General psychological theories of development, study and education

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The monograph considers the personality, its sources, structural components and its inward world in terms of genetic psychology. The principles for construction of experimental genetic and genetically-modeling methods as the most adequate for explanation of laws and mechanisms of appropriation, formation and development of human abilities and genesis of personality development are presented for the first time. Genetically-original units of various abilities and “needs” as sources for stimulating activity of individual (Latin: Vis vitalis - vital power), its deepness and initial unity (synthetic character) (Latin: Vis vitae - vital force) that constitutes the personality are presented.

The following fundamental analysis is made:
- theory of learning as a way for development and self-realization of personality;
- study as a public form for management of learning and personality development;
- learning as a direct and by-product of study.

The following specific peculiarities for needs (in vital force or vital power) were found:
- energy informative virtues of human in onto- and phylogenesis;
- genetic psychological problems, as well as personality structure were fixed;
- sources and driving forces of personality activity were proved (presented);
- fundamentally new personality structure, its forecast for development and life way; life (existence) of human; realization of love and needs and motivational regulators for life way of personality inward space.

Keywords: theories of development; study and education; personality; genetic psychology.

General psychological theories of development, study and education

The works by many national psychologists [Ananyev, 1968, Vygotsky, 1991, Davydov, 1996, Kostiuk, 1989, Leontyev, 1984, Luria, 1974] paid much attention to conditions for development of psychology and solution of key theoretical and practical tasks, set for this science at corresponding stages of its development. However, many questions remain unclear not only due to the fact that the theory may be understood in a different way, sometimes quite otherwise than its author thinks. It happens first of all due to absence of grounds that would allow a modern psychologist full satisfying his/her legal need regularly to check the maturity of his/her research through the prism of the past.

The study on establishment of the main forms for psychical activity in phylo- and ontogenesis is a classical problem for psychology. Many scientists, starting from J. Lock and T. Gobbs, who outlined the main approaches to issues about gradual (stage-by-stage) development of human abilities and properties, and finishing with classical works for modern psychology by J. Bruner, A.R. Luria, J. Piaget and B. Inelder, made the contribution into its solution. The subjective field of genetic psychology continues remaining wide and heterogeneous, first of all due to insufficient methodological reflection of content in this sphere of scientific knowledge.

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The guarantee for objective and at the same time universal approach to assessment of different theories, as we believe, provides with the possibility for full, impartial reproduction for logic of thinking by some or another researcher, which start is the skill to distinguish the subject of the science itself.

The subject of the science is the key to philosophical credo of researcher and realization of empirical fact.

The purpose of genetic psychology of personality is to study the conditions, under which the process for transformation of content and forms for specific psychical phenomena, state of consciousness and ways for action will be able to achieve such level in perfection of psychical mechanisms for activity, at which there arises the ability to make discoveries or inventions, to create artistic images. In other words, the purpose is to seek for laws of genesis from initial content of undifferentiated human sensitivity to mechanisms of creativity.

Genetic ideas, ideas of generation, appearance and next process of operation that leads a subject or phenomenon to a certain state were in the center of attention already of ancient philosophers, who were thinking about issues of appearance, establishment and development of the whole existing things. The genetic method for scientific knowledge was established after long research of developmental processes long before construction of theory of genesis.

The genetic method of research anticipates the analysis on some initial state of subject or phenomenon and forming up the next formation from this knowledge. Historically this method appeared as a result from statement of idea about development in science (starting since XVII century): in Mathematics - differential calculus, in geology – Lyell’s theory; in cosmogony – Cant-Laplace’s hypothesis, in biology – Ch. Darwin’s theory.

The main purpose of genetic research is to disclose the relations of phenomena, being researched in time, and study of transitions from less developed to the highest forms for existence and operation of subjects and phenomena.

In Hegel’s philosophy the genetic method underlies the phenomenological analysis of consciousness that aims to show the historical metamorphoses of forms for consciousness, to disclose the establishment of science as a way to receive scientific knowledge. The penetration of genetic analysis into the sciences that study the developmental processes, led to approval of genetic method as a special method for cognition and appearance of special fields of knowledge: theory of evolution, origin of species, genetic sociology, genetic epistemology, genetics of behavior, etc.

We can certify certain stability in general orientation of evolution of theoretical views in psychology that more and more often try to introduce the results from research on genesis of psychics, consciousness and activity into their theories.

The child psychology attracted the attention to itself at the same time with many sections of psychology that started intensively developing at the end of XIX – beginning of XX century. The jerk in this sphere was made by Ch. Darwin, when he published his book “Biographical sketch of one child”, in which he provided the thorough observations over processes for psychical development. The following works enjoyed the most popularity at that time: V. Prayer "Soul of child" and V. Stern "Psychology of early childhood". Further the application of genetic method in psychology relates to the names of D. Baldwin, K. Gross, Carl and Charlotte Buler, A. Bine, A. Wallon, E. Klapper, R. Zazzo, J. Piaget, et al.

The genetic method in research of problems in child psychology was widely used in pre-revolutionary Russia by K.D. Ushynsky, P.F. Kapterev, V.V. Zenkovskyy, A.F. Lazurskyy, I.A. Sikorskyy, P.P. Blonskyy, L.S. Vygotskyy, A.V. Zaporozhets, G.S. Kostiuk, A.N. Leontyev, S.L. Rubinstein et al made their contribution into understanding the laws for development of child’s psychics and hereby into general psychology.

Hereby it is not necessary to think that the use of genetic method in psychological research alone immediately refers its author and its works to genetic psychology. The genetic method, applied in own conceptual content in mentioned field of psychology, is the way to study its subject, based on analysis of its formation and establishment until full value functioning.

The subject of genetic psychology of personality contains:

a) reality, with which a researcher will work;
b) task or system of tasks, which is necessary to solve;
c) different scientific descriptions that contain the reflections of this reality;
d) research facilities – available or the ones, which should be created;
e) mentioned requirements to product of research are the result from application of facilities and content of task;

product of research – elements in theory of subject and technological recommendations for its further study.

So, unlike so-called non-specific application of genetic method, the genetic psychology has its own subject of research, in which along with many other psychical processes, phenomena and specific formations – mechanisms of psychics, there are the processes for generation, formation and further dynamics in functioning of psychical phenomena.

By the way, the definition "genetic" in wide content shall contain the evolutionary and historical aspects of psychology. Coincidentally, the concept "genetic psychology" in our literature usually covers only those researches that relate to development of child.

At the same time, perhaps, it is not sudden that in the journal "Psychological Abstract" there is the heading “Genetic psychology”, which contains the following sections:


The realization of genetic principle in psychological researches opens the meaningful perspectives for further deeper understanding one of the central problems in pedagogical psychology – problem on interrelations in psychical development and study. This issue has very deep historical roots, and besides it belongs to those ones that make the impression of quite vivid, even common ones.

Indeed, who will object that the development of child’s psychics occurs within the context of social surrounding and
to much extent depends on the one, who surrounds a child, which knowledge and ways of actions are acquired by it, with whom it emotionally identifies itself. Both philosophers and famous teachers in the past saw this unity of development and study, considering the latter one in very wide meaning as a special involvement of child into cultural historical acquisition of the mankind through such processes as socialization, education and learning in its narrow understanding (it means own, organized, special activity of institute of adults as to provision with mastery of certain knowledge and skills by a child).

Undoubtedly, the psychical development of child is mediated by public influences, and S.L. Rubinstein was absolutely right when he mentioned that study and education is the form for development of personality [Rubinstein, 2003]. However it is only very general solution of the problem, rather even not the solution but the view on it. Meaningful, exclusively psychological mechanisms, which to a certain extent unite these two processes (genesis of psychical structures and study), remains to be uninvestigated.

Now we can tell only about some theoretical approaches to their explanation, although, unfortunately, they all have the character of “free” generalizations and very weak base of empirical facts.

In one, rather old work, V.V. Davydov and A.K. Markov rather properly distinguish three different theoretical interpretations for ratio of study and psychical development [Davydov, 1978]. The development in the first group of theories is considered as fully independent process, which has its own laws that do not depend on study and education.

