють налаштованість на зміни і зростання. **Аналіз останніх досліджень і публікацій, в яких започатковано розв’язання даної проблеми.** В статті використано як класичні роботи, так і сучасні роботи філософів, в основі яких розглядаються проблеми, що стоять сьогодні перед розвиненим світом. **Наукова новизна дослідження** – виявлення проблем взаємодії людини, суспільства, природи, націлених на становлення і розвиток особистості, налаштованої на зміни і зростання. **Результати дослідження:** розкрито, що являє собою модель атрибутів структури особистості та які системи вона включає; обґрунтовано соціальний феномен становлення і розвитку атрибутів особистості, налаштованих на зміни і зростання, що сприяють перетворенню на повноцінний суб’єкт предметно-перетворюючої і культурно-історичної діяльності; з’ясовано умови існування особистості, в яких вона налаштована на зміни і зростання; сформовано модель становлення і розвитку атрибутів особистості, налаштованих на зміни і зростання. Для людей, націлених на зростання, потрібен час, щоб їх потенціал розквітнув, тому розвиток і зростання є взаємопов’язаними і взаємодоповнюваними.

Висновок – в основі дослідження - становлення і розвиток теорії особистості, налаштованої на зміни і зростання у контексті теоретико-філософських і культурологічних засад.

Ключові слова: становлення і розвиток особистості, теорія особистості, саморозвиток, зміни, зростання, мислення, якості і здібності, самоствердження

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СТАНОВЛЕНИЕ И РАЗВИТИЕ ЛИЧНОСТИ, НАЦЕЛЕННОЙ НА ИЗМЕНЕНИЯ И РОСТ

Актуальность данной темы обусловлена процессами становления и развития личности, нацеленной на изменения и рост, происходящие в условиях глобализации, требующие современной концептуализации личности как фактора выявления человеческого потенциала. **Цель научного исследования** - концептуализация становления и развития личности, нацеленной на изменения и рост. **Задачи исследования:** используя методологию системного анализа, сформировать новую теорию становления и развития личности, построенной на изменении и росте. Данная цель реализуется в следующих задачах: проанализировать методы исследования становления и развития атрибутов личности, построенных на изменении и росте; выявить основные характеристики личности, демонстрирующие изменения и рост. **Анализ последних исследований и публикаций, в которых начато решение данной проблемы.** В статье использованы как классические работы, так и современные работы философов, в основе которых рассматриваются проблемы, стоящие сегодня перед развитым миром. **Научная новизна исследования** - выявление проблем взаимодействия человека, общества, природы, нацеленных на становление и развитие личности, нацеленной на изменения и рост. **Результаты исследования:** раскрыто, что представляет собой модель атрибутов структуры личности и какие системы она включает; обоснован социальный феномен становления и развития атрибутов личности, нацеленной на изменения и рост, которые способствует превращению в полноценный субъект предметно-преобразующей и культурно-исторической деятельности; выяснены условия существования личности, в которых она нацелена на изменения и рост; сформирована модель становления и развития атрибутов личности, нацеленной на изменения и рост. Для людей, нацеленных на рост, нужно время, чтобы их потенциал расцвел, поэтому развитие и рост являются взаимосвязанными и взаимодополняемыми.

Вывод - в основе исследования - становление и развитие теории личности, нацеленной на изменения и рост в контексте теоретико-философских и культурологических оснований.

Ключевые слова: становление и развитие личности, теория личности, саморазвитие, изменения, рост, мышление, качества и способности, самоутверждение.

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