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EDUCATION, VALUES AND DEVELOPMENT OF PERSONALITY

Abstract

This paper discusses a question constantly in the spotlight of the pedagogical theory, namely – how does the education act in the process of accepting of certain values and value orientations in the development of the personality. For the modern pedagogy it has always been important the issue how can a subject accept the educational requirements posed by the society, and also to create a conscious attitude towards them and build his/her own individuality. In this sense, very often in both psychology and pedagogy the processes and the terms of interiorization and internalization become a topic of interest.

The values are most often seen as general and hierarchically organized characteristics of the individual (dispositions) or the group (elements of the social awareness) formed under the influence of the historic and current social and individual factors. The values are formed by social learning and in the individual they develop abilities of evaluating the actions and the relations as good or bad, and connected with this are the feelings of repulsion towards the bad and affection towards the good as well as the strive that what has been perceived as good to be realized with the one's own action. This seemingly clear definition of the values and value orientateons abounds in many dilemmas and unexplained issues, such as: are the values a traditional or modern category, an absolute or a relative one, objective or subjective. The problem becomes more complicated when it comes to the development of abilities and will for accepting, or assimilation, when the act of education ought to be confirmed with the act of mutual adaptation of the objective and the subjective, i.e. the objective and the personal.

Keywords: EDUCATION, DEVELOPMENT OF THE PERSONALITY, VALUES, INTERIORIZATION, INTERNALIZATION

The subject of pedagogical study is the education of the individual. Education is a quite complex phenomenon immanent to the individual in the entire course of his/her life, concerning all the spheres of his/her being and manifesting in many forms and various life situations. The extent in which the education is going to be in the function of the subject of education's personality depends above all on the comprehension of the importance of the education, as well as on the education's concept, goals and tasks and their scientific and actual social foundation. There is always some dra-

ma in the process of education since its outcome is uncertain, riskful, especially in the part of harmonization of the need for personal development with the needs of the society, as well as the individual's personalization and socialization.

In the pedagogical literature there is a multitude of various definitions of education. It has been defined as: "One of the fundamental and permanent social activities and phenomenon's, which consists of conscious and deliberate transfer of social-historical experiences from the elder to the younger generations, with the goal each generation to get prepared for its social role in the present and the future and this way to ensure continuity of the social life." (Franković & Šimleša, 1963, 584); "The education is a totality of pedagogical influences directed towards formation of the personality in its whole, i.e. directed to the goal of creating a person possessing certain personal and social qualities." (Teodosić, 1965, 160); "The education is an integral and inevitable part of the social and human life. It is permeated in all the forms and ways of social and human action. It is directly or indirectly included in every relation established in the human community." (Đorđević & Potkonjak, 1986, 3); "The term education encompasses the entirety of pedagogical action in all the spheres of the human being. It is related to the person in whole, and is directed towards building a complete personality of the individual and all his/her positive properties, development and enrichment of the intellect, emotions, will and character." (Potkonjak & Simlesa, 1989, 126).

Maria Bratanić defines the education from the individual aspect, namely as: "Conscious and deliberate action, or self-action, on the development of the physical and psychical properties and features of the person." (Bratanić, 1993, 18). She points out that the development of the personality from individual aspect is connected with the maturation of the biological predispositions which is determined by the heritage and the learning that is a result of the person's self-activity.

According to Plamen Radev, the education has a transforming influence since it enables "a change in the human personality in the direction of its optimal development, in order to enrich it functionally as a growing system and to ensure it a personal and pro-social perspective." (Радев, 2003).

However, the education makes sense also in the process of drawing certain limits of useful and desired values and norms, in which the individual ought to be conditionally "placed". The education determines and poses these limits together with the culture, moral, religion and experience, covering with all of them the same field of values. Just like these categories, also the education is directly related with the norms and the values. Exactly for this reason, in this respect Plamen Radev points out that the successful "positioning" of the individual does not depend only on the education, but also on the other factors participating in the formation of an individual's values.