The latter ones influence only on exclusively external peculiarities for genesis of psychics, somewhat delaying or, on the contrary, accelerating the periods for appearance of its natural stages, not changing their succession and psychical peculiarities. In particular, they do not define the structures of the main forms for mental activity of human. These opinions were expressed and defended by such famous psychologists as U. James and J. Piaget.

The second group of theories considers the development as a particular consequence from some interaction of different factors that influence on child (natural-hereditary, social and educational). Study and education change and regulate the relations between neuropsychic functions, states and properties of personality, manage numerous correlative dependences, each of which exists pursuant to its own laws. The knowledge about these internal conditions is necessary for optimization of learning educational influences (B.G. Ananyev et al).

The third theoretical view is based on the fact that “development of individual is the process that has cultural historical social nature, - its stages and their psychological peculiarities are finally defined by system of organization and the way for transfer of public experience to individual” [Vygotskyy, 1991]. In such interpretation of the question it is understandable that study and learning are the internally necessary and determinant form for development of psychics. This opinion is central one in cultural historical theory of development of psychics (L.S. Vygotskyy).

The abovementioned opinions concretize something but do not describe the complex psychological interactions between study and development. It seems to us that it was G.S. Kostiuk, who came the nearest to understanding these relations in his concept of “relationship-connection” of study and development, which we will consider in more details later.

**Theory of higher nervous activity by I.P. Pavlov**

During last two centuries the development of psychology was closely connected with achievements of philosophical thought and successes in natural sciences.

The materialistic interpretation of nature and essence of psychical phenomena was stipulated by appearance of philosophy of dialectical materialism and development of study about nature of psychics (I.M. Sechenov, I.P. Pavlov).

The reflexive activity of human is stipulated by reflectory activity of the brain. The founder of study about reflexory nature of psychics was famous Russian physiologist I.M. Sechenov (1829-1905). In his works he mentioned that the source for psychical acts as a reflection of activity is the external irritants that influence on organism. This activity appears during interaction of individual with the surrounding world that is carried out thanks to reflectory activity of the brain.

In his work “Reflexes of the brain”, which was published in 1863, I.M. Sechenov wrote that “all acts of the conscious and the unconscious life due to the way of its appearance (origin) are reflexes”, that the psychical activity is impossible without external sensory irritation.

The study by I.M. Sechenov about reflexory nature of psychics [269] was further extended by I.P. Pavlov (1849-1936) in his theory of higher nervous activity [222]. The theory of reflectory activity is based on three main principles for scientific research:

1) principle for determinism, i.e. impulse, reason for any action, its effect;
2) principle for analysis and synthesis, i.e. division of the whole into parts and then creation of the new whole from elements of the old;
3) principle for structure and adaptation of dynamics to structure.

The main moment in study about higher nervous activity is the understanding of unity of organism and environment. In organism “everything is from the external world”. The nervous system carries out the connection of organism with its environment.

As I.P. Pavlov mentions, it is the system of relations, connections. The behavior of organism is defined by those conditions and environment, in which a living being acts.

The researches proved that play the leading role in activity of the whole organism. The cortex of large cerebral hemispheres, providing the needs of organism, together with subcortical nervous centers, being the nearest to the cortex, performs the complex analytical synthetic activity. It creates the complex temporary nervous connections, using which the regulation of relations between organism and external environment is carried out, as well as the regulation of activity of the organism itself.
This activity of large hemispheres is called by I.P. Pavlov as higher nervous activity and he underlines that the behavior of living organism is a certain system of reactions or reflexes on irritants of external and internal environment. Reflex is the response of organism for irritation, which is carried out using nervous system. The reflexory activity is the main form for activity of nervous system. There are two kinds of reflexes: unconditioned, with which a being is born, and conditioned, which are produced in it after birth, during the life.

Unconditioned reflexes were produced and fixed during the long period for biological development of living beings. They are required by animal since the first days of life for its existence. Unconditioned reflexes provide the organism with the search for food, avoidance of harmful influences, etc.

Unconditioned reflexes are caused by unconditioned irritations, i.e. such irritations, which, influencing on the corresponding receptors – taste, tactile, etc. – cause to corresponding reactions of organism. Unconditioned reflexes do not disappear and act during the whole time providing that the organism is normal, healthy. The complex system of unconditioned reflexes is the activity, which is called instinctive.

Unconditioned reflexes cannot satisfy the needs of higher organisms that live under difficult conditions. Unconditioned reflexes could provide the needs of organisms only due to absolute stability of external environment. But as the external environment is constantly changed, then it is impossible to adapt to it using only unconditioned reflexes.

It is necessary to add them with temporary connections, which are built up in animals and human during life.

The main principle for operation of large hemispheres, as I.P. Pavlov proved – is the formation of temporary nervous connections or conditioned reflexes. During his researches he noticed that the reflexes appear at animals under certain conditions and if unconditioned irritants are absent, for example, sometimes the saliva starts extracting at dog when there appears a human, who feeds it, although the dog is not given with the food at that time.

Reflexes that appear under influence of irritants are called conditioned reflexes. When two irritants act on the animal at the same time – one unconditioned, for example, food, and the other conditioned, which does not cause to reflex on its own, for example, bell, two irritations appear in the brain – from food and from bell.

As they act at the same time, the short circuits occur between irritated nervous centers, i.e. the nervous connection is established. As a result from this connection the conditioned irritant causes to the same reflexatory reaction as unconditioned one. It is a conditioned reflex.

The reflexes are changed with the change in living conditions. They disappear, i.e. are slowed down if the conditioned irritant is not supported by unconditioned one, and are renewed it a conditioned irritant is again supported by unconditioned one.

Conditioned reflexory activity of human is extremely complex, diverse and refined system of connections. The new nervous connections are formed not only on the basis of unconditioned ones but on the basis of already existing, earlier formed conditioned connections, which acquired the corresponding power and stability. The factors, necessary for formation of conditioned reflexes are the optimal force of irritation, activity of cortex of large cerebral hemispheres and support of conditioned irritants with unconditioned ones. Such support in study is the interest to knowledge, curiosity, surprise in novelty of phenomena.

The main processes of nervous activity are the excitation and inhibition. A great number of different irritants influence on the cortex of large hemispheres at the same time but we response not to all irritants that came to the cortex. The organism does not response to a significant part of irritants as the excitations, caused by them, are inhibited.

The prohibition occurs at the same time with excitation. Thanks to inhibition of some sections of the cortex the excitation is oriented in some one direction and is focused in a concrete point of the cortex. Under certain conditions excitation and prohibition spread, irradiate along the cortex of large hemispheres, causing to excitation or prohibition of other sections of the cortex, or again are focused, concentrated at the point of their appearance.

Thanks to irradiation of excitations different associations appear in the consciousness – images, thoughts, feelings that reinforce or slow down the activity, performed by human.

When excitation is concentrated in a certain section of the cortex, its other sections are slowed down at that time. The spread or focus of excitation and prohibition is carried out pursuant to the law of irradiation and concentration of nervous processes. Excitation and prohibition interact between each other. Excitation of certain sections of the cortex of the large hemispheres stipulates the prohibition of other sections of the cortex of large hemispheres, and, on the contrary, the prohibition of some sections of the cortex causes to excitation in its other points. Such phenomenon occurs due to the law of mutual induction of excitation and prohibition.

Positive and negative inductions are distinguished. Under conditions of positive induction the prohibition of a certain section of the cortex causes to excitation of its other sections. The activity of organism in such cases occurs in the direction of that excitation, the attention to the content of activity is increased. The negative induction the excitation of a certain section of the cortex causes to prohibition of those sections, which used to be active before.

The negative induction occurs at attention distraction from the main activity and concentration on sudden irritations, which prohibit excitation, caused by the main irritation.

Prohibition of nervous processes can be unconditioned, external, and conditioned, or internal. The external prohibition occurs as a result from influence of the strong outside irritant. Produced conditioned reflex, for example, secretion of saliva as a response to light striking, is suspended if a strong sound will be activated at the same time.

