PECULIARITIES OF PERSONALITY’S SELF-EDUCATION IN A POSTMODERN SOCIETY

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Abstract
Self-care as an element of life philosophy is observed in works by many thinkers, however there are interesting ideas in the context of personality’s self-education process realised in the postmodern culture, which are expressed in works by philosophers and psychologists: formation of a personality is compared to creation of a piece of art (Nīče, 1998, 2005A, 2005B, 2005C, 2006); necessity to analyse personality in order to understand the reasons of an action or an event (Фрейд, 1992; Freids, 1994, 1998, 2000, 2007); personality in the context of wide cultural experience (Юнг, 1991; Jungs, 2001, 2009A, 2009B); system about human and language attitudes (Heidegers, 1998).

The aim of the article is to define the peculiarities of personality’s self-education in the age of postmodernism. Therefore, first of all I would like to focus on a brief characterisation of the postmodernism age.

KEYWORDS: the peculiarities of personality’s self-education, the postmodernism age, self-care.

Introduction
Reference of educational system to the requirements of the era has been evaluated at all times; justified criticism is pretty often devoted to it, indicating that the structure, teaching and educational methods, the achieved result of the educational system does not meet the horizon of expectation of a particular time society. This criticism is often well-grounded, when society changes; its expectation change, when value of freedom is increasing in the European culture; it is essential to accept this freedom within the school system. Therefore by realising the educational process in a school of the 21st century, the synchronous and diachronic experiences of the educational system have to be linked, expectations of the era have to be met and at the same time the principle of historic gradualness, which is discussed by H.G. Gadamer in his work Truth and Method (Gadamers, 1999), has to be accepted.

There is a problem being observed in the process of education and self-education in a school of the 21st century, that has its roots in the heterogeneous nature of the contemporary society: on the one hand, consumer society’s vision of the world is being actualised, which was described by Jean Baudrillard (Bodrijars, 2000); on the other hand, already since the 20th century’s 90s there has been observed the change of culture paradigm, about which R. Lifton (Lifton, 1993) and J. Rifkin (Rifkin, 2004) wrote. Therefore the questions arise:

- What are the peculiarities of personality’s self-education in the postmodern society?
- How to create the environment in which the process of personality’s self-education could be realised?

By creating the environment, in which the process of self-education takes place, instead of linking it to the products of mass culture (Bodrijars, 2000), that are offered by the consumer society, it is essential form an analytical evaluation of the cultural situation. To create such situation, it is useful to connect the process of self-education with the concept of self-care used in the framework of life skills. Self-care is a system of self-creation accepted in the framework of philosophical practise, in the basis of which lies the notion that a human is perceived as a unified system, in which both the body and spiritual world develops harmonically. If the care for the physical body is related to regular physical exercises, then to take care for one’s spiritual world spiritual work (one shall read, write, think about death, speak the truth, each day shall define the changes of inner world taking place during this period of time, shall evaluate them) has to be done on a regular basis. Self-care allows taking care so that personality’s spiritual growth would never end.

Self-care as an element of life philosophy is observed in works by many thinkers, however there are interesting ideas in the context of personality’s self-education process realised in the postmodern culture, which are expressed in works by philosophers and psychologists: formation of a personality is compared to creation of a piece of art (Nīče, 1998, 2005A, 2005B, 2005C, 2006); necessity to analyse personality in order to understand the reasons of an action or an event (Фрейд, 1992; Freids, 1994, 1998, 2000, 2007); personality in the context of wide cultural experience (Юнг, 1991; Jungs, 2001, 2009A, 2009B); system about human and language attitudes (Heidegers, 1998).
In order to understand the paradigms of contemporary culture and personality’s peculiarities existing in the framework of it, the system of ideas is essential, which was formed in the middle of the 21st century, during the time, when the image of the world was changed and the theoretical basis for postmodernism was developed (Барт, 1989; Ильин, 1998; Лотман, 2000). It is the idea of E. Fromm, that without a deliberate formation of oneself, relationships with others are not possible (Фромм, 1990; Froms, 2002), J.Kristeva’s ideas about the important role of language in the process of deliberate formation of personality’s comprehension (Kristeva, 1987, 1988; Крістєва, 2003, 2004), M. Foucault’s opinion about the historic formation process of attitudes to structures of personality and power, about insanity as possibility for marginalisation (Фуко 1994, 1996, 1998, 2007, 2010), J. Lacan’s idea about the Other as the source of desires and language functions in the process of personality’s exploration (Лакан, 1995, 1999, 2002, 2004, 2006, 2008, 2009, 2010). Thereby the self-care included in the process of self-education can be determinable, using language both for self-formation, and analysis of the achieved result. Works by the above mentioned authors are considered as the fundament, on which J. Rifkin’s (Rifkins, 2004) and R. Lufton’s (Lifton, 1993) opinion about the observable peculiarities of personality’s global vision in contemporary culture is based.

