



## EDUCATION PSYCHOLOGY

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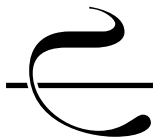
## Development of pupils in interdisciplinary contexts

*It is generally recognized by teachers and psychologists that the global purpose of modern education is development of a person. In psychology development is defined as new mental formations. In this connection an activity is considered as a source for development, and leading kinds of activity are distinguished in its structure. The authors of the present article show that a considerable developing resource for education can be taken from non-psychological theories. Semiotics, synergy, content-genetic logic, the theory of structures, axiology, existential theories, philosophy are among them. In each of the named spheres of knowledge development is defined taking into account its specificity and it differs. In these interdisciplinary contexts in comparison with psychological one development appears more system and enriched, as an ambiguous, heterogeneous, and, at the same time, an integral phenomenon.*

**Keywords:** *personal development, interdisciplinary contexts, psychology, semiotics, content-genetic logic, the theory of structures, axiology, existential theories, philosophy.*

The psychological concept of development is defined as a transition of a person to a new quality. This concept is a starting position for the modern didactics as the theory of educational knowledge. The global purpose of education, in particular, is more and more interpreted as a development – first of all, a development of a person [2]. It is such a «detail» which noticeably affects the main component of the educational process – its content. The latter is not so much qualified as «a subject» which is to be assimilated, but as «a subject» which «feeds» the development of pupils if it is really defined as its main strategic prospect. The content is like the soil feeding development, growth of plants. We consider the given analogy to be appropriate from the point of view that it infers questions of components forming the soil, of components of the content of education which «work» for development of pupils. In the same way development as a purposeful attitude of the educational process affects training technologies «serving», as is known, the content. If the content is a substance feeding development, educational technologies are mechanisms switching on, starting development. Really, we can quote the well-known words of a classical author, the purpose as a way determines by itself a character of activity. If we use the terminology of the same classical author, the basis (the content) and the superstructure (technologies) are subject to influence.

Nevertheless, why is development a purpose, a strategy, and a prospect of education? It is so, because development is a condition of human life. When he/she feels



that he/she has stopped in one's development, the given circumstance, undoubtedly, reduces quality of one's life, and, first of all, deforms its psychological component [4]. By analogy with it, when a teacher poorly understanding people says to parents that their child is behind the development, this statement of the teacher often has a tragic influence on them. If they do not realise it up to the end, but, at least, they feel the difficulty of the situation for themselves and for their child.

On the grounds of the fact that the idea of development of a person is connected with the problem of life, it is appropriate to recollect the understanding of the beautiful by great philosopher Gegel and, in dialogue with him, by outstanding Russian thinkers. Gegel considered that «everything is beautiful in its own way». Hence, for example, the brighter a spider is and the more exact symmetry it has, the more beautiful it is, whereas in this case it becomes more awful. The frog in a similar situation gets more and more definite features of the ugly. Our domestic philosophers convincingly respond to Gegel's maxim of «everything is beautiful in its own way»: no, it is not; only those things which promote life are its sources, are beautiful, the very life is beautiful. While a spider, a frog is called for life destruction, a dawn, a meadow, flowers are its unconditional carriers. Thus, the development taken as a strategic line of educational process and defined as a condition of life is a sphere of the beautiful, an area of perfection, harmony.

We have approached the development of pupils in structure of educational process from the direction of the general idea of development, its importance. It is also possible to approach it from the direction of education itself, «having forgotten» for a while about development as meta-knowledge, epistemic (problem, essential) knowledge.

Development of pupils is already felt in the very definition of education, in that of its variants which sounds as a process providing entering of a person into "Self-image", "Ego-image", and into the process of finding of oneself. At once the question is raised: Who am 'I' in the triad "person – person – I"? In the context of our concept among its numerous characteristics one is emphasized: 'I' am what I want to be seen by "others" (i.e. "I" is a social phenomenon). From this point of view the definition of education just stated can be developed: education is a process providing entering of a person into "Self-image", "Ego-image" by means of socializing of the person, and also (we state it without explaining) interiorization, identifying, and adapting. Socialization, interiorization, etc., which took place of the purposes of education in classical didactics, is shifted towards its means, methods, techniques in our approach. It is a symptomatic fact: here education is aimed directly at a person-pupil, the "Self".

