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 **Dyskursy**

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Discourses on Culture

Redaktor naczelny: **Grzegorz Ignatowski**

Redaktor tematyczny: **Ryszard Kucha**

Łódź 2017


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SPOŁECZNEJ AKADEMII NAUK

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Spis treści

Ewa Wiśniewska <i>The Female Side of the Story: the War with Latium in Lavinia by Ursula K. Le Guin and Its Educational Value</i>	7
Marina Davydyuk <i>The Role of Rituals and Symbols in the Creation of the Inclusive Environment</i>	21
Olena Hryshyna <i>How to Enhance the Second Learners' Motivation Sustainability in the Foreign Language for Specific Classes?</i>	35
Helen Stoliarenko, Oksana Stoliarenko <i>The Project Activity of an Educator and Its Role in the Formation of Moral Culture of Young People</i>	51
Liudmyla Sydorivna Brovchak <i>Children's Folklore: Its Opportunities in Musical Education and in Preschool Children's Upbringing</i>	67
Iuliia Korsun <i>The Pedagogical Model of the Formation of Future Specialists' Self-consciousness</i>	79
Vasyl Haluziak, Iryna Kholkovska <i>Upbringing – the Purposeful Forming or Assistance in the Self-development of a Personality</i>	95
Vasily Kaplinskiy <i>Structural Analysis of Pedagogical Communication in the Context of the Formation of the Communicative Component of the System of Professional Formation of the Future Teacher</i>	119

Iryna Melnyk <i>Identity as a Subject of Psychological Research</i>	131
Tetyana M. Zelinska, Valentyna V. Lukianenko <i>Students' Individual and Interpersonal Ambivalence: Approaches to Definition of Terms</i>	149
Olena Zarichna, Liudmyla Melnyk <i>Dialogic Pedagogy: The Origins of the Conceptual Blend</i>	161
Alla Davidchuk <i>The Essence of the Concept of the Value Self-determination of the Personality</i>	173
Olga Moskovchuk <i>Social Competence as an Object of Psychological and Pedagogical Researches</i>	183
Olha Akimova <i>The Technological Model of Developing Creative Thinking of the Future Teacher in the University Education Conditions</i>	197
Natalia Dmitrenko, Oksana Voloshyna <i>Pedagogical Aspect of Prospective Foreign Language Teachers' Training to Work in Conditions of Inclusive Educational Environment</i>	211
Volodymyr Shakhov, Vladyslav Shakhov <i>Theories of Personal Development as a Theoretical Basis of Education</i>	231
Oleksandr Bilichenko <i>Theoretical Approaches to Determine the Nature of Medical Ethics</i>	249
Hanna Voronina <i>Students' Career Perspective: Theoretical and Practical Background</i>	261
Olena Ogienko, Inna Meleshko <i>Andragogical Approach to Adult Learning: Experience of Finland</i>	273

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The Female Side of the Story: the War with Latium in *Lavinia* by Ursula K. Le Guin and Its Educational Value

Abstract: Ursula K. Le Guin is an American writer, the author of famous Earth-sea trilogy, a master of science fiction and fantasy. In 2008 she published *Lavinia*, a historical fantasy novel which at first glance may be perceived as being in opposition to her previously written works.

Lavinia, the semi-historical character who comes from Virgil's poem, *The Aeneid*, may be perceived as the symbol of Latium and by many she is considered the mother of the Romans. Unfortunately, in his poem, Virgil devotes only a few verses to her, never letting her express her thoughts. This fact probably inspired U.K. Le Guin to retell the story presented in *The Aeneid* entirely from the perspective of the Latium princess, to give her voice for the first time in history. Lavinia does not make her presence in *The Aeneid* in the flesh until Book Seven, when the great Trojan leader, Aeneas, and his companions arrive in Latium and meet king Latinus, who promises his daughter to the leader of the Trojans. In *The Aeneid*, Lavinia is mute. Even though Aeneas wants to marry her to fulfill the prophesy, her feelings are never revealed.

On the contrary, *Lavinia* is told in first-person narration. The woman knows her fate as she was told her future by dying Virgil. During the Trojans' first visit to king Latinus' palace, the woman comes to see them even though she is not sent for by her father. It seems odd that she so eagerly wishes Virgil's words were fulfilled. Lavinia is aware of the fact that there will be a war between the Trojans and her people and she knows that she can do nothing to prevent the death of many people. As a woman she is not a participant and not even an observer of the military conflict. The only thing she can do is to ease the pain of the wounded by taking care of them together with the other women in

Regia. She appreciates the fact that after the war, new order will be established, creating basis for Rome, future empire.

