

CONSTRUCTION OF ONTOLOGICAL MODELS OF CONSCIOUSNESS OF PERSONALITY

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Abstract. The article deals with the influence of content, components and forms of organization of educational and professional space on the dynamics of the ‘the world picture’ and, as a result, on the semantic architectonics of students’ consciousness during their professional training. The main trajectories for the study of the category of consciousness taking into account the internal space of existing research approaches and the process-dynamic aspect of knowledge of consciousness are given. The analysis of the Taoist and Chan Buddhist model of the human inner world is carried out.

Keywords: educational and professional space, ‘the world picture’, consciousness, ‘enlightened’ consciousness, ‘with the world’ consciousness.

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Introduction

The multiple determination of professional formation of a person during the period of professional training requires the development and application of a multidimensional approach that finds out and combines important factors into educational and professional space. In our opinion, educational and professional space serves as a condition for constructing a world picture – a vital field of personality, which includes personality, activity, profession and value aspects of the interaction between the elements within the general system: ‘personality – education – profession’. The personality aspect allows to go beyond the boundaries of profession and creatively enrich it with a personal direction of thought, active search for the opportunities of personal development and personal ways of modeling professional reality. The activity aspect of educational process is presented by the creative educational-cognitive (Kyrychuk, 2002) as well as educational and professional (Podoliak, 2014) activities of students, preconditions the mastering of the basics of the profession, knowledge, skills and abilities required by future professional activity and serves as a general condition for mastering the ways of solving professional problems. The professional aspect is aimed at the development of the image of the profession, the construction of a professional ‘world picture’ and standards of activity. The value aspect integrates global characteristics of ideological and behavioral parameters of personality, meanings and strategies of life activities, defines the spiritual and moral principles of mastering the professional roles by individual and formation of a professional attitude.

Therefore, the educational and professional space can be considered as an environment that determines the person’s introduction to the “integral existence of culture” (Suslova, 2001) and gaining social and “professionally conditioned experiences” (Ivanova, 2000), which provides the possibility of constructing an individual trajectory for the development of the student’s personality as “the subject of knowledge, communication and future professional activity” (Ananiev, 2014). Socio-cultural, educational, professional environment as

conditionally separated – for the purpose of in-depth study – elements of the generalizing plane of the “integral existence of culture”, determine the structural construction of the educational and professional space and serve as a field in which socialization and integration of personality in the social and professional context are carried out.

Educational and professional space acts as an open system, which, according to E. F. Zeier, means “dynamic equilibrium of the interacting aspects” of the system (Zeier, 2009), and therefore admits the possibility of its multivariate self-development and self-organization. The key point of such development is the educational influence on the ‘world picture’ of the personality of students, semantic architectonics of their consciousness, exercised by means of pedagogical (function-role, theoretical, informational, dialogical, cooperation) and psychological (personal, activating, free, structured, forming) training models.

Thus, the definition of ‘educational and professional space’ as an environment that determines the person’s entry into the system of social and professional attitudes and mastery of the ways in which the values of social and professional life are implemented by personality, allows to define the consciousness of a person (both teacher and student) as the primary base category of influence in the educational process. This provision causes extreme urgency for a constructive approach to research on the phenomenology of consciousness, which involves taking into account the results of the conducted research, rather than confrontation of beliefs and opinions. Paraphrasing the words of S. L. Vygotsky and T. Lipps, we’d like to note that ‘consciousness’ is not so much a psychological problem as “the problem of the very psychology” (Vygotsky, 2010).

The philosophical, psychological and natural sciences for centuries have developed a large-scale gallery of research on the nature of consciousness. At the present time, a significant subject field of study of a complex phenomenon of consciousness is outlined; moreover, at the same time, the evidence base of primary, often opposite with the impossibility of mutual mismatch, views and answers to the question of clarifying the essence and regularities of the functioning of consciousness.

This view, in our opinion, urgently requires the construction of ontological space of a complex phenomenon of consciousness, which will consist of its features and intrinsic characteristics, currently ascertained in various fields of knowledge, their designing and systematization, simplification or complication. Such ontological space of consciousness will allow, on the one hand, to embrace and systematically unite all the multifaceted faces and take into account the fundamental base of the studied phenomenon, in particular: philosophical, natural science, and psychological angles. On the other hand, it will allow to identify those explanatory mechanisms that would enable us to find an approach to explaining the existing, real-life-related, but until this time ‘uninterpreted’ phenomena, in particular: the boundaries of awareness, the actions of false attractors, the relationships between body signals and personal beliefs, the influence of body memories and the unconscious mind on the consciousness, the explanation of transpersonal experiences, the phenomenon of the quantum leap of the states of another person, etc.