It is necessary to give even more "extended" definition of education sounding not only as a process of entering of a person into "Self-image", "Ego-image". It is referred to going out of the limits of the own actual "Self" of a person within the limits of the basic potential "Self". It is clear that entering of pupils into the "Self-image", "Ego-image", as well as going out of the limits is nothing but development stated above as a condition of a life.

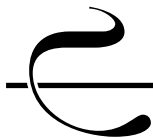


Development of pupils is a psychological category. In terms of psychology it means new mental formations. If a pupil had concrete-creative thinking and now he/she has clearly evident abstract thinking, we have a right to state an act of his/her intellectual development. Within the limits of aforesaid the well-known idea of a long-range transfer of knowledge and ways of activity is the highest indicator of the abstractive ability of a person, and the known idea of the orientation basis of actions of a high level of generalisations is already an indicator of general intellectual development of pupils. Among new mental formations there are ascending levels of perception, memory, attention, reflexion, intuition, emotions.

Psychology considers activity as a primary source of development: its subject, thinking activity, activity of consciousness, emotional experience activity. Psychologists emphasize active, internal, subject character of activity. Sigmund Freud wrote that development is an activity directed against the external reality [4]. It is possible to say that transforming the reality a person transforms himself/herself. In the aspect of development leading activities are distinguished and analysed: game during the preschool period, education during the school period, educational-professional activity during the university period, professional activity during the post-graduate period. There is a search for periods in a stage-by-stage human life, including an old age, for social and creative activity as its leading kinds.

Psychologists also underline the dominant importance of zones of development in development of a person. In order to realize an act of development of pupils, a teacher and pupils in their joint activity have to enter into the zone of proximal development of pupils. This zone means a collision of known and unknown in the intellectual sphere of children; a mismatch between the information which they have and the information which they get from the teacher; a contradiction between a figurative content set by the teacher and the necessity of its transformation by pupils into a discursive, conceptual, theoretical content, and conversely. The zone of proximal development is represented in such logic constructs as «unstable balance», «uncertainty and its removal», «friction of thoughts in a dialogue», «problem situation», «overcoming of strength of a material», «stress zone». The zone of proximal development opposes the zone of actual development characterised by coincidence of the level of preparedness of pupils and actions of the teacher and by absence of all those characteristics of the zone of proximal development which are specified above. The zone of actual development can precede the zone of proximal development, be its specific precondition. On the other hand, in the course of expansion of educational process the zone of proximal development runs low and is inclined to turn into the zone of actual development. This zone requires continuous support until pupils turn into the zone of self-development on coming out of educational process.

As is well known, L.S. Vygotsky was one of the originators of the zone of proximal development as a scientific category. The interpretation of his approach by American scientists Craig G. and Bokum D. is of interest [4]. They define the zone of proximal



development as «a distance between what a child can do independently and what ite/ she can do with the help of others». «Others» in our context are teachers, educational specialists.

We have characterised development as a psychological phenomenon in the most general terms. It is desirable to go beyond psychology and to look at it from nonpsychological point of view, having included interparadigmatic mechanisms of understanding of a developmental component of education in the context of the principle of complementarity. It is possible to see a reference to nonpsychological knowledge for interpretation of foundations of development even in the previous text, in the context of the principle of complementarity. Now we give a special consideration to this problem.

So, in the context of semiotics – the theory of signs – development means transition of a person from one sign system to another [1]. If a pupil knew the arithmetic system of signs and now knows the algebraic one, i.e. the pupil has comprehended the different way of knowledge which opens to them new horizons of reality, we have a right to state an act of his/her development. The algebraic system in its turn can be transformed by the pupil into the geometrical one and, consequently, is turned into texts of another kind. It can indicate a progressing development of the pupil. Moreover, if the pupil can do a reverse transformation – geometrical structures into algebraic ones, as they say, there is direct evidence of development here. We do not speak any more about the facts of transformation by pupils of a literary text of any volume literary work into the mathematical system of coordinates. The volume of five hundred pages turns to be got into one page, with its quite difficult sinusoids.

