The Relationship Between a Person and His Personality

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Abstract: In the article, the author focuses on the issues of upbringing and development of individuality. Analyzes the upbringing of a person as a person in society and expresses views and opinions on the need to preserve their individuality in raising a child. The existence of each person depends on three complementary processes: the biological process of organizing the organic systems that make up the body; a mental process that forms individual experience through the synthesis of the ego (psyche); social process of culturally related people. All three approaches are necessary for a comprehensive explanation of any event in a person's life, and it is necessary to see these processes in an interconnected state. Most of all, not only a good education is required, but also his vigilance and determination.

Keywords: upbringing, education, personality, individuality, society, nature, human, development, process.

Today human development is based on the harmonious development of all its spheres. The criterion for its development is the formed level of intellectual, motivational and other spheres. Personal development depends not only on external conditions, but also on internal ones. The formation of individual professions depends on the level of development of individual professions. Researcher L.I. Bozovic identified two main criteria for a formed personality. The first criterion is that a person can be an independent person, when his motivational sphere is very developed, he can control his personal dreams, restrain his desire for something else and be interested in events in society.

The second criterion is that a person can be considered a person if he is able to consciously direct his actions [1].

These criteria are associated with the individual development of a person, upbringing, but human development should take place in communication with other people, since personalities (relationships) are formed in the process of interacting with each other.

If a person has both of the above criteria, then he is acting consciously and indirectly. It is clear that his personal qualities and personality complement each other. Therefore, for pedagogical purposes, it is necessary to take into account the development of a person and his individuality, without opposing them to each other. At the same time, personal qualities are formed on the basis of the development of individual areas. Therefore, in order to educate a person, it is necessary first of all to develop his individual qualities. But then every teacher can ask: "What exactly needs to be developed in a person?

Of course, the answer to this question is a little more complicated. Because here we can develop the characteristics of the child inherent in his nature. It is also necessary to find answers to the questions of what kind of talent a person has by nature, how he develops, how he can develop in the future and how his individuality is manifested. At the same time, it is necessary to pay attention to the question of whether it is advisable to develop all the qualities in a person. For example, aggression can be innate. But whether this feature needs to be developed or not is not an easy question to answer.

This means that there are situations in which the innate traits of a person only need to be developed in a certain way for a certain activity. Here the demands of development give way to restrictive, and sometimes even the loss of socially dangerous features. Scientists V.D. Shadrikov and B.S. Gershunsky note that this issue was not theoretically discussed in ethics, pedagogy and psychology, but was resolved in practice [3, 5]. Attempts to develop an all-round personality in public life have caused much controversy in society and have led to the loss of personality, rather than to his or her perfection.

The connection between a person and his individuality makes it possible to more clearly understand the relationship between society and the individual (community and individual). If the relationship between a person and a team is at a high level, then we can say that the person's personal qualities are fully consistent with the goals of the team. We can say that this person is a person in such a situation. But it is this person who may not reach the level of a person in another community. Because it is possible that he will not be able to fully meet the requirements and goals of the other team.

From this we can conclude that in accordance with the requirements of social values that form the moral criteria of society, a person may or may not be a versatile person by his actions. That is, a person is a relative concept given to a person. But the individuality of a person does not depend on what kind of society he is in. His experience, his mental qualities do not depend on any circumstances, they are unique wherever and wherever they are. Therefore, when we are faced with the problem of putting the interests of society above personal interests, we may face such problems as hypocrisy in people, incompatibility of words and actions.

The relationship between a person and their personality helps to understand the relationship between growth and development. We will discuss personal development and individuality with you.

Cultural values, social taboos - all of this is so ingrained in our consciousness and subconsciousness that we often cannot do what we want. Of course, not every prohibition is harmful. Too many of them prevent us from doing things that are harmful to ourselves and others.

The problem here is that the failure to perform these actions is not absorbed by us consciously, but absorbed from the outside. "What are people saying?" a concept that is instilled in us from childhood. In the process of raising a wolf, parents have to choose between two options - to adapt the child to the society in which he lives, or to help him develop his personality.

Of course, every parent wants the best for their baby. But without realizing it, they can lead to the loss of the child's individuality with varying degrees of restraint. Sometimes, when parents notice the individual characteristics of their children, they suffer from the fact that their child is different from others, and they struggle with this quality in him. As a result, the family breaks up, and parents and children can become severely depressed.

The second way of education is very different from the first. In this way, parents are aware of their child's unique characteristics and care for his or her unique personality. The "Impossible" constraint, which is used in various situations, translates into the explanation "Not good, not recommended", which explains that the item is not suitable and gives it a choice. This approach not only allows the child to think independently, but also gives him the right to exercise his freedom of choice and fosters in the child such qualities as self-confidence and self-esteem.

The formation of personality in each person depends on his possession of the system of universal values that make up human culture. The expression of social ideas in the consciousness of a specific person, that is, interiorization (Latin Interior - internal - the process of transformation of external real actions into internal actions) [6] - can lead to the transformation of universal values. into a higher mental individuality. L.S. Vygotsky expresses the general genetic law of cultural development as follows: "Each state in the cultural development of a child appears twice on the stage, in two different situations: the first in the social sphere, the second in the psychological.

First, with people, as an interpsychic category, and then - as an intrapsychic category in the inner world of a child "[2].

But, of course, the transition from external to internal changes the pedagogical process itself, which changes the personality, its structure and functions. Therefore, the most promising model of education is a model that distinguishes social (cognitive, behavioral, etc.) Aspects and combines them with areas of individuality.

For example, let us single out the components of moral education:

1. moral education;
2. ethical relations, assessments;
3. ethical experience;
4. moral and volitional aspirations;
5. ethical choice of ends and means;
6. act ethically;
7. reflect the moral characteristics of a person.

Development and upbringing affect the same object (person) with the same goal - its full realization in society, while development is for a person, and upbringing is for something that does not belong to him, but in society it is reflected in moral standards. and the moral qualities of people in relation to what is given. Education, as it were, shapes development, transforming personality traits into a moral vector. Thus, upbringing can be characterized as managing the development of a personality, managing the development of all its key areas based on the integration of the individual and society.

One of the modern concepts of personality education and the development of his individuality is the concept of social tests by Professor Rozhkov [4]. According to him, social practice is of great importance for social development, that is, the child's real involvement in various spheres of social relations. In any civilized society, there are many areas of social relations that can be classified according to the satisfaction of basic human needs: economics, politics, spiritual culture. These are economic relations, with the help of which a person satisfies his needs, and politics serves as their main regulator.

Thus, based on the above comments and suggestions, we recommend the following:

1. Each student should be educated as a person and be able to realize his professional potential in the field of economics in the process of developing his personality. Especially in a market economy, it is necessary to test oneself in various tasks (ordinary worker, organizer, entrepreneur, shareholder, etc.).

2. In the political sphere, young people can not only realize their active civic position, but also try themselves in the role of a leader, actively vote as a voter, and participate in the discussion of draft laws.

3. In the spiritual sphere, it is necessary to understand that a person has certain moral qualities in order to enter into human relations, to take an active part in public life, religion, cooperation and solidarity, as well as in the process of charity.

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