The process of self-education cannot be separated from the cultural context, it can be realised only by understanding the regularity that prevails in the postmodern culture. The aim of the article is to define the peculiarities of personality’s self-education in the age of postmodernism. Therefore, first of all I would like to focus on a brief characterisation of the postmodernism age.

**Peculiarities of the Postmodernism Age**

Postmodern culture is based on dynamics and changeability: perception of the word has changed, as well as people’s attitude towards information and their mutual relations (Bikše, 2008A, 2008B, 2010), and how the educational process is realised in schools (Кое, Рупмея, 2001). The new generation forms and offers their own system of values and their vision of the world (Svence, 1999), which displays the existing concepts in the paradigm of contemporary culture. One of the values of the postmodernism culture is a creative personality, who is ready to take responsibility for the result of its actions. Therefore in the framework of educational process, especially at secondary school level, essential becomes the self-education as a possibility both to form one’s own personality, and to rationally control this process, while analysing it estranged basis.

Contemporary culture is explicitly rational. By accepting the identification model of European culture defined by M. Weber (Вёbers, 1999, 2002, 2004), the analytical approach in the cognitive process of the world is an undoubted dominant, which is derived from the paradigm that is reconciled in the culture tradition and demonstrated in the contemporary culture – ideals of Protestantism have defined in general the rationality of the culture. Consequently the personality exists in the culture, whose substantial accent is determination, which involves an aim rational and evaluating action (Вёbers, 2004); in this case both the result, achievement of the objective and processuality, analysis of the situation, process of deconstruction should be accepted.

In a postmodern society values become the dominants of education, which are truly important for a personality, furthermore in such context the plasticity of values should be definitely accepted, which, both by accepting the other and by accepting the analysis of each particular situation, forms the attitude towards this situation, instead of proclaiming abstract general values in the form of a slogan (Čehlovs, 2008, 2011). Therefore, by recognising a rational model for acceptance of the world, in the framework of the self-education process pupils should by themselves both define and analyse their systems of values, trying to make themselves free from cultural stereotypes of the consumer society, learning to bear responsibility for the path of their own introspection.

Contemporary culture is related to formation of a new society, it is based on tolerance of the other at the level of personality and disbelief in any external (political, cultural) authorities. It is a complete awareness of cynical capitalistic relations; existence without any illusions, at the same time, highly evaluated is an interesting, original opinion of another person, possibility to have a personal communication, which is related not only to real one, but as well to virtual communication, possibility to trust. Self-care could be related to the possibility to fit in the cultural paradigm, without losing oneself. By tracing the ongoing, recognising the finiteness of one’s existence, the personality both fit in the social game and alienates from it, by observing and analysing oneself from the outside, thereby critically perceiving stereotypes offered by the consumer society.
In the situation of a postmodern culture it is essential to attract and hold one’s attention, therefore new solutions are constantly demanded: creativity is related to sustained, practically continuous mental stress, which is reflected in the change of social roles, existence, which demands a maximal mental stress. By observing the economic relations existing in the postmodern culture, J.Rifkin (Rifkins, 2004) writes about the fact that young people have grown up in a culture space where people are hired for a limited period of time, in order to perform concrete economic tasks. Temporality and fragmentation are the basic principles of existence. Nevertheless, any segment or fragment of existence demands a maximal devotion and concentration, because only then the personality will meet the demand – will be interesting to others. Contemporary man perceives the world fragmentarily: it is characterised by the so called “filmloop” style of thinking, as the attention is focused for a short period of time, on a short passage of culture (Лотман, 2000).

Since the establishment of postmodern culture paradigm, in the European culture exists a concept about ironical freedom or free existence speaking ironically of the ongoing events, thereby becoming alienated from it. R.Rorty (Rortijs, 1999) writes about the ironical man: that is the personality, who is ready to ironically deconstruct the greatest part of cultural values of the past, ironically evaluate the system of perceptions of society. The postmodern man, by ironically and analytically deconstructing the world, is in some respect a revolutionist: for the very first time he declines tradition as such, turning it into a game, into storage of quotations. Within the contemporary culture a particular situation is observed – irony has become a tradition, a peculiar lifestyle, whose validity does not have to be proved anymore.