It is possible to notice a certain coincidence of development in terms of psychology and semiotics, for example, a transition of a pupil from concrete-creative thinking to abstract-logical one and his/her transition from the arithmetic system of signs to the algebraic system. Such structural parallelisms between psychological and semeiotic approaches to the phenomenon of development are frequent. However, in such cases and especially in situations of discrepancy, development of pupils has different, dissimilar foundations. Semiotics transformations can cause new mental formations of pupils, having become an organic structure of their mentality. But they can be realized only in the sphere of content of consciousness of a person, deepening and extending cognitive and semantic spheres of pupils, making them dynamic, and enriching the inner, subjective life of pupils.

New cognitive schemes of thinking, semantic matrixes of consciousness, ways of orientation within texts of culture and situations of objective reality can be the product of the specified semeiotic activity of pupils. But there can be nothing of these if educational process is directed only at the zone of actual development of pupils presented by the level of their ability of transition of one sign system to another which they have already known. There will be a «decrease», «ossifying» of the specified ability. Its transformation into a skill is an indicator of the necessity of transition of the educational process from the zone of actual development of pupils into the zone of their proximal development with its higher level of intellectual difficulties. Having



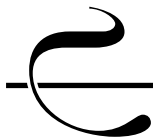
placed into the specified zone from the outside, the content becomes subjective, internalised, and transformed into the content of consciousness of pupils, transferred into its new quality.

Let us express disputable thought that the zone of proximal development of pupils, presented in our case by their transition of a teaching material from one sign system into another, is to a certain extent the zone of proximal development in relation to the teacher too. Variants of transitions under consideration are plural. And the choice of their optimal variants can turn to be uneasy even for the teacher. The problem which pupils solve is almost always a «minor» problem of the teacher and plays a developing role in relation to him/her.

Development in the context of synergetics [1] – the theory of chaos and systems self-forming from it – represents a transition of pupils from unordered set of elements of the content learnt by them, from chaos of their impressions, unclear cognitive images, sense-images to a system, a structure, an order. The book by I. R. Prigozhin, one of the founders of synergetics, is called: «Order from chaos». The opinion of Charles R. Darwin about himself in his «Autobiography» can be an illustration for such understanding of development. Having said that he was likely to be of average abilities from birth, Darwin noticed that when a person since the childhood or the early youth aimed at something, impressions penetrated into the consciousness began to group around the given aim, time passed and it was possible to see regularity. The author said that he had no choice but to see this regularity and to describe it (the fragment of «Autobiography» is reproduced from memory). If we agree to it, the person of «average» abilities made a discovery which is equal to the highest level of general and intellectual development. The synergetic essence of development – from chaos to order – is seen here clearly enough. Any point of space, including, of course, individual space of habitation and life activity of a person, can become a development point. When there is a mutual gravitation (synergy) between two and more such points, development is accelerates and gets deeper repeatedly.

A huge number of events of educational process can be used exactly as synergetic facts providing development of pupils. The need of children for impressions during preschool years, for example, leads to accumulation in their consciousness of a considerable amount of the disordered and diversified information. In conditions of the organised educational process it gets a structural definiteness. By analogy with it – from chaos to order – the cognitive process of children can be built in school years. The precondition of development of logic structures of consciousness of pupils, the forerunner of forming cognitive schemes of thinking are «smeared» images of studied phenomena, information and sense saturated substance feeding development. Underestimation of the given part of educational process will not only complicate forming logos of pupils, but also will deprive it of abstraction, similarly to one of the cases, stated above.

Now it is suitable to go beyond the educational process, nevertheless remaining within the field of education to illustrate another significant thesis of synergetics



which directly or indirectly connected to development of pupils. The given thesis says that anything in a chaotic, disordered, «turbulent» state cannot exist arbitrarily long in time. It will become organised in something under the synergetics laws. Keeping the given context in mind, we will take into consideration that the environment, which a pupil is usually immersed into, can be organised (family, school) and unorganized (street, court). Strength of the organised environment is in that fact that it takes effect directly, unorganized, that there is a lot of it and it operates spontaneously. The risk concealing in the unorganized environment consists in that fact that it obligatory becomes organised in something. And if we do not take it over the pedagogical control, it could be that it will become organised in a criminal structure, and development of a child will have a dangerous for him/her and for the society direction. The urgency of the known problem of making the environment more educational (pedagogical) – to «force» it to operate in the same direction as education and upbringing (youth centres, creative clubs, playgrounds) – follows from what has been said above.

