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PSYCHOLOGICAL FEATURES OF PERSONALITY DEVELOPMENT IN AN ETHNIC CULTURE ENVIRONMENT

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Abstract

The paper analyzes personality development in conditions of social and cultural environment. It is noted, that a central factor in ethnic and cultural development of a person is acquiring methods of communication and interaction with the world formed during acquisition of cultural experience and based upon mastering a set of cultural means of one's people. It has been emphasized that the process of personality development depends on specific historic conditions, as well as on belonging to a certain ethnic group, as the most important condition for formation and development of humane qualities in a human are social experience and social environment. The following key categories of traditional Chechen and Karachay cultures were analyzed as they define intellectual, emotional, will-based and spiritual development of personality: *khetam* (consciousness), *kh'ek'al* (mind), *adamalla* (humaneness), *nokhchalla* (Chechen essence), *k'onakhalla* (courage), *sobar* (patience), *do'nalla* (will), *tabig'at* (nature), *oyun* (game), *sez* (word), *din* (religion). A conclusion is drawn that personal socialization is an integral continuous process accompanying a person through their life; through all the stages of socialization, social and cultural context is important and human development is impossible outside of native culture. Ethnic cultural values have been identified that facilitate development of a moral person capable of adequate perception of the multicultural world, while inter-cultural and inter-ethnic interactions typical of Russian society shall take into account ethnic specifics of various peoples inhabiting Russia.

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Keywords: Personality, social environment, cultural environment, development, values, moral categories



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1. Introduction

Issues related to formation and development of personality are among key issues in theory and practice of educational psychology. The category of personality has various aspects; thus it is studied through interdisciplinary research. As it is known, foreign experience in researching the problems in personal development offers three basic approaches: biological, social and bio-social. Biological approach explains human behavior through action of innate instincts, affinities and needs, assuming personality a strictly natural phenomenon. Followers of sociological approach hold a different opinion, assuming that a person, despite their biological nature, is socialized during their life thanks to social groups with which they interact and thus becomes more of a social being. Within bio-social approach, cognitive psychological processes (perception, experience, reasoning, etc.) are interpreted as biological foundation, while personal abilities and interests characterizing personal orientation are interpreted as social phenomena. Interdisciplinary approach in determining the category in question characterizes personality as a complex of biological and social components, where changes in each component influence characteristics of personal activity and behavior. In the context of the phenomenon in question, factors that influence personal development are becoming especially important. One of the key factors is social and cultural environment that develops personality in a three-dimensional space of ethnic culture, Russian environment and global civilization. At that, it should be noted, that social and cultural environment facilitates actualization of personal potentialities, inclinations, abilities while preserving originality of the person and allowing for its harmonic integration into the modern reality.

2. Problem Statement

The current stage in development of Russian society is characterized by a principal importance of preserving cultural diversity and self-identity of the peoples of Russia. Processes of globalization, urbanization, propagation of mass culture, escalation of inter-ethnic and inter-confessional conflicts pose a threat to harmonious existence of civil society. Due to that, this paper considers the problem of necessity to develop mechanisms for personal development in a three-dimensional space of ethnic culture, common Russian cultural space and global culture. In addition, studying value and meaning orientations, settings, ideals and world view components of a personality developing in the environment of an ethnic culture appears relevant.

3. Research Questions

Development of personality in an ethnic culture environment assuming a process of qualitative changes in personality with respect to itself as a representative of a certain ethnic group (people), understanding the value of their ethnic culture in a row of others thanks to understanding of their connectedness to their native culture and ethnic group. Psychological features of development are determined by communality of historical development of ethnic groups, understanding of importance to preserve cultural diversity, formation of personal interest in tradition of one's own people and respect to cultures of others.

4. Purpose of the Study

The purpose of the study includes:

- analysis, study and identification of psychological features of personal development in an ethnic culture environment;
- description of key moral categories and values in formation and development of cognitive, emotional, will-based and behavioral spheres of personality.

5. Research Methods

In order to approach the problem in question, the authors employed a specific search method aimed at analysis of philosophical, educational, psychological and ethnographic literature; historical retrospective method, allowing identifying psychological features of personal development in different ethnic cultures; interpretation and generalization method, oriented towards formation of research conclusions.

6. Findings

It is known, that activity and communication form family, ethic, labor and other types of social relations. A person is included into social relation at early stages of development and a child attains the first experience of social communication well before it learns to speak. Social experience attained by a person during their life activities, after having been subjectively digested, becomes an integral part of personality.

In psychology, the term of *personality* is understood as a systemic, social quality that is attained by a person through activities and communication. In the context of the problem in question, there is a need to clarify a relation between the concepts of *personality* and *society*. Personality is a social characteristic of a person, determining his relations interactions with others. The word *society* comes from Latin *socium* and means a large stable social community of persons who have a communality of goals, cultural and value paradigms and living conditions.

Vygotsky (1983) distinguished two types of personal development: preformed and non-preformed. In the preformed type, both starting and final stages of organism development have been defined. The non-preformed type does not provide final resulting forms. We are of an opinion that development is a qualitative change facilitating appearance of new forms, new mechanisms, processes, mental structures leading to improvement of personality.

Personality development in a society is a process of formation and development of one's own space, which cannot take place outside of culture and environment. In this context, social and cultural experience serves as a precondition for personal development. At that, it should be noted that the process of personal development is personalized, as each person is unique. In addition, the process of personality development depends on specific historic conditions, as well as on belonging to a certain ethnic group, as the most important condition for formation and development of human qualities in a human are social experience and social environment. Experience and environment form human personality through the process of socialization, adaptation to experimental environment.