The external prohibition is the evidence for action of negative induction. It is shown in the form of out-of-limit prohibition, which appears when the force of excitation exceeds the possibility for working capacity of the nervous cell.
The enhancement of irritant in such cases does not cause to increase in reaction force but, on the contrary, the reaction force is decreased or almost slowed down. Inhibitory processes that appear in the cell as a result from its overtension protect it against destruction. Thus, such prohibition is also called the protective prohibition.

The internal prohibition is also stipulated by external circumstances. One from manifestations of conditioned or internal prohibition is weakening the temporary connections. It occurs when a conditioned irritant (for example, light), for which a conditioned reflex is produced, is not regularly supported by unconditioned irritant (for example, food). The established connection in such case is prohibited and the reflex disappears.

If a conditioned irritant is again supported by unconditioned one, then the prohibited temporary nervous connection is easily renewed and a conditioned irritant again causes to a conditioned reflex. The prohibition of temporary nervous connections causes to obliviscence. The important manifestation of internal prohibition is the differential prohibition. If we support only those conditioned irritants, for which a conditioned reflex was produced, with unconditioned irritant, then after that a conditioned reflex appears in response for those conditioned irritants, which were supported with unconditioned ones. The excitations from other, not supported irritations are prohibited, and the conditioned reflex for them does not appear.

Thus, if a conditioned reflex is produced for sound, and then the sound only of a certain pitch or intensity is supported, the conditioned reflex will appear only for the sound with the pitch or intensity, which was supported. The differentiation of irritations takes place.

The organism precisely distinguishes the efficient, i.e. supported irritants, from inefficient, i.e. unsupported ones with unconditioned irritant. The researches found out that a dog, for example, may differentiate the sound irritants with precision of up to 1/8 of tone. The differential prohibition assists to specification and distinction of irritants, justified and unjustified by vital experience.

It is vividly shown in learning educational activity. The distinction, specification and mastery of knowledge or acts of behavior can be efficient only when significant properties in them are supported by a certain manner and insignificants ones are prohibited.

Along with closing function the large cerebral hemispheres also perform the analytical synthetic functions. Interacting with the surrounding world, the organism responds not to all irritations that come to the brain but only to those ones that serve to satisfaction of its needs. Distinguishing the irritants, the brain responses to some of them and does not response to the others. The analysis on subjects of external world is carried out by such a way.

The simplest analysis is carried out by lower sections of the central nervous system. The higher analysis, which is principal for acts of behavior, is performed in the cortex of large cerebral hemispheres. The essence in operation of the cortex is the analysis and synthesis of irritations in the cortex.

The analytical activity takes place, using special mechanisms – analyzers. They were developed during biological development of animals as a result from their adaptation to the conditions of existence, diverse kinds of energy in the external world that influenced on organism – light, sound, chemical, mechanical, heat, etc.

The large hemispheres are the huge analyzer both of external and internal world of organism. Analyzers perform their activity in connection with prohibitory processes that occur in the cortex of large hemispheres. Some irritations or complexes of irritations that penetrate into the cortex of large hemispheres, are separated, i.e. cause to irritations there, the animal reacts, responses to them. Other irritations are prohibited and the animal does not response to them.

Thus, the process of analysis has its own backgrounds, on the one part, in analyzing ability of our receptors, peripheral endings, and on the other part, – in prohibitory processes, which is developed in the cortex of large cerebral hemispheres and differentiate the one that does not correspond to reality and the one that corresponds to it. The process of inhibition assists to correction of analytical activity of large cerebral hemispheres.

Along with the analysis large cerebral hemispheres perform the synthetic activity, which essence is in closing the nervous connections. The synthetic activity of large hemispheres may be very complex.

The whole chains and systems of temporary connections are formed. The processes, which are called as associations in psychology, are nothing but formations of temporary connections, i.e. they are the acts of synthesis. As I.P. Pavlov mentioned, thinking is nothing but association – firstly elementary one, and then the chains of associations, each first association is the moment for generation of thought.

An animal shall for certain analyze and synthesize it in order successfully to be oriented in the surrounding world. Cognitive processes, thinking are the complex analytical synthetic activity of the cortex. Specific human thinking appears on the basis of the most complex analytical synthetic activity of the cortex of large hemispheres, based on language.

The activity of large cerebral hemispheres is the signaling activity. The large cerebral hemispheres always act in response to different irritations, which signalize about the things that are very important for the life of organism. For example, light or sound may signalize about available food, danger, etc. to a living being.

The signals that cause to them, things and their properties or natural phenomena are the first signal system. It is inherent to animals and human.

The first signal system is the physiological background of feelings, perceptions, and imaginations. The reality for animals is signalized almost exclusively by irritations, which directly penetrate into special cells of visual, auditory and other receptors in organism, and their reflection in the large hemispheres.

The higher nervous activity of human as a social being is qualitatively different from the higher nervous activity of animals. People in the process of work, in the public life produced the acoustic language as a way for connection, a way for communication between themselves.
The language function caused to appearance of the new principle for activity of the large hemispheres. A word in human life became an original signal. It is the second, exclusively human, signal system of reality. Each word as a name of a thing, property or action replaces the corresponding signal of the first signal system.

If our sensations and perceptions of things and phenomena from surrounding world are the signals from the first signal system of reality, concrete signals for us, as I.P. Pavlov mentions, then the language, first of all kinetic irritations that come into the cortex from organs of speech are the signals from the second signal system, signals of signals.

A word through previous life experience of adult is connected with all external and internal irritations that come into the large hemispheres. It signalizes them, substitutes and as a result from it may commit all those actions, reactions, which cause to concrete irritations.

The second signal system appears on the basis of the first signal system and cannot exist without it. It acts only in connection with the activity of the first signal system, entering into the most complex interactions with it.

The second signal system in interaction with the first signal system is the physiological background for the highest, abstract thinking of human and its consciousness, a way for self-cognition. Some other psychological processes (perception, memory, imagination, formation of skills, etc.) at physiological level are also the result from interaction of the first and second signal systems. The participation of the second signal system in these psychological processes transforms them into conscious processes.

Large cerebral hemispheres are extremely complex dynamic system. The new conditioned connections are constantly formed during activity. They unite into certain systems. The systemacity of connections provides with the success in activity of animal and human.

The processes, which take place in the large cerebral hemispheres, constantly strive for unity, stereotyped uniting activity. A great number of irritations that come to the large hemispheres both from outside and inside of organism collide, interact, are systematized and finish with formation of dynamic stereotype.

The dynamic stereotype is necessary for successful interaction of organism with environment. The repetition of similar motions and actions, similar acts of behavior, similar reactions of organism provides it with the success in activity, in satisfaction of the needs.

It is well-known that a human gets used to a certain way of actions, produces a certain way of perception, memorizing, thinking.

Automating its actions, it produces the skills and habits, which facilitate the performance of consciously directed activity. The dynamic stereotypes play the main role in all this direction.

The new dynamic stereotypes are constantly formed in the activity. The old ones do not disappear, they interact with the newly formed ones, assist to their formation or, on the contrary, enter into contradiction with them, as a result of which the successful formation of new stereotypes is prohibited. The production and alteration of dynamic stereotype requires a great work of the nervous system. It may take place during a long time and depends on complexity of activity itself, as well as on individuality and state of animal or human. The production and support of dynamic stereotype are always linked with certain experiences.

The nervous processes, which are reflected in the cerebral hemispheres at establishment and support of dynamic stereotype, are the backgrounds for feelings; they stipulate their character and intensity. The feelings of difficulties, cheerfulness and tiredness, satisfaction and despondency, joy and despair, etc. have the changes, violations of old dynamic stereotype or complexity in establishment of the new one as their physiological background.

The dynamic stereotype is better formed when the irritants act in a certain system, a certain succession and a certain order. The dynamic stereotype is supported through observance to a certain external order, system and mode of activity.

Genetic epistemology by J. Piaget

The idea about genesis of psychical phenomena appeared at researchers rather quickly. The formation of systematic subject of genetic psychology occurs slowly. It will last until a way to construct the system of genetic psychology, which would satisfy the logical and significant criteria for being of subject under research, will be found.

The key figures, who defined the establishment of genetic psychology, undoubtedly include Swiss psychologist Jean Piaget. He established Geneva school of genetic psychology, within which limits the numerous processes, related to development of child, are studied.