Thus, synergetics like semiotics exceeds the bounds of development as new mental formations in a person, but its interaction with psychology in the course of understanding of content and structures of development requires a special research.

Development in the context of content-genetic logic (G.P. Schedrovitsky) – the theory of movement of thinking in process of ontogenesis of a person from its initial state to the highest, categorial levels – means the specified movement consisting, if we define concretely, in an «embryonic coming-to-be of the truth» (M.N. Skatkin who has carried out an extrapolation of the cited words of A. Herzen to didactics). In contrast to the formal logic dealing with thinking in its operational expansion and studying its unit (concepts estranged from the real life of a person), the content-genetic logic is logic of a reflexing thinking. Here strain of material, social, inner world by means of special logical procedures takes a form of strain of thought and experiences. Development can be defined as a movement to the deep sense of the problem.

Among special procedures taken by the teacher in educational process for transformation of the specified strains into the inner activity of pupils are:

- orienting pupils toward «a bifurcation of a single whole» (light has properties of a particle and a wave simultaneously); concentrating their attention on contrasts and absence of indications of their unity. The dialectic contradiction of reality turns into a formal-logical contradiction, into a state of a distorted balance. In attempts to leave it the peripheral zones of consciousness of a person are shaded and the content in the form of the unknown moves to the centre of clear consciousness; everything concentrates around this unknown. Under conditions of a situation of a similar divergent type expressing a diverse orientation of the process, we face a case of a fixed point of consciousness;
- stating by the teacher several points of view concerning one and the same question in such a manner that all of them are represented as correct and true, whereas correct and true point of view is actually only one. In such a situation the thought of pupils «jumps» from one extreme to another. The dual process of



activity of the teacher and pupils takes a form of «a restless state of spirit», «feeling of closeness of truth», enters, speaking now in terms of psychology, into the zone of proximal development. In the framework of traditional approaches the understanding is a core of education. From the positions of modern non-traditional approaches misunderstanding is a core of education, misunderstanding as a moment of movement to understanding.

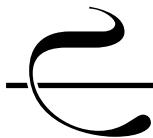
We have specified the source found out in content-genetic logic which stimulates pupils to a vigorous activity and initiates development. However, content-genetic logic attributes it a further expansion towards integration of units of the content of consciousness as reference points of development of pupils, in particular, their ability to see something common among processes and phenomena having outwardly different characteristic features. It is a question of simultaneous thinking – an ability of pupils to find out that common thing, which, for example, is inherent in a sea wave, a wave of fire going across the field, a flu wave; in a root of words in linguistics, a root of plants in biology, a root in mathematics; in a full stop (a point) in linguistics, a point in geography, a point in mathematics. Content-genetic logic focuses on education which forms at pupils this sort of essential, epistemological knowledge, meta-knowledge, saying differently, develops at them a simultaneous ability.

Development in the context of the theory of structures [8], according to which the structure is the main thing in any subject, phenomenon, process, with reference to pupils can be defined as a fluoroscopic ability of thinking – their vision of «granularity» of the learning content, of such its «particles» which possess properties of the whole, of «cells» which are able to develop in more difficult structural formations and to achieve the level of the whole itself.

The intelligence as an indicator of development displays especially distinctly in situations of isomorphic, structural conformities between various fragments of the content of the educational process. The thinking achieving isomorphism of facts, events, concepts, opinions is worthy of being the most highly estimated. It is one of the mechanisms of simultaneous thinking which is said above, appears as a way of closing of synergetic links, as a means of integration of the educational content into larger blocks.