The practice of education and formation of an individual's personality is deeply rooted in the human civilization. In the process of a personality's education and development the internal spiritual and moral values have a special place. The values and the ideals are closely related with the historical factors. As the curriculum of the school subjects dealing with the moral issues changed, the conception of the values and ideals changed too. But, both the religion and philosophy claim that in the people, despite the changing of the formations, a lot of mutual things have remained which have been kept for thousands of years and are transferred from generation to generation. Such moral norms, tested by the time, have become universal spiritual and moral values (Јовковска, 2017, 69-70).

Thus, one of the essential questions in the pedagogical theory is the question how the education acts in the process of a personality's development?

One of the answers is that the education acts directly and is wholly projected in the development of the personality. In this case the subject of education is more an object than an actor and does not have his/her own subjective attitude towards the educational influences. The second answer is that the subject of education is an actor having his/her own attitude towards the educational influences; they act on him/her indirectly. According to this tenet prevailing in the modern humanistic pedagogy, the subject of education has a different sensitive attitude towards the various educational actions different by their character, intensity and ways.

On the other hand, for the modern pedagogy it has always been important the question how can the subject accept the educational requirements posed by the society and also to create a conscious attitude towards them and to build own individuality.

In this sense, very often in both psychology and pedagogy the processes of internalization and interiorization become an important topic of interest.

In the social psychology it is pointed out that for the process of socialization of special importance are the inhibition and internalization. In fact, the term internalization also covers the term inhibition. Namely, the term internalization basically means "…adoption of principles of behaviour determined by the society and the social relations." On the other hand, the term inhibition means"…restraining from undesirable ways of behaviour … which originates not because of the exterior pressure but from internal reasons" (Rot, 1973, 103-108). In this respect the socialized individual is going to proceed in certain situations according to the social principles not because he/she is afraid of the sanctions, but because these principles have become consciously his/her own principles by the way of internalization.

Nevertheless, in the social psychology the question how that process takes place and which way it can be successfully carried out remains constantly open. It is not clear enough how can by the means of exterior limitations ways of behaviour be imposed for the purpose of becoming internal regulations. There are attempts to explain this, for example, with the different ways of preconditioning and the different ways of learning following a model.

According to the principle of classical preconditioning, the internalization is achieved by strengthening the relation between the irritation and the reaction by the means of repetition. For example, in the case of manifestation of aggressiveness as a socially inacceptable impulse, a sanction is used which causes an autonomous reaction in order to inhibit that impulse. According to this theory of instrumental preconditioning, the reason of inhibition of the undesirable impulses is the negative action, while the reason of manifestation of the desired behaviour is a positive support. This is in fact the logic of punishment and reward, of stick and carrot. This way socially positive habits will be created, and their generalization marks the process we call internalization.

The internalization is also explained with some types of learning following a model. For example, by the way of identification with their parents the children adopt the principles of behaviour as their own principles. And since these are mainly social principles of behaviour, this means that they have been internalized.

The developmental theories of social learning stress, for the difference from the previous ones, the importance of the higher cognitive processes. The moral attitudes and the behaviour are acquired by gradual learning in dependence on the cognitive functions' development.

In the Pedagogical Encyclopaedia (1989) it is operated with the term interiorization which means "becoming internal", i.e. it is a process by which the exterior activity becomes an interior, psychical activity. For example, J. B. Watson made a distinction between exterior and interior habits of speech. The exterior speech reactions in certain conditions transform into an internal speech which by its structure does not differ from the exterior speech, but is "voiceless". The term interiorization (assimilation, interiority, internalization) is thought that it originates from J. Piaget by which he explains the processes of learning, cognitive development and functioning of the individual. He considered the interiorization (assimilation) as being an active process. According to him, the assimilation is a mental interaction between the organism and the environment, the accommodation is an environment's action on the organism, and the adaptation is an establishment of an exchange balance between the subject and the object. He explicitly stresses that the process of assimilation presumes an organism's action on the surrounding objects. Instead of being passively submitted to the environment, the living creature changes it imposing it a certain own structure too (Potkonjak & Simlesa, 1989, 284).

Analysing the issue of the development and the issue of learning, Piaget affirms the thesis that these are two different things. According to him, the development is a process which refers to the structures of the cognition as a whole; what concerns the learning, it is just the opposite. In general, says Piaget, the learning is caused by the circumstances – by the psychologist-experimenter; or by the teacher in relation with some didactic goal; or by some exterior circumstance (Piaget, 1988).