In opinion of J. Piaget, the genetic psychology concerns the individual development of child, its ontogenesis. Analyzing Piaget's concept, L.F. Obukhova mentions “The expression "genetic psychology" cannot be used as a synonym for child psychology, psychology of child development, as general psychology is also called genetic one, if it considers the psychical functions in the process of formation” [Obukhova, 1981].

The analysis certifies that Piaget something artificially narrows the subject of research of genetic psychology, directing the efforts to study exclusively of child's intellectual development, namely the process for formation of fundamental concepts, key notions about natural and social phenomena, in the whole, the formation of mechanisms for cognitive activity of child.

The significant achievement by Piaget should be considered his establishment of a special research method – clinical conversation – which application allows studying not the external manifestations (symptoms) of psychical phenomena but to disclose and to deploy the internal processes, which are in their product and stipulate their appearance and operation. It is seen that this method is not used up itself, it remains very urgent and potentially heuristic: in any case, although this method does not allow modeling and designing further development of psychical structures, it is significantly more fruitful than testing tools.
that records exclusively external indices, leaving the fundamental issues about genesis and operation of internal psychical mechanisms without answers.

We think that the thought about original unity of J.Piaget’s clinical conversation with experimental genetic method is perspective one. This unity has to overcome with shortcomings of both methods in the new synthesis. Clinical conversation is exclusively a diagnostic procedure but, as the whole experience in development of genetic psychology certifies, it cannot answer the key questions about origin, receipt and further development of psychical structures.

Instead, this method has a huge advantage that the procedure concerns not a separate process but the integral individuality, as a result of this there appears the possibility to reproduce the unique pattern for inward world of each personality.

On the other part, it is known: experimental genetic method causes to development that allows studying it. However, this method at modern stage has only separate psychical functions as its direct subject and not the personality in the whole.

So, the individuality is not studied here. We see the combination of those two procedures in organization of special clinical conversation, which has not diagnostic but learning character. Modeling and forming psychical structures of a certain personality in contact with psychologist-researcher may not only significantly specify the notions about general mechanisms for psychical development but to open the possibility to study the genesis of integral individuality.

Of course, in this case we are not talking about mass examinations as they are not necessary if we mean exclusively scientific purposes. The establishment and realization of such synthetic research procedure will enable approaching to performance of old idea by G.S. Kostiuk (expressed by him in early pedagogical works) about necessity in study of dynamics and structure of each unique individuality (a bit later G. Allport wrote about it, creating his concept for psychology of individuality).

The main tasks, which the genetic psychology, established by Piaget, solves, concerns the development of mental sphere: essence of transition from some forms of mental activity to others, from simple mental operations to more complex ones, as well as reasons for those structural transformations.

Due to recognitions by researchers that analyze the works by Piaget and his school, the genetic psychology, established by him, is developed pursuant to the following main directions: methodological analysis and specification for subject of research, development of research procedures, accumulation and interpretation of actual material. In opinion of Piaget himself, the genetic psychology has to take the special place between philosophy and biology. It is difficult to object, however Piaget and his followers, unfortunately, do not specify this thought, so, the specificity for position of genetic psychology remains doubtful.

The methodological idea by Piaget is that the genetic psychology has to become a background for development of specific field of knowledge – genetic epistemology, which is designed to explain the peculiarities for genetic cognition, based on its history, social genesis and psychological sources for those concepts and operations, underlying scientific cognition.

The confidence of Piaget in the fact that the research on nature of scientific cognitions is impossible beyond the use of psychological data may be only assumed.

At the same time it should be mentioned that it is difficult to accept the whole logics of the author, so it appears that the study on peculiarities for psychical development of personality is important not in itself but only within the limits of further task – to understand the process for scientific cognition, which Piaget thought to be the top ability of human.

In fact, the existence of unique personality is the top of life and scientific cognition is only its component, moment (which, by the way, is inherent not to all people, because of that most of them do not stop being a unique personality). Hence the genetic epistemology should be considered not as a final purpose and refined quintessence of genetic psychology but as its part, “subsidiary” field.

Based on notion about activity of subject in scientific cognition, pursuant to numerous empirical materials Piaget postulates some main principles for this process. Let's mention here the main principle for equilibrium of intellectual process for Piaget, according to which the intellectual development is directed to achieve the stable equilibrium, i.e. – to form clear logical structures. It means that the logicality is not an inborn quality but the topic, which is constantly being developed.

The conclusions by Piaget about interaction of human thinking with activity that surrounds it are important. Piaget acknowledged that an object exists regardless of a subject and in order to learn an object it is necessary to commit a system of actions in its relation, and thus – to undergo it to transformation. The idea of transformation, as most researchers think, is one of the central in Piaget's theory. It means that, although an object and a subject exist separately, the border between them is not finally defined, as a subject and an object are specifically united in any action.

In particular, in order to realize own peculiarities, a subject is just forced to act with objects (S.L. Rubinstein at his time fundamentally grounded and developed that thought).

The idea of transformation leads Piaget to real fundamental conclusion that the source for cognition is not in the object and not in the subject but always – in interaction between them, where a subject is active. Hence we have the following conclusion – objectivity (in understanding by Piaget – reality) of knowledge is developed during the whole time following to development of child intellectual possibilities.

Numerous experiments as though confirmed this thought and even allowed establishing the clear and as though stable stages in child intellectual development (we will show later that one of those "as though" became the key one and undermined very much Piaget's concepts after theoretical and experimental works by L.S. Vygotskyy and his school).
As the objectivity of cognition is not inherent to a child since the very beginning, it is necessary to have the system of successive constructions, which gradually approaches it. Hence there appears one more central idea by Piaget, the idea of construction. Piaget thinks that knowledge is always subject to certain structures of actions. The latter ones are the consequence of construction (i.e., procedural “pattern” of activity), as they are not set either by object or subject on their own.

The surrounding is structured thanks to activity of subject-object interaction and intellect is a component of this structure. The development of intellect is defined by the fact that as a result from activity a subject “introduces” the new objects, which penetrate into existing structures, into itself. It occurs there that Piaget called by the term “assimilation”. If a new object cannot fully be “caught” by old structures, there occurs their reconstruction to the side of larger adequacy to object, and in the whole - to external world. Piaget called this process for adaptation of schemes-structures of subject to object as accommodation.

Thus, the structure (scheme of action) is the central concept for Piaget. The structure is the “mental” system or integrity, which principles for activity differ from principles for activity of parts, which constitute this structure. The structure is the system that is self-regulated. The new mental structures are formed on the basis of action” [Piaget, 1969].

The disunion of comprehension of psychical functions and structures is principal for Piaget. Functions as dynamic processes are unchanged and hereditarily fixed. They do not depend on content of activity and experience.

The structures are formed during life, depend on content of experience and are qualitatively different at various stages of development. Such correlation between functions and structures provides with continuity, succession of development and its qualitative originality at each age stage.

The most important initial principle of research for Piaget is to consider a child “as a being that assimilates things, selects and learns them according to its own mental structure” [Piaget, 1969]. The cognition of the world depends first of all on mental structures. It should be mentioned that Piaget understands that mental structures are built on the basis of subject’s actions, and a thought is a folded and concentrated action.

The important stage in establishment of Piaget as a theoretician of genetic psychology was his works, devoted to phenomenon of child egocentrism. They are very famous researches in the science, thus, we will not stop on their analysis, just mention: Piaget managed to answer the fair critical remarks by L.S. Vygotskyy and Sh. Buler, and it was found out that everything is not as definite as it was considered.

He mentioned that egocentric speech does not cover the whole spontaneous speech of child and is only the external expression of deeper intellectual and social position. Piaget specifies the term itself: egocentrism for him is the totality of pre-critical and pre-objective positions to cognition of things, other people and itself. It is the original illusion of cognition, form for previous centration of intellect, when the intellectual diversity is still absent.

Thus, “late” Piaget yields more to the term “centration”. According to Piaget, the development means that decentralization as more perfect position comes to change egocentrism. The transition from egocentrism to decentralization characterizes the process of cognition at all levels of development. Piaget called this transition as the law of development.