In his time I.Ya. Lerner [6], the well-known didactics-scientist, revealed a structural parallelism between the components of the general culture and the components of the content of education. Having arrived at a conclusion that knowledge, ways of activity, experience of creative discernments, motivation are culture components, the researcher discovered the same components in the content of the educational process provided by teachers-innovators. The theory of the content of education developed by the author proved to be convincing as, on the one hand, it was directed to innovative practice and, on the other hand, it was directed to the culture as a general methodology; the methodology and the practice proved to be structurally correlated.

I.Ya. Lerner showed a rational ability of structurization of events and facts comprehended by thinking, as well as logos coming from similarity of structures of the



investigated material. Didactics-scientists outrun him. They develop a complex, multidimensional structure of education. It includes some didactic models which are structurally adequate to the components of culture distinguished by I.Ya. Lerner:

- a knowledge model, in which the unit of the content of education is knowledge, which is isomorphic to knowledge as a culture component;
- an activity model, in which the unit of the content of education is a way of activity which is isomorphic to a way of activity as another component of culture;
- a problem-creative model, in which the unit of the content of education is a problem, which is isomorphic to the experience of creative activity of a person as a component of culture;
- a sense-personal model, in which the unit of the content of education is a personal sense (personal meaning), which is isomorphic to the motivational component of culture.

The whole structure of education appears to be isomorphic to the structure of culture. In its turn, the level structure of intellectual development of pupils is isomorphic to the complex structure of education, to its complex model as it can be indicated.

Isomorphisms can be found in the most various, occasionally unexpected parts of education. Structurally-defined process, for example, corresponds with a controllable activity of pupils; structurally-undefined process corresponds to a self-controllable one. In isomorphic correlation there are rather significant and increasing their significance due to isomorphism didactic regularities. The transition of structural definiteness of educational process into structural undefiniteness corresponds with the transition of a controllable activity of pupils into to a self-controllable one. There are a lot of similar isomorphisms which demonstrate non-unsuccessfulness of pedagogical searches.

As to pupils, the theory and the practice of education have accumulated a number of creative tasks which come from relations of isomorphism existing in teaching materials. The tasks are:

- to transform a figurative material into theoretical one if between them there is a structural identity which allows pupils to do the specified transformation;
- to unite several structurally coincident rules in one, which is more data-intensive; these tasks are aimed at development of thinking using larger concepts and statements;
- to close the process of education «onto oneself», for example, to connect by means of proper tasks the completion stage of a lesson to its initial one, if the initial stage (let it be an event material) and the completion stage (for example, an analytical material) are in structural conformity;
- to «untwine» the content into its complete structure in the «centre» of the lesson, there again under the conditions of isomorphism of the «centre» and the «periphery». In the «centre» of the lesson, in particular, it is possible to put a picture, a visual pattern and to construct the whole lesson round the given pattern,





directing the activity of pupils into the depth of the picture by means of special tasks and helping them to elicit from it the very logos about which has already discussed.

The developing resource of isomorphism can be increased if we transform the latter into a «reverse» variant (a linguistic analysis of the text called «Morning on the Don» made by the teacher together with a next following mini-composition «Evening on the Don» made by the pupils).

It goes without saying that the educational tasks, based on isomorphism as a psychological-didactic mechanism of integrating of gaining knowledge, its transforming into large blocks, forming at pupils a long-range transfer of knowledge, system thinking, bases for an integrative activity and, finally, their intellectual development as a whole, can also be extensively used at the higher school. As an example we can cite one of interdisciplinary cognitive problems taken from our own experience of courses in psychology and didactics read by us at the Southern Federal University.

As a problem situation there are two isomorphically correlated groups of concepts (Table 1).

Table 1

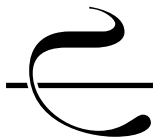
**Isomorphically correlated groups of concepts**

<b>The didactic concepts, expressing the basic parts of education and their interrelation</b>	<b>Psychological concepts, based on the activity approach</b>
Teaching	Teaching activity
Learning	Cognitive activity
Education	Educational activity

The task is that students, future teachers, have to correlate the concepts of the right column with the concepts of the left column. They easily correlate 'Teaching activity' with 'Teaching'; 'Cognitive activity' – with 'Learning'. The «difficulty» of the task consists in correlating 'Educational activity' with the same three didactic concepts. The caused difficulties motive students to thinking, reflection. It is found out that 'Educational activity' simultaneously corresponds both with 'Teaching', and with 'Learning', and it means that it corresponds with 'Education'. Thus, 'Educational activity' is a dual activity and as a dual activity it corresponds with 'Education' as a dual process. The given conclusion, in turn, means that the didactics in its own didactic terms – in the narrow sense of the word – sounds as the theory of education, and in some more psychological form it can be qualified as the theory of educational activity.