Besides that, the learning is a limited process – it is limited only to one issue or one structure. In order to understand the development of the cognition, we must start from the basic idea about the operations. For example, in order to cognize a certain object or an event, it is not necessary only to observe it and then to create a mental copy or picture of it. To cognize something means to act on it, to modify, transform, and as a consequence of that to get understanding of the way the object is constructed. Such an operation is the essence of the cognition and is an interiorized action which modifies the object of the cognition. The operations are not isolated, but they are always connected with other operations and are always part of the entire structure. The operational structures make the basis of the cognition, a psychological reality thanks to which we can understand the development of the cognition. A process happens of multiple structures which combine with each other, and the development from one to another structure is preconditioned, according to Piaget, by four main factors. They are: 1) maturation, since this process is a continuation of the biogenesis; 2) experience, i.e. the influences of the physical environment on the structures of the intelligence; 3) social transmission in a wider sense (lingual transmission, education, etc.); and 4) the primary or main factor – equilibration (getting into balance) or autoregulation (Piaget & Inhelder, 1986).

Piaget considers that the first three factors (maturation, experience and social transformation) ought to be brought in mutual balance. The bringing into balance is an active process, a process of autoregulation, and this autoregulation is the main factor of the development. In its base lies the interiorization.

On the other hand, regarding the influence of the social factors of the intellectual development, Piaget defines the interiorization process also as a process of functional exchange of opinions between the individuals in the process of their cooperation. In this respect we can note that there is no successful learning without the subjects in the educational process.

The treatment of the problem of interiorization is present in a number of other prominent authors too. For example, E. Durkheim points out that the society through the socialization and education exerts coercion on the individual in order he/her to accept the social values, but in such way that this coercion transforms into an internal coercion "because the individual, by loving the society, loves himself/herself too". Sigmund Freud thinks that

socialization and education are in fact social coercion exerted through the parents. According to him, such exterior coercion, although being violence over the individual's nature, is necessary for achieving interiorization of the social norms and values.

In the works of many Russian authors who paid special attention to the issue of interiorization the affirmation can be noticed of the thesis that the individual is an actor in the educational process. J. P. Galperin and associates quote five levels of performing the activities which are characterized by the gradual transformation of the exterior activities into interior ones. These are: 1) the level of following other persons' activities; 2) the level of practical activity performed with material objects; 3) the level of activity in the field of "speaking aloud without objects"; 4) the level of activity in the field of "interior speech"; and 5) the introspection reveals neither sensory presentations nor acoustic presentations about the speech (Potkonjak & Simlesa, 1989, 284).

Reviewing the education as a process of interiorization of the values common to all the mankind, V. A. Slastenin thinks that the social norms, requirements, ideals and values of the culture are comprehended and adopted individually and by choice. The value orientations of the individual are not always in line with the generally accepted values built through the social awareness. The social values become stimuli, moving power of the activity only if they have been comprehended and accepted by the individual, if they have become one's own personal values, beliefs, goals and ideals. The interiorization of the values common to all the mankind and the establishment of own value orientations on the "interior ground" are not possible for realization only at the level of cognition. In this process the emotions play an active role too. The interiorization of the values common to all the mankind necessitates a respect of the dialectic unity of the: cognitive and emotional, rational and practical, social and individual within the person. This unity enables the person to esteem not only the subjective value for himself/herself, but also the objective value for all the people, i.e. having the ability of orientation in the world of material and spiritual culture (Slastenin, 2003, 26).

In the process of adoption of values, also Bauman warns that the accent should not be put on the cognitive aspect, but on the appropriate conduct in the social context instead, thus enabling the moral norms which will be adopted on the cognitive level, to transform into values (quoted by Veugelers & Vedder, 2003, 382).