Various scientific theories (philosophical, physical, psychophysiological, neurobiological, psychological), various approaches, views and points of view reflect the existing artificial division of general knowledge about consciousness in different types of subknowledge. And as a result, scientists really get the perfect peculiar development for a scientific explanation of the phenomenon of consciousness, but in a certain framework and depending on their paradigmatic approaches and their methodological rationale. Such current

division of the knowledge about consciousness is, in the words of M. Scherbakov, “one of the most urgent and difficult problems of psychology” (*Shcherbakov, 2007*). “A large number of philosophical, psychological, sociological schools, paradigms, religious and spiritual practices use their own system of axioms, on which another proper model of consciousness is constructed” (*Shcherbakov, 2007*). These multiple models each and every time represent a certain facet of a multidimensional object that differs by its globality and immensity. Consciousness, in the figurative statement of V.P. Zinchenko, acts as a “polyhedron crystal” (*Hunt, 2004*), which by its very volume and multifacetedness sets a certain trajectory of its research. It may be:

1. Panorama – ‘with the world’ consciousness, as a ‘*comprehensive ecological system*’, ‘*the perceptual connection of here and there*’ (*Gibson, 1998*).
2. The choice of a certain face of the ‘crystal’ – philosophical, physical, general psychological, neuropsychological, psychophysiological, cognitive, phenomenological, transpersonal, culturological, religious, esoteric, and others.
3. Internal content - existential, reflexive, spiritual layers of consciousness and their constituents, as well as poly-variability of contours of the functional structure of consciousness.

The indicated trajectories determined the logic and sequence of ontological definition of the essence and regularities of the functioning of consciousness. The historical perspective suggests, in our opinion, the need to consider the views on consciousness, beginning with the Chinese model, both constructing the internal space for cognition of the phenomenon of consciousness, and unfolding the process-dynamic aspect of this knowledge.

Taoist and Chan Buddhist model of the inner world of man

Taoism and Chan Buddhism, in a certain way, represent the doctrine of consciousness with peculiar methods of its exploration. Interest in the psychology of Chinese orientation, in particular Taoism and Chiang Buddhism, is caused by the peculiarities of the ‘*maximalistic manifestation of personality*’ (*Romenets, 2005*) and the development of peculiar methods of mental transformation of man, changes in his ideological settings, the formation of a specific type of personality, which, by many structure-forming psychic parameters, significantly differed from the basic type of personality, not only in the Western but also in the official Confucian culture.

“Unsurpassed complete awakening” as a certain state of consciousness, as a merger with the very first principle of being, “the experience of one’s being in the sphere of higher existence and the most complete calming” (*Romenets, 2005*), as the liberation from burdensome connections with the material and objective environment, is one of the main features of the Eastern cultural-historical traditions, in contrast to the rational and causally determined Western world.

Based on the views of J. Gibson, A. H. Almaas, V. A. Romenets, I. O. Beskova, M. V. Abaiev, we will disclose, by the example of Taoism and Chan-Buddhism, the mechanisms of ‘perceptual connection of here and there’ (*Gibson, 1998*) as a desired and attractive state of consciousness, as a person’s experience of being ‘here and now’, experience of reality and clarity, accompanied by joyful excitement and relief.

‘The perceptual connection of here and there’ (*Gibson, 1998*) reveals the central ontological feature of the Chan enlightenment, namely: the ‘state’, which is a deep, true layer of man, that allows to have super-personal experiences by means of well-developed intuition.

Consciousness, according to the Chan Buddhists, provides the removal of contradiction between the continuous nature of changes in the external object and the discrete nature of the response, aimed at gradual and phased approximation of the real states of the object to its ideal image, which is formed in the consciousness of the subject and is perceived as its desired state (*Abaiev, 1989*). This is a mechanism of full identification with the object, which provides a spontaneous reaction to the reflection of situation, without a gap, and therefore the actions are judged as correct, that is, they fully correspond to the 'absolute truth' regardless of the result. Each state of an object is corresponded by an adequate state of the subject and vice versa. The subject's response to an object arises simultaneously as a series of synchronous changes in the states of an integral system and is of a continual nature with a predominance of intuitive ('prajna', 'jnana') processes of reflection and response.

According to J. Gibson, the objects that make up the surrounding world do not consist of forms against the background, and the phenomenon of 'figure-background' can not be applicable at reality at all (*Gibson, 1998*). *Abaiev M. A.*, analyzing the internal mechanisms of the Taoist and Chan methods of mental development of man, confirms this view and draws attention to the subject-object relations, as the establishment of inseparable unity and identity of the subject with the object, their merger and the removal of any distance or opposition between them (*Abaiev, 1989*).