It is possible to draw a conclusion that in addition to the specified above developing resources, isomorphism has also got one more. It is a possibility of creation of problem situations initiating development at the meeting-point of an isomorphic, but a various material.

Development in the context of axiology – the theory of values – can be defined as forming a system of values in a person, in our case, they are values of pupils. Values are



crystallized, objectified, objective senses of human life; human attitudes to the world around and to themselves are captured in them. If in psychology, in an appropriate «Table of Ranks» abstract thinking takes a more significant, higher level in comparison with concrete thinking, but in axiology, on the contrary, concrete thinking can get a higher estimation if earlier it was a weak point of the pupil who, for example, is going to be a painter in future. In psychology deep thinking is considered more valuable in comparison with rapid one; in axiology, for example, in a situation of flight control, the speed of thinking of a person, the degree of his/her reaction for a situation can be more significant and urgent because the life of people is connected with it.

As a culture represents a system of values [7], and the content of education, its basic components got from the culture, gains a valuable context, the education constructed on such basis does not originate from abstract knowledge, ways of activity, experience of a creative activity, its motivation, but from the importance of each of the named components of the content of educational process, its personal value. Here the structure of the content, required to feed the development of pupils, is not defined according to the gnoseological and cognitive parametres (subject-object), but on the ontologic basis (person-world) and, hence, it is focused accordingly.

It goes without saying there are not two values alike: for an ancient Indian scalping of a white person was the highest value. Even now some peoples consider revenge as a significant category. In our text the matter concerns humanistic values, among which:

- individual values (positions, life principles, favourite books and heroes, communication with a friend, games, fishing, one's own poetry);
- values of the native house, the native hearth (mother, father, relatives, close people, customs, traditions of a family);
- values of the native land, the small homeland (nature, people, features of the language, culture, game);
- values of the big Homeland, general native values (the native language, mentality of the people, culture archetypes, religious values, love for the Homeland, historical and civil values);
- universal values (beauty, kindness, conscience, truth, duty, honour, responsibility, «luxury of human communication», «emotional awakening of mind»).

It is easy to notice that axiology extremely approaches educational process to a person. Here the content is presented according to the existing maxim «from a culture of utility (read here: from a pedagogics of utility) to a culture of dignity (read here: pedagogics of dignity). Unfortunately, stated above value as units of the content of education and a source of intellectual development of pupils are presented poorly in a real practice of the modern education. But after all, except the content of education, which renovation axiology focuses on, the other components of education are also required in reconsideration on the valuable basis. For example, it can be interpreted as a communication characterised as a value exchange (pupils do the task conscientiously, and the teacher smiles at them – they exchange values. What is the equivalent of the exchange?).



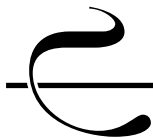
In the context of existentialism – the theory of life, existence of a person – development is understood as his/her entering into “Self-image”, “Ego-image” and at the same time as going out of the limits of the own “Self”, own “Ego”. We paid attention to the given circumstance at the beginning of our text and approached close to it when we characterised development in the context of axiology. There is a question: who is this “I”? At first sight, “I” is the one who realises his/her existence, and also what I want to be seen by others: “I” is a social phenomenon. In fact, “I” is much deeper. Existentialist J.-P. Sartre wrote: Person is not the given and fore-set from life, on the contrary, he/she does not have nature, in this sense he/she is «nothing and must make himself/herself... anything of himself/herself»; «Person is never equal to himself/herself, always he/she «is not what he/she is, he/she is what he/she is not» [7]. From the stated words it is possible to conclude that “I” in a person is not only the one who realises his/her existence, and not only what “I” want to be seen by others. “I” is a subjectivity of the person. The personality shows itself in its “I”. “I” acts as an intermediary protecting interests of the personality, represents «a protective belt». It is a connecting link between various mental processes, between energies of different inclinations» [7].