The concept for socialization takes the important place in the system of opinions by J. Piaget, which he understood as the process for adaptation of individual to the conditions of social environment. Socialization means that achieving a certain level of development a child becomes capable to cooperation with other people thanks to possibility to coordinate and to share its own point of view and points of view by other people.

Piaget thought that socialization stipulates the transition from egocentric (centered) position to objective (decentered). The process of socialization was one of the key moments in discussion between Piaget and Vygotskyy (later – Galperin). Although the opinion of the latter ones is more grounded and corresponds to reality, it should be remembered that Piaget studied the process of socialization itself yet and defined very interesting moments.

Pursuant to significant empirical material J. Piaget defined the stages in development of child’s intellect and developed the classification for these stages. He divides the entire stage since birth and until 14 years into three periods: period of sensory-motor intellect, prescriptive intellect and concrete operations, representative intellect and formal operations.

The first period includes two subperiods (centration on own body and objectivation of practical intellect) and six stages: exercises of reflexes (since birth until 1 month), first skill and first circular reactions (4-9 months), coordination of vision and grabbing differentiation of means and purpose (8-12 months), differentiation of schemes for actions and appearance of new actions (11-18 months), start for interiorization of schemes and solution of some problems through deduction (18-24 months).

The second period also consists of two subperiods and five stages. Subperiod “pre-operating intellect” consists of the following stages: appearance of symbolic function and start for interiorization of schemes for actions (since 2-3 until 6 years), intuitive thinking, which is based on more differentiated notions (since 5 up to 6-8 years). Subperiod “concrete operations” consists of the following stages: simple operations (classification, series, mutual simple conformity) – since 8-9 until 10 years; system of operations (since 9-10 until 11-12 years).

The third period includes two subperiods. First one “establishment of formal operations” consists of the following stages “hypothetic deductive logics and combinatorial analysis” (since 11-12 until 13-14 years) and stage “structure of “grate” and a group of four transformations” exceeds juvenile age and is not studied by Piaget.

The background for separation of abovementioned stages was the concept “grouping”, developed by Piaget. According to Piaget groupings are closed and reverse systems, such as – logical operations, simple and
multicative series, symmetry, etc. Piaget thought that intellectual development may be described in the form of grouping that consistently arise one from another.

It allows studying the process for development of psychics empirically at the same time (using observation and experiment) and theoretically (through logical deduction using axiomatic models).

Piaget thought that it was possible to explain the delays, which sometimes occur in the process of development, also in terms of groupings. These phenomena depend on decenation of actions, as a result from which it appears different concepts. Hereby, the more serious obstacles, related to external picture of things, the more expressed the delay in development of concepts is. Thus, Piaget characterized the development as a motion from egocentrism to intellectual decenation, and he imagined its run in the form of successive groupings that arise one from another. It is the external characteristic for development. Its internal content is equilibrium. Piaget at each level of development characterized equilibrium due to volume of its sphere, mobility and stability.

Piaget thought that the mechanisms for development, discovered by him, in general, and established intellectual stages also relate to the whole psychics. Further scientific researches within genetic psychology tell that this last statement is rather doubtful.

In general it should be mentioned that Piaget's theory remains one of the most grounded systems for conceptual methodological notions about genesis of psychics. The fact that it is built on the basis of numerous empirical data that unfortunately is rather exclusion for modern psychology is of special importance.

As it has already been mentioned, genetic psychology, unlike genetic epistemology by J. Piaget, shall have the following as a subject of research:

a) appearance of psychical phenomena;

b) their origin;

c) establishment of new psychical mechanisms in vital processes;

d) functioning;

e) revival of lost efficient functions for these phenomena.

The diversity of concept “genetic psychology is that it covers three more-less deep aspects of content, which interpenetrate into each other:

1. Psychoemotional development of human occurs during its life: firstly it masters it in order to work productively, using psychological ability, regulating actions and deeds.

2. Complex of scientific knowledge, acquired by the mankind in the process of productive, cultural, public and art activities. This knowledge may be called the psychological wisdom.

3. System of scientific knowledge is created through implementation of scientific methods and especially experiment into psychology, as a result from which it acquires the status of science for production of new knowledge. Thanks to such work of psychologist the principles and concepts for genetic psychology are offered.

Behaviorism, Gestalt psychology and Wundt's structural approach

The philosophy of pragmatism caused to appearance of behaviorism or science about behavior in American psychology (G. Wundt). If the introspective psychology had the consciousness as a subject of its research, then the behavioral psychology had behavior as a subject of its research. Behaviorism ignores consciousness as a subject of psychology.

The subject of behaviorism is the study of behavior as external reactions of organism on stimuli that influence on it. In opinion of behaviorists, behavior is formed as a result from unrealized selection of physical motions as reactions on stimuli.

This kind of human activity was described by the following concepts: “stimulus – reaction”, “formation of skills”, “integration of skills”, “intermediate variable”, “potential of excitation and prohibition”, “intention”, “expectation”, “knowledge”, etc., and the solution of tasks is carried out by single way – “trial and error” method, “blind” selection of motions, performed without thinking.

The main thing in behavior is the skills. Thinking reduces them to language and speech habits. The leading method of study is learning, during which process the necessary skills are acquired. Behaviorists underestimate the necessity in understanding the purpose, content and process of study.

The laws of behavior only fix the ratio between the one that occurs at the “inlet” of human (stimulus) and its “outlet” (reactions), and the one that occurs inside, in opinion of behavioral psychology, is not open to scientific analysis as it is beyond possibilities of direct observation. The laws of actions and behavior were formulated due to results from tests with animals (mainly white rats) and were transferred to human.

We cannot state that behaviorism does not almost touch the problem on development of psychics. But this “touch” is very specific and is fully inside the integral theoretical scheme for psychology of behavior.

Thus, Wundt considers people as such ones that are preset with a certain structure by nature. Individual changes, which enforce people to react on stimuli by a certain manner, occur within this structure. The totality of similar elementary reactions is the inborn behavior of human. Some from inborn forms for behavior are shown a bit later.

Inborn behavior forms relatively small list of human reactions, each of which is transformed into stipulated one at once after birth. According to Wundt the concept of instinct is unnecessary for psychology as it is what is always called an instinct is in fact the result from learning or stipulation, and, in such capacity, is a part of acquired behavior.

Wundt developed the idea and stream of activity – continuous stream of activity that arises at the moment of ovum fertilization and becomes more and more complex in the process of organism development [Uatson, 1931]. Inborn onset underlies any human system of actions. Systems become complicated with time thanks to stipulation.
Skinner followed to the opinion, according to which human behavior may be changed during life. However he did not agree with the opinion of most psychologists-evolutionists about conditions and factors, which cause to those changes. According to Skinner, human behavior during life may be changed under influence of environment, being changed: as the peculiarities for support are different, different behavior is formed under their influence.

Skinner rejects the opinions about stadiality of development, and, unlike E. Erickson, explains the vital crises by changes in environment, which an individual into situation when its set of behavioral reactions is found to be inadequate to receive support. So, we should state that behaviorism considers the changes, absolutely rejecting development.

It is rather original position, which, in our opinion, has the global consequences but we should remember that behaviorism is until now the dominant theory of psychology in the USA.

Unlike behaviorists, German psychologists (M. Wertheimer, V. Keller, K. Koffka, K. Levin), pursuant special researches, suggested the program to study the psychics in terms of integral structures – gestalts (images, shapes). Image and shape of reflected subject is a functional structure, which arranges the diversity of certain reflected phenomena according to effect of its laws. Gestalts are primary images in relation to their components. It was proved that the internal, systematic organization of the whole (image, shape) of subject defines the properties and functions of the parts that form this whole.

The idea about primate of integrity over structure simplified the notion about principle of division of consciousness into elements and construction of complex psychical phenomena on these elements due to laws of associations or creative synthesis.

The application of principle for integrity in psychological researches enabled to study the important psychical properties for reflection and its products of images, namely: constancy, structuredness, dependence from perception of subject image (“figures”) on its environment (“background”), etc. The role of sensory image in organization of motional actions was studied, and the construction of this image was carried out through special psychical act – “insight” – momentary coverage of relations in reflected situation.