Each person, developing in a society by means of communication and activities, forms relations with representatives of the group where they belong, at that, the nature of the relations depends on the person. Spiritual and intellectual potential of a personality is actualized in a collective or a group by means of communication and activities. The communication facilitates actualization of this personal potential, at that, development of one person stimulates development of other similar persons.

Mukhina (1995) is of an opinion that personal development in communication takes place through two main mechanisms, namely, identification and segregation. Mechanism of identification facilitates assimilation of a person to others. The identification is based upon laws of return and continuity of time. The mechanism of segregation helps preserve personal uniqueness, it is based upon a need to understand one's essence. The very concept of identification-segregation pair was introduced and developed by Russian psychologist Mukhina (1995), who defined identification as a "process of emotional and other self-identity of a person with a person, group, specimen" (p. 78). During the identification process, not only understanding of one's nature and its acceptance, but also commitment of an individual to separating themselves from others. It facilitates segregation as a mechanism of personal individualization. Identification has a two-factor influence onto personality development; on the one hand, it forms a capability to set up positive relations with others and leads to development of socially important qualities. On the other hand, identification may lead to solution of an individual in another person, erosion of individuality.

As the authors stated in previous research (Dadashev & Muskhanova, 2012; Muskhanova, 2012, 2018), along with communication and activity, self-actualization is a dominant factor in personality development. Self-identity of a person is being formed during the process of personal socialization. At each of the above mentioned stages of socialization, there are qualitative changes in the self-identity image due to changes in world view, perception and view of life. For each person, it is important to find answers to the principal questions containing value and meaning orientations that define ethnic self-identity. It defines personal behavior in the ethnic culture and in multicultural environment and stipulates intense personal activity in mastering of cultural experience. Inside mind, personality develops its own model of social behavior, a certain social program that depends on social environment. During life of the individual, their social program is transformed and becomes an internal factor in human development.

Summarizing the above, the authors deem relevant to consider a program of personal social behavior in ethnic culture environment. The process of socialization in ethnic culture environment is based upon traditional culture, represented by its historically formed customs, traditions and values. Key factors in development of personality are will-based, intellectual and spiritual spheres. Let us consider some aspects of personal development of individuals in Chechen and Karachay ethnic groups.

So, each person in Chechen society commensurates their self-identity with such categories as *kkhetam* (consciousness), *kh'ek'al* (mind), *adamalla* (humaneness), *nokhchalla* (Chechen essence), *k'onakhalla* (courage), *sobar* (patience), *do'nalla* (will). Intellectual component is based upon the categories of *kh'ek'al* (mind), *sobar* (patience); spiritual component is related to *adamalla* (humaneness), *nokhchalla* (Chechen essence); will-based component is defined through *k'onakhalla* (courage), *sobar* (patience) and *do'nalla* (will). It is important to emphasize, that the identified spheres of personality development are intertwined and interdependent, thus some categories are common and determine the

program of personal social development. One of the basic principles of traditional Chechen culture is *g'illakhh* (г1иллакх). *G'illakhh* is a harmony of spirituality and morals of a person with their appearance. This concept covers cleanliness of thoughts, soul and body. Chechen *g'illakhh* is an etiquette that prescribes observance of behavioral regulations and value orientations based upon universal and ethnic cultural values. According to Chechen *g'illakhh*, one shall be neat in dress, behavior, relations, communication. Chechen *g'illakhh* sets a taboo on display of emotions, for in fair and foul a person shall be reserved. Social behavior of representative of Chechen society is also determined by a category of *yakh'*. *Yakh'* is a substance that defines self-identity of a person, motivating the person to self-actualization, self-improvement, commitment to being the best in studies and work, helping those in need, etc. *Yakh'* is a personally experienced, morally integral and stable formation facilitating conscious attitude of the person to other people and the environment and manifesting in humanistic orientation of the person's activities and behavior.

The main factors of personality development in Karachay culture are *tabig'at* (nature), *oyun* (game), *sez* (word), *din* (religion). Upbringing based on conformity to natural laws, which is understood not only the environment, climate, relief of the land, but more the native land, land of fathers, the land that fed us, allows forming environmental thinking and environmental culture. A feature of environmental thinking in ethnic cultures of both Chechens and Karachay people is *dog ts'enalla* (cleanliness of soul) manifesting in goodness, noble thoughts, devotion to all the things around. Upbringing in the depth of an ethnic culture, being surrounded with the climate of the motherland provides harmonious formation of personality, as the nature directly influences personal feelings, consciousness and behavior. It should be also taken into account, that ethnic cultures of North Caucasus peoples have many common ideas in principles of religious and popular upbringing due to their common historic development. Thus, in both Chechen and Karachay cultures, religion of Islam defines the mentality, nature and psychology of the ethnicity. Conformance to religious and moral regulations provides harmonious development of personality, manifesting in good-minded and responsive attitude to oneself and one's social environment, independent of any ethnic, cultural and confessional differences.

7. Conclusion

Thus, summarizing the above, it should be noted that ethnic cultural development in ontogeny manifests in continuum of culture mastering, which never stops trying to limit persons with certain regulations, sanctions and limitations pertaining to methods, forms, measures and order of day-to-day actions with a specific set of culture-related knowledge, skills and experience. A central factor in ethnic and cultural development of a person is acquisition of methods of communication and interaction with the world formed during acquisition of cultural experience and based upon mastering a set of cultural means of one's people. Acquisition of ethnic cultural values, formation of attitude to ethnic culture facilitates development of a moral human being that adequately perceives the multicultural world.

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