Distinguishing personality in a person as a totality of its characteristic features and distinguishing its “Self” in personality is a methodologically important fact for didactics and pedagogics as a whole. Genetics and heredity affect development of a person, on the one hand, and society and culture have effect on it, on the other hand. There is also the third factor. It is personality itself, its active “Self”.

The given circumstance sets educational process tasks of its personification and personalization. It specifies such its existential-psychological organisation when a pupil can show the valuable attitude to studied fragments of the content, reflex, manage one’s own cognitive activity, simulate one’s own life, perceive a lesson as a objective reality of his/her life. The highest values in existentialism are spiritual ones, and spiritual development of pupils should become a global prospect of the modern education.

It is necessary to have reasonable limits in everything, and development of the “Self” in a person is no exception. We mean, in particular, children suffering from autism with their social problems in communication. Development of their “Self” consists not so much in development as, on the contrary, in restriction, more precisely, in switching of their way of life and educational activity, taking into account their «measure» of socialization. This problem is special and needs a special scientific analysis.

Development in the context of philosophy – its classical version – means ascension of a person to the universal and by means of it his/her approach to individuality. Here individuality appears in cooperation with the «universal» because a person can discover oneself quite completely with a palette of his/her specific traits and characteristic features only when the person has seized the general in its diverse context against a background of its plurality. For ancient Greeks the universal was Demiurg, the creator of the Universe; for Gegel it was the Absolute, the absolute idea; for believers the same universal is God; for a secular people it is culture. Culture is peculiar Demiurg, the Absolute, God, and for all people, according to philosophers, it is the



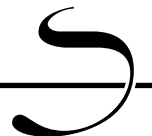
universal technology of human activity. People breathe it like oxygen. They disclose, express and realize oneself in it. It creates their life in the image and likeness of itself. Its pluses and minuses affect directly pedagogical life which in the given text interests us in the first place. According to the story by Ju.A. Zhdanov, when V.V. Davidov in his time was asked what the logic of education at school was, he answered: there was not such logic. – Why was not there logic? – Because there was not a single theory of education. Why is not there a single theory of education? – Because there was no integral theory of culture. By the way, in succeeding years Ju.A. Zhdanov in the co-authorship with S.V. Davidovichem wrote the monograph «The Essence of Culture». Here, in the Don region, being extrapolated in pedagogics, it has played an important methodological role in relation to it.

Having come from philosophy to the category of culture, it is expedient to use the concept of philosophy of culture in what follows [7]. According to it, the culture, the dialogue of cultures, succession of cultures is driving force of civilizational development of human societies. When people became proficient in written speech, it was a huge progress in the intellectual development of mankind resulted, in particular, in hypertexts, in fundamentally new ways of communication nowadays. There are a lot of such examples. Education is in the epicentre of culture acting as a mechanism of transmission of culture of the past into the future. The culture segregates from itself such a especial part which is a means, a way of preservation, support and development of the general culture and which is qualified as education.

In what way is the specified transmission of culture carried out? It is carried out by means of its reproduction in each individual. And what is the culture reproduced in an individual? It is, if we «make round» a little and will be inexact, genetics and experience of a pupil, the “Self”, the “Ego”. Development, as we emphasized above more than once, is entering of a person into “Self-image”, “Ego-image” at one time with going out of the limits of the own “Self”, the own “Ego”. Pushkin, Lermontov, Yesenin perceived by me is not already absolutely Pushkin, Lermontov, Yesenin. They have already got something from me. And I am not already absolutely me. I have got something from Pushkin, from Lermontov and from Yesenin. Our common product continues growing and developing. The poetry of the great in my soul does its clearing work; mathematics does the same in a mathematician's; biology – in a biologist's. But Lobachevsky and Darwin live within me, and I feel their imprint upon me, as well as great poets live within a mathematician and within a biologist. Psychologists have invented for this phenomenon a specific name – it is integrated individuality.

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