In the framework of contemporary culture the acceptance of the freedom category is essential; furthermore, freedom is directly related to ironical deconstruction of a situation. The concept of freedom, its evaluation, different ways of how to achieve freedom (inner and external) have always been in the focus of culture attention (Ренге, 1999, 2000). Contemporary social and economic system claims a continuous alignment with the economic, social, communicative activities, rhythm of life has changed not only quantitative way, but as well in qualitative way (Rifkins, 2004). Living through relationships is quickened; stereotypes of previous centuries and powers of prohibitions established by the tradition are no more over the personality (Rifkins, 2004). The phenomenon of freedom has principally transformed: on the one hand, it still is the positive freedom of I.Berlin (Berlins, 2000), in the framework of which is personality is the subject, it is the ruler over its own life; on the other hand, freedom is existence in two parallel worlds, where access is perceived as the complete realisation (Liftons, 1993).

**Peculiarities of Personality in a Postmodern Age**

By characterising personality, which exists in the contemporary society, R.Lifton (Lifton, 1993) and J.Rifkin (Rifkins, 2004) write about formation of a new, differently thinking generation (they wrote that it happened already at the end of the 20th century). R.Lifton (Lifton, 1993) defines a new human archetype – he is the changing or chameleon human. The scientist opposes this new human to the consumer society defined by the French philosopher J.Baudrillard (Bodrijars, 2000) at the end of sixties, in fact, R.Lifton talks about a new type of people, who will succeed in overcoming the dehumanisation inertia of consumer society. Thus, as R.Lifton (Lifton, 1993) writes, the cognition of the new, changing chameleon human has freed itself from limitations, has become flexible, playful, is able to adjust itself to the new changing reality, there is not an aggressively differentiated opposition of “my-yours”; this human being is ready to cooperate and not compete (Rifkins, 2004). The dialogue between the new chameleon human and ethics of responsibility defined by M.Weber (Вебер, 1999) forms in an interesting way: on the one hand, existence in the situation where culture is as a game (Хейзинга, 1997); on the other hand, acceptance of rationality of the western culture with a maximum responsibility for oneself as a newly created text (Лотман, 2000), within the framework of which the personality is responsible for each of its elements. By actualising the self-care process in the process of self-education, young people have the possibility to choose either to link oneself to the consumer society or the paradigm of the new humanistic society.

In postmodernism the personality forms different relations with the environment of economics and traditional mutual relationships, considers itself as a player not worker, consequently does not link itself to a particular corporative environment, any event in their lives is temporary (Лотман, 2000). Thus, the significant playfulness becomes essential in the postmodernism, within the framework of which all limitations are considered as inconvenient and depressing; for it to be accepted, the order offered to the personality, has to be established by itself.
In the postmodern age the existence of personality is determined by the great, to all available amount of information. It has changed the attitude towards culture tradition as an essential experience and information source. Tradition is not further accepted as undoubted authority (Šteinberga, 1999). Deactualisation of traditions obviously is related to the existence of chameleon generation in a changing world defined by J.Rifkin (Rifkins, 2004), in which basically there is no time to look back: in order to evaluate virtues and traditions of previous generations, the new changing generation is focused on living the present quickly, experiencing everything instantaneously. The fact that the tradition is not linked to prior values arises from the notion, that the most essential value of the contemporary new generation, the only stable element of life is personality itself, as work, family, and personal relationships have become unstable, flexible. Young people instead of gradually revealing themselves in different social roles, establishment of which is related to the acceptance of the tradition, dynamically choose this or that alternative (Rifkins, 2004).

The inability to identify oneself with the tradition, its denial has already been observed in youth subcultures of different periods, however the situation of postmodern culture is principally different: if previously the attitude towards something existing in the past was formed (denial is an attitude as well), something related to the experience of previous generation, then now we can observe a peculiar autonomously (deliberate segregation of oneself from the flow of information), disassociation, indifference towards what existed before.

In order to characterise realisation of personality in a postmodern society it is essential to actualise the notion defined by Y.Lotman (Лотман, 2000) about the fact that culture can be analysed as system of signs. Therefore, the self-image created by any person is a system of signs as well, thus it is an expression which can be observed in the context of culture. In the process of self-education the personality forms a discourse (Jaksan, 1995, 2004, 2006, 2009, 2010), which, by actualising self-care, is not only analysable but guidable as well. The postmodern personality continuously recreates itself at each period of life, looks for new possibilities for self-expression, which is not founded on the actualisation of history (traditions, stereotypes, customs are not significant in the context of the changing world), but on exploration of style and fashion tendencies, in this case the two last notions are not linked only to the culture of social life, they are elements on the new ideology. Contemporary culture is rapidly losing 1) the awareness of the historic time (relationships of the society and people are focused on the situation of this particular time); 2) elaboration of rationalised gradual relations is not significant: it is replaced by illusions and dreams, world of fantasies becomes dominant in all spheres of life (in art, in social life, and in the virtual space of existence) (Rifkin, 2004). At the same time, there are some fixed social and historic myths existing in the society, and society, including the youth, uncritically follows them. Therefore, behavioural inconsequence is established – young people do not identify themselves with the historic and cultural processes, however at the same time, the actively engage in realisation of social and culture myths. It is possible to prevent this contradiction by actualising the self-cognition path offered by self-care – rationally analysing the used language means, a young person can differentiate his/her genotext from phenotext (Кристева, 2003).