That is why we can rightfully say that the realization of the rational, emotional and wilful components is especially important when it comes to the process of creating the values. The educational process can be regarded finished only in case all the stages, narrowly connected one to another, have been completely carried out. Only the unity of all the three components is the real indicator of the wholeness of the educational process. This can be

most clearly seen through the adoption of the moral values. For example, the development of honesty as a personality's feature, first of all begins with the step of getting acquainted with the meaning and the essence of the term honesty and its comprehension. This forms the ground for creating the person's belief and experiencing the honesty as an important and necessary value. However, the positive valuation itself is not yet an indicator that the individual is going to act in harmony with his/her beliefs. Only after the individual has incorporated the positive valuation into his/her own system of values, behaves honestly and manifests it through his doings as an own personal value, we can say that the wilful component has been realized too, and thus all the components of the educational process become materialized.

The moral values are not only abstract terms, but they are narrowly connected with the moral qualities. The moral value includes self-sacrifice and active love for the other people. In order to achieve that, the individual must be taught to some qualities of the personality, such as: goodness; strive for doing good deeds; tolerance for other people's faults and errors; ability of asking for forgiveness and to forgive; wilfulness for resolving conflict situations and not to respond with evil to the evil; humaneness and respect for a person's individuality as well as for the other people's opinions; honesty; sincerity; justness; ability to perceive the own failures and to admit the own mistakes; empathy for the other people; compassion; obedience; laboriousness; respect for other people's work; willingness to satisfy with the own labour the needs of the other people too; assiduity; humbleness; ability to listen to the "voice of the conscience" (Широких, 2007, 25).

The young generations are in a complicated situation: the many turnovers in the society and the economy cause crisis of the notions about the values. The social values that have been cherished by the previous generations, today are losing the practical meaning for the new generations. In the situation where the old ideals decay and there is absence of new ones, a vacuum in the system of values arises which can lead to disorientation of today's youth even in the educational process as well. On the other hand, the lack of ideals and attitudes towards the social values as well as the increased transparency and amounts of information, make the young people strive to supplement that void with new attitudes about the values. The time we live in today is full of controversies and inverted values, and that's why more and more often the question is posed about the sense of life and the future of the mankind's survival (Јовковска, 2017, 165, 169).

Today, the means of mass communication and the various forms of pop-culture have a significant influence on the process of forming the values, the style and way of life of the population, especially of the young ones. According to Volkov, in this group of age a steep fall of the moral values' importance happens. Many of the young people unrightfully disparage the national and spiritual values. In the same time, the young people are inter-

ested in the avantgarde art which is a sort of a stimulator of the cultural values in the society (Волков, 2001, 141).

The cultural mapping of the world has shown that the ex-communist countries, including Macedonia and the other countries in the region, share a lot of similar values which are a combination of values for survival and a secular-rational authority. As the reason for this phenomenon a wider deterministic combination is considered of historical, economic, social, political and culturological factors (Пантић, 2005).

The world study of the values confirms that the changes in the culture and the particular society in which an individual lives inevitably bring about recomposition of the value priorities. The population in which the marks of these changes can be seen are the adolescents, since they are one of the most vulnerable groups in the process of social transition (Јовковска, 2017, 177).

In order to be able to mark out the route in the educational process it is not enough to have only loving, but also understanding. What we love is the individual we want to educate, and what we ought to understand is our own attitude towards the individual and of the individual towards the world. There is a hermeneutic tenet (Heidegger) which in the explanation of the sense of the life starts from the interpretation of the sense of the education, where every effort of the individual is constantly confronted and contested. At each step a fall threatens, every smile can be followed by tears, every joy followed by grief, and so on. The subject of education must be taught how to react appropriately in his/her proceedings. Hence, all the efforts, intentions and motives of the subject of education are an indicator of the individual values, but also of the individual failures. It is a value when a person gets a social approval and positive affirmation for his/her doing, and it is a fault when he/she does something wrong thus getting a social disapproval and negative affirmation. But if anything remains unfinished, unnoticed, and does not fit in the social milieu, in such case we say the person has such properties as if not having any (Adler, 1984).

The values are adopted through social learning, under the influence of various agents of socialization which either consciously or deliberately, or spontaneously contribute certain values to be accepted and adopted. When it comes to the creation of the values in the individual life, the family is that which lays the fundaments, although the influence of the peers in age and the mass communications is also important. Regarding the adoption of socially desirable values, the school is the agent of socialization which is direct mediator between the society and the young's included in the educational process. Of course, it is the case only when the social goals are clearly defined and the curriculum provides and enables consequent and systematic influence of the school on the student's system of values (Јоксимовић & Максић, 2006).