The state of 'enlightenment', which, due to the developed intuition, allows one to directly perceive all aspects of the situation in the plurality of its manifestations, means in the Chan Buddhism, the "stop of consciousness", or "loss of consciousness" (*Romenets, 2005*). But, at the same time, according to V. A. Romenets, the achievement of the desired state of nirvana is the result of "a significant concentration of human effort in its attempts to abstract from the outside world with its spatial-temporal infinity and from the diversity of mental manifestations, without neglecting them, but giving them an existential meaning" (*Romenets, 2005*). Thus, the practice of meditation (channa, chan) made it possible to achieve a pure phenomenon of consciousness, in which the objective world acts as a disappearing moment, and the spiritual forces of man are in equilibrium, in their optimal mode of functioning.

Such qualitatively different state of consciousness is determined in Taoism and Chan Buddhism by the functioning of intuition and the destruction of the cognitive and emotive structures of the psyche. Overcoming the frame of "imagery-symbolism"; "emotionality-rationality"; "activity-comprehension", which are in reciprocal relations, and therefore suppress the functioning of each other, leads to the full actualization of all structures on the basis of an intuitive means of information processing (*Abaiev, 1989*). At the moment of enlightenment, the sense of 'I' disappears, and therefore the subjectivity of perception disappears, which results in the possibility of the most complete, adequate and paradoxical reflection of objects within mind: "The trees, that bend, manifest the power of the wind", "Waves give power to the Moon" (*Abaiev, 1989*).

The situation is perceived as holistic, as a given thing, as identical to itself in every single moment of being. A coherent simultaneous capturing of the situation in its external contradiction and development in accordance with the internal laws, by which it is determined, is provided. Reconstruction of perception by means of the abandonment of the concepts, verbal attribution of meaning, allows to increase the speed and productivity of receiving and processing non-verbal information and to develop the most adequate program of behavior. Overcoming subjectivity, in particular: the selectivity and emotional distortion of perception allows to change its empirical characteristics, namely: to increase the intensity, brightness, integrity, constancy, expansion of attention.

The inner experiences of transcendental things are possible only on the condition of a special self-preparation, when, according to I. O. Beskova, it gets possible to experience consciousness as a “universal force” and to combine the characteristics of ‘being a matter’ and ‘being spirit’ (Beskova, 2001). The author defines consciousness as the “universal force” of evolutionary processes, the result of which is the perfect structure, found and, at the same time, spread throughout both the world of ideas, and the physical world. Describing the mechanism of concentration of consciousness as a “universal force”, I. O. Beskova says that it’s as if the subject penetrates into the object, becomes this object and experiences it as a condition within itself.

Thus, the cornerstone of the ‘enlightened’ consciousness (‘Satori’, which is the same as ‘nirvana’) is the availability of a certain state of consciousness (dhyana), which arises on the condition of interconnectedness, interdependence and relativity, and, at the same time, the removal of dichotomy and contradiction between: subject and object; one who cognizes and what is being cognized; the creating and the created; the meaning and the meant.

Psychotechnics in Taoist and Chan Buddhist cultures of mental activity provide the experience of presence and openness as a complex synesthesia or intermodal translation between the corresponding visual-spatial patterns: the space and the glow of the visual environment (as ‘there’) and the general living kinesthetic sensation and the embodiment of the flow (as ‘here’) (Gibson, 1998). Consequently, horizontal openness and “gradients of the flow of a comprehensive ecological system” (Gibson, 1998) represent both the real and existing manifestations of the world, and the senses of meaning intrinsically inherent to man.

Hunt G. emphasizes that “presence” and “openness” in intermodal translations arise independently and independently, and their awareness reflects the most complete representational expression of the specific human mind (Hunt, 2004). Due to the dimension of ‘presence-openness’ and the paradoxicality of meanings within the sense of self, as A. H. Almaas emphasizes, man becomes by of a person of his essence is realized (Almaas, 1996). The author draws attention to the distinction between two aspects of the essence: the sense of presence (‘I am’) and the impersonal sense of transcendent, which is based on the experience of openness and space. The ‘I am’ sense occurs spontaneously every time situations are perceived truthfully, intuitively and without doubt, which is achieved through psychotraining practices in Taoism and Chan Buddhism.

Conclusions and suggestions

Thus, the ‘enlightened’ consciousness of Chan Buddhism, the ‘maximalistic manifestation of personality’ according to V.A. Romenets, ‘the ecological system’ by J. Gibson, the state of ‘I am’ according to A. H. Almaas, the comprehension of the deep essence in ‘experiencing-living through’ for according to I. O. Beskova are not a manifestation of consciousness ‘about the world’ or ‘in the world’, but rather a manifestation of ‘with the world’ consciousness as the infinity of perception of the world and of one’s self in the world when nothing changes, but permanently becomes different due to changes of different angles of ‘the I’ including temporal, spatial, semantic, value, activity, etc.

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