**Peculiarities of Personality’s Self-education in a Postmodern Age**

Assuming that upbringing is one of the most essential categories of pedagogy, we have to accept that the self-education most precisely reflects the tendencies of pedagogical paradigm of the 21st century (Špona, Čehlova 2004). If we assume that development is the essence of upbringing, learning and educational process (Špona, Čehlova 2004), then self-education is deliberate striving for understanding this essence. Self-education is a deliberate mental work, in which the pupil is engaged as subject, who is focused on focused on the understanding of his/her own identity.

By creating a situation in which the pupil might realise himself in the process of self-education, we have to take into account that at the age of secondary school such categories as self-analyses, motivation, self-regulation, self-actualisation, self-development, self-criticism, self-evaluation, and self-realisation are important (Špona, Čamane 2009). The aim of self-education (as well as upbringing) is development of a humanistic personality, who realises in the unit of freedom, compliance and independence (Špona, 2006). Culture is founded on personality, its self-appraisal, and its deliberate self-creation through all life. Self-education is the opportunity to confirm the value of a developed personality in the contemporary society. Thus self-education, by actualising self-care within it, is a deliberate personality’s self-organisation, accepting the offered experience of culture traditions, coordinating oneself not with social events of this
particular moment, but with culture texts (Лотман, 2000). It is defining the keystones of one’s own system of values and their inclusion into culture as in a context of a fixed person’s spiritual development process.

Therefore self-education is important, because exploration and development of one’s own personality is the only truly interesting things, which can attract a young person. Personality is a mental space, which cannot be completely cognized. Thus R.Lifton (Lifton, 1993) writes about the varied subjectivity of the new person: a) he/she has a distinct way of creative personality, which is ready to solve unconventional tasks, because the changing reality does not offer standardized tasks anymore; b) he/she is a player, who is attracted by the therapy, not ideology, as any ideology is something stable and existing outside from transformation, even in the case, when ideology is defined as a system of personality’s conceptions, even then ideology is an already formed system, but in order to match up with the status of a professional of the postmodern age, changeability is the element of existence.

In order not to realise a formal, but a fair integration of self-care into the process of self-education, we have to define two of its most important keystones – responsibility and system of values. Pupils as a free personality making a particular choice, is aware that he/she is responsible for consequences of his/her activities. The pupil advisedly chooses to be engaged in the process of self-education, then gradually learns to analyse any situation, being aware what is its reason and what are its consequences, what aspects of pupil’s activity have created this or another reaction. Pupil perceives his/her existence as a text (Лотман, 2000), in which every action is a sign, which fits in a system and forms an expression.

We can say that both freedom and responsibility in this case in a diachronic way is related to I. Kant’s (Kant, 1999) concept about the categorical imperative. In the self-education process, when pupils’ system of values in formed, it is important not to realise a particular social horizon of expectations, but to clarify the values defined by the pupil, their transformation in the self-education process. As the upbringing process is bilateral (Špona, 2006), then it is important to accept both an implicated self-education process, which is related to getting to know and evaluating oneself, and an explicit self-education process, which is related to care and coexistence.

By creating a situation in which the self-education process takes place, we should accept the fact that postmodern culture has to a great extent or even completely declined the hierarchic distribution of social roles that used to be so essential. If previously the social ritual, where participants were both teachers and pupils, had a special meaning in the life of society, the teacher represented the position of power, the pupil – conformity and self-discipline (Gidenss, 1999; Vēbers, 2004), then now these attitudes are replaced by a creative cooperation, in the framework of which the ritual does not have to represent the situation of respect as end in itself. Respect of an individual is or is not an immanent situation, which is defined by personality’s desires, not by coordinated social relationship within a stereotype.