In the analysis of the mechanisms of value attitudes, the psychologist Bitinas explains the role of the free education as well as of the unchangeable social attitudes and beliefs. Under internationalization it is understood a process of transformation of the social ideas as a specific experience of the mankind in the process of encouraging towards positive actions and restrain of negative ones. Therefrom, the internationalization does not mean only adoption of the social norms, but also establishing those ideas as dominant and regulators of a person's life. The social ideas are considered internationalized only when they begin to rule with the person's behaviour. Hence, the process of creation of value orientations is a process of transformation of the objective values into subjective ones of importance for a particular person. In this process of creation, in the adolescents arises the issue of the appearance of unconscious motive forces of pro-social conduct and of an internal "brake" which forbids the negative behaviour. Based on that, the concept has been built of free education which does not exert coercion, but only in case the unconscious internal regulators of the adolescent's behaviour to have been formed (Битинас, 1971).

The development of the value orientations is a sign of a person's maturity, an indicator of the extent in which the person has been socialized. The stable and consistent structure of the value orientations brings about the development of such characteristics of the personality such as: integrity, trustworthiness, loyalty to certain principles and ideals, and active position in life. Instability, on the other hand, leads to inconsistency in the behaviour. The non-development of the value orientations is a sign of infantility (Голуб, 2009, 54).

The values and value orientations in the recent years are subjected to changes within the young population, and this reflects both on the society and on the school itself. In such conditions, the power of the teachers, educators and the parents to fight against these influences is limited. But this does not mean that it is impossible. It is important to be aware that the multitude of unfavourable social conditions and situations make difficult the educational acting on the young people, and in some situations they even have a negative influence, but nevertheless, through harmonization of the educational action of all the parties concerned – the school, the parents and the social ambience, this goal is still possible and necessary.

N. Suzić, starting from the futurological dimension of the education, determines which competencies will be needed to the students in the 21st century – in the time they live in now and the time when they will live in the future. He discusses about the development of a model made up of 28 competencies, among which he stresses the importance of the development of emotional and social competencies in the students.

The emotional competencies enable the person to govern with his/her own emotionality. They include: emotional awareness, i.e. recognition of the

own and the other people's emotions; self-confidence, a feeling of the own power and limitations; self-control, a control over the own negative emotions and impulses; empathy and altruism; truthfulness, and building own standards about honour and personal integrity; adaptability, integrability and acceptance of the changes and innovations as well as openness for new ideas and attitudes. The social competencies ought to help the students develop productive intergroup relations. These include: understanding of the other people and understanding and appreciation of the emotional forces and relations; harmonization with the group goals and cooperation; group management skills; knowing how to be a leader and how to lead but also how to follow someone else's lead, creation of mutual relations, ability of assuring, organizational skills, teamwork skills, communication skills; ability of giving support to the other people as well as sensing the development needs of the others and giving support to their abilities; respect for the differences, tolerance, democracy and feeling of positive belonging to the nation and the civilization in whole (Suzić, 2005, 70).

The analysis of the issue of the relation between the education and the development of the personality from the aspect of the values, points to the notion that the values ought to be a central part of the school curriculum, from both theoretical and practical aspect. Within its overall intercurricular and extracurricular work the school can be a good place for adopting and promoting these values in a wider social context. The positive benefits from the education of the children and adolescents have impact on their entire life, while the negative ones reflect on a much wider area in the environment they live in. In this sense Makarenko warns: "The right education is our happy old age, and the bad education is our future evil, it is our tears." (Макаренко, 1948, 113).

The educational work of the school ought to be strengthened and oriented to the creation of citizens who are going to be independent persons able of distinguishing good from bad, citizens able to critically hark back from the present to the past and the traditions so that they would be able to perceive the real, authentic values in function of the humaneness and humanity. On that what values will be created in the children and the adolescents today and on that how much they will be prepared for the new changes in the social relations, depends the route and the perspectives of our society's development.

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