The important achievement in Gestalt-psychology was the discovery of laws of images: a) gravitation of parts to establishment of symmetrical whole, b) grouping of parts due to principle for maximum simplicity, equilibrium; c) “pregnancy” – aspiration for psychical phenomenon to acquire a definite, clear and complete shape.

Studying the processes of human thinking, the researchers were mainly concentrated on transformation of image (reorganization, new centration, etc.) that provides it with productive character, unlike formal logical operations, algorithms, etc.

The main ideas about development in genetic psychology are based on notions about integrity and homeostasis. The need in homeostasis (balance with external world and world of inward experience) is one of the leading in terms of gestalt-psychology. The absence of such experience generates the state of frustration and general psychological discomfort. In opinion of theoreticians of direction, these states are overcome when a human has the feeling of integrity from environment and itself as its part. The harmony of integrity (gestalt) is the driving force for development of psychical structures and personality in the whole. Using the terminology of direction, it should be mentioned that the essence of development of Gestalt-psychologists is the aspiration to complete (harmonize) the gestalt, which, however, will never be completed. It stipulates the infinity of development.

The founder of structural psychology V. Wundt considered the study of structure for consciousness to be the main principle. The concept of structure for consciousness anticipates the available elements in it and connection between them, so, the efforts of psychologists were directed to search for components and ways for their structurization. It was considered that the psychology shall solve three questions: “what?”, “how?” and “why”.

Thus, the procedures of all researches were built so that to answer the questions: from which elements the subject under research is built, how these elements are combined and why there appears such but not another combination of elements.

Three elements were distinguished in the structure of consciousness: feelings – the simplest element, its quality, intensity, accuracy and duration; image and sense in its elementary form.

Until that time the subjective character of perception was rejected and considered to be a mistake of stimulus that caused to substitution of feeling itself by knowledge about stimulus that caused it.

This integrity is not the sum of certain psychical processes but the original structure with its inherent specific properties, which do not arise from properties of certain elements in psychical life. On the contrary, the properties of the whole define the properties of separate parts.

Psychoanalytical theories of development of personality and psychics

So, we see that the problem on psychical development of child’s personality in the world psychology and influence of study and education on development in different directions and approaches has its own interpretation. The most acknowledged and authoritative is the depth psychology, within which limits the process for formation and development of personality is described rather fundamentally.

The main framework of notions about development of personality and psychics was formed in works by Z. Freud and his followers, added and transformed in theory of object relations (M. Klein, M. Maier, D.V. Vinikott), ego-psychology (G. Freud, H. Kohut, E. Erickson), individual psychology A. Adler and Jung, structural psychoanalysis (J. Lakan, J.-A. Miller).

The researches in the sphere of psychopathology and psychiatry stipulated the need in study of the role and actions of unrealized factors that define the needs and
inclinations of personality, its behavior. Thus, the psychoanalytical direction in psychology was established (Z. Freud).

Z. Freud's concept about subconscious [Freud, 1998] included many different observations, suppositions and assumptions.

As it is known Z. Freud distinguishes three components in the structure of personality:

1) Id (it) – center of instincts, sexual or aggressive drives that must immediately be satisfied regardless of human relations with environment. These aspirations, penetrating from the subconscious into consciousness, become the source for activity of human, originally direct its deeds and behavior. Psychoanalysts pay the special attention to sexual drives;

2) Ego (I) – a regulator, which perceives the information of environment and state of own organism, keeps it in the memory and organizes actions within the interests of self-preservation;

3) Super Ego (ever I) – a totality of moral standards, prohibitions and encouragements, mastered by personality mainly unconsciously, during education. In opinion of Z. Freud, the secret war between unconscious psychic forces, hidden in the depths of psychics, and necessity to survive in the social environment, being hostile to human, always takes place inside a human.

As a result of secret war inside the personality (its main driving force is sexual drives – libido), the latter one inevitably constantly is in the state of conflict between itself and social environment. And this energy does not disappear to anywhere and is forced to seek for the ways to enter outside. As a result from collisions and struggle of components for personality there arise neurotic symptoms, dreams, faulty actions (slips of the tongue, parapraxes (faulty actions), etc.), and forgetting unpleasant things.

So, the task of psychologist is to find the experiences that traumatize a human and to release personality from them through recollection, conscious analysis of displaced drives, understanding the reasons for neuroses. In fact, Z. Freud touched the most important components for psychics of human. He put forward the issue about motives as a real factor for regulation of behavior; dynamics in relations between its different (realized and unrealized) components. But the explanation of received facts led to the situation when motivation was interpreted as psychic energy that circulates in the organism and has one vector – orientation to dispersion and discharging.

The development of psychics and personal growth in classical psychoanalysis are considered as the differentiation of Ego – consciousness and self-consciousness, as well as the process for establishment of stable network for interrelations of Ego with surrounding reality. Ego (I) is developed from Id (it) and the increase in the level of consciousness for any psychical process is considered to be the progress, while the decrease in consciousness is the regress, decline.

The consciousness is developed from the unconscious through its differentiation – complication and disintegration, division into parts. This process is specific at different stages of development that differ with definite form for development of drives, according to Freud, mainly sexual and aggressive.

Namely the early stages of psychosexual development are the determinant factors for the whole human life in psychoanalysis.

The impressions from the first five years, naturally, are almost completely referred to the sphere of unconscious; hereby the ratio of forgotten and excluded material (descriptive and dynamic unconscious) is the basis for constitutional disposition of human to appearance of psychological disorders.

The first stage of personal development is the separation of child from mother, birth and psychical birth (term by M. Maler) of human. Birth is the significant physiological and psychological trauma that further serves as universal sample (prototype) for situations, related to sufferings, discomfort and anxiety. The most impressive descriptions of influence from birth trauma on further life of personality are contained in the works by Otto Rank (“Birth trauma”, 1924) and Shandor Ferenzi (”Experience in theories of genitality”, 1924).

The development of feeling for reality and ability to distinguish own Ego and surrounding reality is carried out gradually. Mother plays the main role in this process that reasonably interchanges the satisfaction of needs and partial frustration. If mother is too much careful, a child does not need to develop the contacts with reality, if insufficiently – there appears the fear for threatening hostility of the world. The following object schools in most details describe the relations of child and mother [Wallon, 1967; Zinchenko, 2002, Vinnikott, 1998]. The basics for object theory were formulated by Freud and it received its further development in works by M. Klein, U.R. Bayon, M. Balint, D.V. Vinnikott, O.F. Kernberg, R.A. Spits, V.R.D. Firebern and many others.

The oral stage in development of personality that occupies the first year of life is characterized by gradual development and differentiation of feeling for Ego.

At first the psychics of infant is represented by unconscious drives and instincts, which satisfaction shall be immediate, and feeling of satisfaction is spread over the whole body of child. Ego is firstly formed as an instance, capable to postpone satisfaction, as well as to choose the way to achieve pleasure and to realize it. The ability to refuse from drives or ways to receive satisfaction, not accepted in the society, is developed later; this function usually correlates with Super-Ego.

Hanna Freud in her work “Norm and pathology of child development” [Freud H, Freud Z., 1997] in details describes behavior and deeds of infantile (fixed at oral stage) personality in comparison with matured one.

Next stage in development of object relations is called depressive. M. Klein thinks that the main result of this period is the ability of child to cope with anxiety that prepares it for contradictions and difficulties of Oedipus complex. A child
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learns adequately to react to external aggression (understanding the content of punishments), finds the ability to transfer the negative stimulation or absence of positive one, masters the notion that the way to satisfaction of drive does not always lie along the line of least resistance. The transition (overcoming) of depressive position contains the feeling of gratitude, stipulated by ability to love but not blame. It relates to formation of notion about stably “fine” object that later is the basics for integration of feeling for own Ego.

Other periodization is accepted in classical psychoanalysis.

Object theory deeply studied the process for formation of interrelations with the ones like you, systems of social relations of individual, distinguished and described different forms for destructive and pathological interaction of people. Thus, Hanna Freud considers that schizoid and schizophreniform symptoms are developed at persons, whose psychical development stopped at the stage of infantile autism while the disorder of symbiotic relations with mother may result in serious forms of depression.