Conclusions

1. In the situation of contemporary culture a certain contradiction between the horizon of expectations and the real situation has formed: on the one hand, in order to successfully fit in the labour market, in order to realise oneself in the society, the personality needs to have such qualities as the ability to solve non-standard situations, take responsibility, be aware of one’s belonging to a culture as an active creator of it; on the other hand, the consumer society, by involving an individual in the process of consuming, offers to it a concrete model of behaviour, which has been formed the media culture, which is presented as uncritically acceptable values. This model that forms an entirety of concepts, which are based on consumption as a process of apogee, on the whole, it prohibits to form one’s own opinion about the things going on, prohibits to develop one’s own personality.

2. In a 21st century school in the period of secondary school, by organizing the process of self-education, the fact shall be taken into account, that a young adult is a part of the contemporary culture, therefore a certain discourse has to actualised, in the basis of which is rationality, analytical sills, flexibility in values interpretation, deliberate creation of self-image.

3. By realising the process of self-education, a personality creates its idea about the complex nature of contemporary culture: on the one hand, it is focused on the experience of this moment, on practically applicable knowledge useable here and now; on the other hand, one cannot create something new, if there is no cultural experience, in there is no knowledge on how the culture paradigm is changing. The self-care integrated in the process of self-education, whose one of the elements is reading (cultural experience, cognition of the paradigm), creates the link with culture.
necessary for formation of a personality. A personality can only then be conscious of itself as a responsible participant of cultural process, if it has the knowledge about the synchronous and diachronic realisation of culture paradigm.

4. By creating an environment, in which the self-education process realises, self-care is being actualised, which puts personality in the opposition to uncritical acceptance of stereotypes. By consciously creating oneself, personality:
- creates its system of values;
- is aware that analysis of the used resources of language is a possibility to understand oneself;
- is aware that a deliberate choice of the resources of language is a possibility to create one’s own personality.

References
Deshalb wird die Epoche der Postmoderne kurz charakterisiert.

**Besonderheiten der Selbsterziehung einer Persönlichkeit in der Postmodernen Gesellschaft**

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**Thesen**

Im 21. Jahrhundert wird in der Schule im Prozess der Erziehung und Selbsterziehung ein Problem beobachtet, dessen Ursache in der heterogenen Natur der gegenwärtigen Gesellschaft wurzelt, die einen Gegensatz bestimmt, der die Besonderheiten der Selbsterziehung in der postmodernen Gesellschaft beeinflusst: einerseits wird das Weltwahrnehmen der Verbrauchergesellschaft aktualisiert. In diesem Zusammenhang werden die folgenden Fragen gestellt:

- **Welche sind die Besonderheiten der Selbsterziehung in der postmodernen Gesellschaft?**
- **Wie ist die Umwelt zu schaffen, in der der Selbsterziehungsprozess realisiert werden kann?**

Um solche Situation zu schaffen, ist von Bedeutung, den Selbsterziehungsprozess mit dem Begriff der Selbstsorge, verwendeten in der Lebenskunst zu verbinden. Selbstsorge ist in der philosophischen Praxis das System der Selbstbildung, im Grunde dessen die Vorstellung davon ist, dass der Mensch als ein Einheitssystem wahrgenommen wird, in dem sich sowohl der Körper als auch die geistige Welt harmonisch entwickeln.

**Das Ziel des Artikels** ist die Besonderheiten der Selbsterziehung in der postmodernen Epoche zu bestimmen. Deshalb wird die Epoche der Postmoderne kurz charakterisiert.

**Schlussfolgerungen:**

1. Die gegenwärtige Kultursituation ist in einem bestimmten Gegensatz zwischen dem Erwartungshorizont und der realen Situation gebildet: einerseits; um erfolgreich auf den Arbeitsmarkt zu gelangen, sich in der Gesellschaft zu realisieren, sind für die Persönlichkeit solche Eigenschaften notwendig, wie das Können, ungewöhnliche Situationen zu lösen, die Verantwortung übernehmen, seine Zugehörigkeit zu einer Kultur akzeptieren, die diese Zugehörigkeit aktiv bildet; andererseits bietet die Verbrauchergesellschaft, sobald der Mensch in den Verbrauchersprozess eingeschossen wird, ein bestimmtes Modell des Benehmens.


3. Bei der Bildung der Umwelt, in der der Selbsterziehungsprozess organisiert wird, wird die Selbstsorge aktualisiert, was die Persönlichkeit in die Opposition gegen unkritisches Annehmen der Stereotype stellt. Im Prozess der bewussten Selbst-Bildung
   - bildet die Persönlichkeit ihr eigenes Wertesystem;
   - begreift, dass in der Analyse der verwendeten Sprachmittel die Möglichkeit ist, sich selbst zu verstehen;
   - begreift, dass eine bewusste Auswahl der Sprache eine Möglichkeit ist, seine eigene Persönlichkeit zu bilden.