M. Klein links two main types of anxiety that personality may suffer with object relations. Persecution anxiety (i.e. fear for pursuit, fear for hostile attitude on the part of surrounding people) is developed in persons, who are characterized by higher paranoid-schizoid confusion, and the depressive anxiety (fear for loss of favorite object) is inherent to those ones, who failed to form the notion about positive and stable own Ego (to overcome the depressive position).

In the first case a human cannot separate positive and kind features and properties from negative ones and feels a strong fear that an object (sweetheart, chief, and friend) in any time may become hostile, aggressive.

The relations with people frighten it because of unpredictability in behavior of the latter ones. If a subject is not sure that it deserves the attention, approval and love, it is difficult for him to respond to sympathy of other human.

M. Balint offers the interesting dichotomy for basic types of object relations. In his work “Tremble and regression” [Balint, 1959] he suggest the concept of oknophilia that means the need to hold on reliable, stable object, which guaranties the protection and safety, and philobatia – joy from leaving an object, “tremble of pleasure, mixed with anxiety and satisfaction” that a personality feels in deprived object but in friendly (not hostile) space.

American psychoanalyst Fillis Grineykr considers the formation of feeling for own identity as the process that completely depends on development of object relations. In her opinion, understanding own Ego of subject is development through understanding how it is imagined and assessed by other people. Children and adults on introjection basis appropriate the image of own personality that is formed in their relatives. Other authors, for example, Theodor Reik and Josef Sandler think that object relations influence first of all on formation of Super-Ego.

The second important side of phallic stage, closely related to Oedipus complex, is the formation of Super-Ego. It is rather complex psychical formation that controls desires and drive of personality and the whole behavior of human in the whole. It is accepted to consider that development of Super-Ego is the result from internal conflict between feeling of blame and ideal notion about itself that relates to mastery of paternal prohibitions at this stage of personal development.

Usually Super-Ego includes the moral norms and rules, including religious ones, conscience, principles and different prohibitions, as well as ideals and values of personality – in one word, everything that allows it distinguishing the good from the evil (in the widest meaning) and behaving according to notions about the bad and the good, the proper, admissible and not permitted.

The latent period that finishes with sexual maturity occurs after Oedipean stage in psychosexual development of personality. The mature genital organization, unlike infantile, but with tracks of earlier stages is formed at adult human.

Thus, the main line of normal development in classical psychoanalysis is defined by triad of “autoeroticism – latency – genitality”.

According to A. Adler’s theory (1870-1937), the leading motive in human activity is the natural aspiration for supremacy, for power. The sources for this aspiration are the feeling of inferiority, inherent to each human, and attempts to compensate their weaknesses and to develop inferior functions. A human strives to raise itself in the eyes of environment and in own notion about himself in order to cope with the feeling of inferiority.

According to A. Adler the structure of personality is formed in early childhood (until 5 years) and experienced as a prototype, original embryo, “style of life” that defines the whole further psychical development. The purposes of life are formed from realized feeling of inferiority, attempts to cope with it and self-affirmation.

If a personality has a realistic purpose – its life is normal and if otherwise – a personality becomes neurotic and asocial. These states activate the mechanisms for compensation and hypercompensation. The activity of human is directed to achieve the personal power over others, domination and is accompanied by deviations of behavior from social values and norms. Thus, the task of psychologist is to help a human to realize that its purposes and aspirations are unreal and to direct the force for compensation in creative acts, self-improvement, manifestation of itself in science, philosophy, arts.

The founder of analytical psychology Carl Gustav Jung [Jung, 1994] considers the process for development of personality a little otherwise. The purpose of psychical development is the self-realization. This process in Jungian is called individuation and is the main task for human life, its content. The process for individuation is the restoration and deployment of initial potential integrity of individual. Individuation forms a certain human as a being, unlike general, collective psychology, thus, it is also a process of differentiation.

However, it is wrong to understand individuation only as an extension of sphere of consciousness, as development of conscious psychics at the expense of decrease in unconscious – on the contrary, it is the integration of...
unconscious contents that forms the basis for personal growth.

The purpose of individuation process is the establishment of Selfhood, finding of integrity and harmony by personality.

Selfhood is the central organizing archetype of personality that expresses its potential. The penetration into one's unique nature assumes cognition of unrealized sides and properties of one's soul, integration of certain archetypes for its structure. Jung refers Person, Shadow, Anima in men and Animus in women to them. The realization and unity of those archetypes around Ego, conscious I of personality is the main content for individuation process, hereby the definite stage of the latter corresponds to each archetype.

Besides, the activity of lower (inferior) psychical function that is perceived by human as a certain irrational side of psychical life is mastered in the process of personal development. Individuation takes place with active participation of unrealized (compensatory) mindset; it allows the identification and integration of complexes for personal unconscious. Human learns to control its instincts, releases from power of their dark, archaic side.

The personal growth and development of young human are significantly different from development in the second half of life. Jung writes: “The life of young human, as a rule, passes under sign of general expansion with aspiration to achieve the purposes that are on the surface and its neuroses are, perhaps, grounded mainly on indetermination or digression from this direction.

The life of old human, on the contrary, passes under the sign of contraction, consolidation of the achieved and reduction of external activity. Its neurosis is as a rule based on fixedness on youthful instructions, unusual for its age. If a young neurotic is afraid of life, then an old one shrinks before death. The one that used to be a normal purpose for a young man becomes a neurotic obstacle for an old man, likewise as indetermination of young neurotic is firstly the normal dependence on parents that later is transformed into relations of incest.

It is natural that neurosis, resistance, displacement, fictions, etc. in young human have the opposite meaning in comparison with old man despite of affected external similarity” [Jung, 1997].

Thus, the development, different from idea of “growing-up”, with age becomes less healthy even if it is not accompanied by expressed neurotic manifestations.

The main thing that differ Jung’s psychology from Freud’s psychoanalysis is the various views on nature of libido. If Freud characterizes libido, resorting mainly to the terms from the sphere of sexuality, then Jung thinks that is the vital energy in general, in which sexuality is only one of its components. According to Jung the primary vital energy of libido shows its influence depending on the fact what is the most important for a concrete human at a certain period of time.

Jung rejects Freud’s understanding of Oedipus complex. He explains the sympathy of child to mother as a necessary vital need of child and ability of mother to satisfy them. When a child grows up, the sexual needs that lay on those ones, which dominated in the childhood, appear at it. Jung made the assumption that energy of libido acquires the heterosexual forms only in adolescence.

He does not reject in full the available sexual motivation in childhood, however he reduced the sexuality only to one of many drives in psychics.

The significant difference between scientific positions of Freud and Jung relates to the issue about direction of factors, determinant for formation of human personality. From the point of view by Freud, a human is a product of its child’s experiences. A human personality for Jung is formed not only by its past but, to significant extent, own purposes, expectations and hopes for the future. In his opinion, the formation of personality is not absolutely finished until five years. A human may change and sometimes rather significantly during its whole life.

The next thing that differ the scientific opinions of Freud and Jung is that Jung tried to deepen into the field of the unconscious more than Freud could do it. He provided one more measurement to understanding of the unconscious: inborn experience of the mankind as species, inherited from their ancestors-animals (collective unconscious).

Jung distinguished two types of the unconscious: personal unconscious and collective unconscious. Personal unconscious in the sphere of the unconscious that contains the formations, which used to be in the consciousness but later were forgotten or displaced.

Collective unconscious is the deepest level of psychical activity that includes inborn experience from past generations of people, as well as ancestors-semi-animals.

Personal unconscious that consists of recollections, impulses and desires, not clear perceptions and other personal experience, displaced or just forgotten, is directly under the level of consciousness. This level of unconscious is not very deep; events, which are there, may easily be renewed in the consciousness. The contents of personal unconscious are emotions, recollections, wishes, etc., grouped into certain thematic complexes. These complexes are shown in the consciousness as certain dominating ideas – ideas of force or ideas of inferiority, and thus they make their influence on behavior. Complex is as if a small personality inside human.

Collective unconscious is below personal unconscious: it takes deeper level, it is unknown to individual and contains the accumulated experience of past generations, including semi-animal period in the history of the mankind. Collective unconscious is a universal evolutionary experience that is the basis for human personality. It is important to mention that the experience in the collective unconscious is in fact unconscious. We cannot realize it and somehow to recollect as it is possible at deepening into personal unconscious.

Archetypes are inborn tendencies inside collective unconscious. They are internal determinants for psychical life of human as they direct the actions of human to a certain channel, somehow resembling how our ancestors-animals behaved in similar situations. Archetypes reveal themselves in the consciousness in the form of emotions and some other psychical phenomena.

Usually they relate to the moments of vital experience (birth and death), life journey (childhood, youth), as well as reaction to deadly danger. Archetypes of form for collective
unconscious play the constructive role in culture. Thanks to them the connection of epochs and generations, preservation of spiritual integrity of cultures is possible.

No matter how we interpreted the unconscious – either positively or negatively – it is a significant component for general system of consciousness.

The conscious and unconscious add each other. Thus, the conscious is discrete: we may distinguish the perception, impression, thoughts.

The unconscious, on the contrary, is continual. The ceaselessness in stream of meanings dominates in it. The acts of realization are subject to control, check, repetition, coordination in time. The unconscious is deprived of those features. The conscious is better shown in oral form and the unconscious – in the language of images-symbols.

Jung researched the mythology and art work from the oldest civilizations, finding archetypical symbols in them, and analyzed them. It was found out that there were symbols, inherent to all archaic cultures (common for them), thereby even to those ones, which were so remote in time and space that the direct contact between was impossible. He also managed to find in the dreams of patients something that he defined as traces for similar symbols. It much strengthened Jung's ideas about collective unconscious.

Jung thought that the most important archetype was Selfhood. Unifying and harmonizing all aspects of the unconscious, "I" forms the unity and stability of personality. The task of Selfhood is the integration of different subsystems of personality. Jung compared Selfhood with passion or aspiration for self-actualization that defines the equilibrium and integrity, fullest disclosure of possibilities for personality.

According to his belief, self-actualization may be achieved only reaching the middle age (between 35 and 40 years). Jung considered this piece of human life as a critical period in personal development – border, crossing which the personality undergoes deep and positive transformations.

Jung's ideas made the significant influence on wide spheres of anthropology, religion, history, arts and literature. His works for many historians, theologians and writers were the real source for aspiration. However in general the scientific psychology a little ignored his works.

Jung researched the mythology and art work from the oldest civilizations, finding archetypical symbols in them, and analyzed them. It was found out that there were symbols, inherent to all archaic cultures (common for them), thereby even to those ones, which were so remote in time and space that the direct contact between was impossible. He also managed to find in the dreams of patients something that he defined as traces for similar symbols. It much strengthened Jung's ideas about collective unconscious.

According to his belief, self-actualization may be achieved only reaching the middle age (between 35 and 40 years). Jung considered this piece of human life as a critical period in personal development – border, crossing which the personality undergoes deep and positive transformations.

Jung's ideas made the significant influence on wide spheres of anthropology, religion, history, arts and literature. His works for many historians, theologians and writers were the real source for aspiration. However in general the scientific psychology a little ignored his analytical theory. Many his books have not been translated into English until 60-ies of XX century.

Jung's ignorance of traditional scientific methods seemed to be impudence to many psychologists- experimentalists. Jung's theories with their mystical and religious basics for them were less accepted even than Freud's concept.

In general, the reproaches, set to possibility of Freud's system, may be referred to Jung's works. He also relied much on clinical observations and interpretation than on controlled experiment.

One of the most resonant works is the structural analytical research on processes for establishment of psychical structures and new formations as the system of cultural codes for determination of solely biological categories due to nature, started within the limits of postmodernism. The development of human psychics is considered as a limiting social process and a process, socializing its essence. These principles are mostly fully described in works by J. Lakan [Lakan, 1998].

He separated two main types of speech: full and empty in psychoanalytical discourse of subject. The author of full speech is the subject of the unconscious ("Other"), and its content is stipulated by psychical traumas that displace the drives and other unrealized aspects of personal functioning that results in appearance of neurotic symptoms. Thus, it was proved that a client during most time at psychoanalytical session turns to empty speech and thus masks unconscious reasons for his/her problems while the task of analyst is to catch the moments of full speech, and, thanks to this, to start the dialog with Other.

J. Lakan's concept about three main registers of psychics – Real, Fancy and Symbolic – is based on the fact that development of human (conscious) forms for reflection of reality is completely defined by the sphere of society and culture.

Firstly psychics (Real) is the chaos of impressions, senses, states, drives and feeling inaccessible for denomination, where a newborn child lives until under control of adults, using influences of culture and participation of language, it learns, finally, to express its feelings using special mastered semiotic (symbolic) means: gestures, meaningful compositions, words-denominations, words-concepts and cultural patterns of behavior.

The establishment of connections between organism and its reality occurs at the age of half and a year (stage of mirror), and the register of Fancy, I as an instance, in which a subject alienates itself, is formed. According to Lakan this primordial alienation means the primary experience underlying fancy narcissistic attitude of subject to own I.

The notions about Fancy and Real in Lakan correspond to clearly non-classical concept of subject. Instead of Descartes' principle of cogito that postulates the identity and full coincidence of subject of thinking and subject of existence, he introduces other formula: "I think there, where I am not I, and I am there, where I do not think".

The following task for development is to unite the planes of thinking and existence that is possible only "in the field of language and speech". The latter one is presented by the third subsystem of psychics, register of Symbolic.

Symbolic is formed at Oedipean stage of development. The determinative moment is the family situation, which sets the structure for the first forms of social interactions of child. The nature of symbolic is that it is the solely structural onset, certain order, place of culture, where the portions of individual wishes are realized and disentangled.

Structured, ordered unconscious (desire for Real) finds the symbolic forms for its expression, or, due to terminology of Lakan, inexpressible reality of the unconscious, being meant, finds the denotative for itself. According to Lakan, symbolic order is the condition for existence of subject.

According to Lakan, a subject is a human, subject of psychics and at the same time an individual personality, subject of activity, perception and conceptualization of reality. A subject is a certain sphere, from each point of which, being equidistant from the unconscious (Real) center, two lines, formed by crossing the plane of Real and Symbolic,
The concept that is opposite to it is not an object but Other.

Other is the other, otherwise-minded that sees, and that feels. This category is used everywhere in European philosophy in the second half of XX century, concept of Other is inherent to phenomenology, existentialism, personalism – practically to all modern schools of anthropology. In Lakan Other is defined exclusively on psychoanalytical basis as a source (and at the same time as a result) for processes of displacement and resistance.

I and Other are dialectically linked between themselves and the sources for this connection – in impossibility of subject to exist in the field of realization of its truth. Lakan writes: “The referent of own “I” is Other. Own “I” is determined in reference to Other. It is its correlate. The level, at which the experience of Other occurs, precisely defines the level, at which, literally for subject, own “I” exists. [Lakan, 1998].

One more important addition that concretizes the essence of human was the concept for subjective practical activity, human practice, during which a human transforms both its surrounding reality and itself. Establishing the conditions for its being, a human confirms its gender essence at the same time.

The process for this confirmation is its self-affirmation, self-formation. Undoubtedly both these concepts that are considered to be the significant characteristics of human do not use up the whole diversity of its substantial properties and features. At the same time the abovementioned concepts lead a human out of ontological limits and in this connection transform the concepts about human into the core of any philosophical anthropology.

The works by J. Lakan launched the linguistic interpretation of the unconscious, according to which the latter is interpreted as “that part of transindividual discourse, which a subject lacks for restoration in continuity of its conscious discourse”. This notion is the background for structural psychoanalysis as a psychotherapeutic means.

Thus, the psychical development of personality is considered as establishment of consciousness by deep psychological schools and the dynamics of relations between realized and unrealized parts (sides, aspects) of psychics constitutes the own psychical development. This point of view in some or other form may be considered to be general for most psychoanalysts, even if they follow to different views on the nature and essence of the unconscious and degree of its influence on personality.

References