Key words: retelling, fantasy, mythology, woman, science fiction.

Ursula K. Le Guin, born in 1929 American writer, is one of the most acclaimed contemporary fantasy writers. Her debut novel, belonging to science fiction *Rocannon's World*, published in 1966, together with the soon following fantasy novel, *A Wizard of Earthsea* from 1968, brought her international fame and positive criticism.

In 2008 U.K. Le Guin published *Lavinia*, a novel much different from her earlier works. The author retells the story of the Trojan War and mythical origins of Rome from the perspective of an episodic character. Owing to the fact that this character is Lavinia, the princess of Latium, the presentation of military conflicts in Troy and in Latium is devoid of brutality. U.K. Le Guin equips Lavinia with voice and freedom of choice, making her an advocate of war and not its casualty.

Lavinia can be classified as a historical novel, which, according to J.A. Cuddon "reconstructs history and re-creates it imaginatively" [Cuddon 1992, p. 411]. But following the distinction presented by A. Niewiadomski and A. Smuszkiewicz, *Lavinia* can be better classified as historical fantasy. Those authors claim that this terminology was coined by T. Parnicki to describe a historical novel with some facts or elements of the world deliberately mis-treated [Niewiadomski, Smuszkiewicz 1990, pp. 332–333]. In historical fantasy, similarly to historical writing, there may appear both historical and fictional characters. Lavinia herself can be considered both. Though many consider her a historical figure, her existence is documented only in *The Aeneid*, an epic story written by Virgil (Publius Vergilius Maro) in 29–19 B.C. and edited after his death. It is the story of Aeneas, one of the Trojan leaders and key figures in the Trojan war who, after the Trojan war, travels with his companions to the Italian Peninsula and becomes the mythical ancestor of Romans. He was the son of the goddess Aphrodite and Anchises, the king

of Dardania, Troy's neighbouring city and ally, and king Priam's cousin. The poem consists of twelve books, the first six telling the story of the wandering of the Trojans and the other six depicting the Trojans' arrival to Italy and the war against the Latins.

Lavinia is mentioned in *The Aeneid* for the first time in Book Six when the Cumaean Sibyl takes Aeneas underground to Hades. They meet Aeneas' father, Anchises, who shows Aeneas his descendants, claiming that there is great future waiting. Aeneas is told about the great city of Rome his descendants are to found. He understands that to make the prophesy come true, he must marry into the Latin tribe.

Lavinia does not make her presence in *The Aeneid* in the flesh until Book Seven, when Aeneas and his companions finally arrive in Latium and meet king Latinus, who promises his daughter to the leader of the Trojans.

One daughter remained – sole stay of the house, sole mistress in the ample palace-halls – already ripe for wedlock, already of womanly years. From broad Latium and all Ausonia came many a wooer: but fairest of all came Turnus, the mighty heir of a far-descended line; whom to call son the queen strove with wondrous yearning; but celestial portents with manifold terrors forbade [Virgil 1995, p. 111].

There is also a prophesy binding Latinus not to give his daughter to the man of Latium:

“Behold an alien's advent! From the self-same region marches his host to the self-same goal, and commands our topmost towers!” More, while Lavinia stood maiden-like by her father's side, with holy brand kindling the altar, they saw a sight of dread. for she caught the fire in flowing tresses, and all her head-gear burned in the bickering flames, – her queenly hair blazing, blazing her jewelled coronet, – til, enwrapped in smoke and yellow light, she scattered fire throughout the palace [Virgil 1995, p. 11].

Unfortunately, not all Latins are eager to have their princess wed a foreigner. Lavinia's mother, Amata, who favours her relative Turnus, the leader

of Rutuli tribe, as her future son-in-law, convinces the impulsive young man to stand against the Trojans and fight for Lavinia. Thus, the war breaks out. S. Mack compares Lavinia from Book Seven of *The Aeneid* to Helen of Troy because, like in Helen's case, her being an object of sexual rivalry between powerful men leads to the outbreak of a war [Mack 1999, p. 132].

Lavinia reappears in Book 12 when her mother, Amata, talks to Turnus before his ultimate fight with Aeneas:

But the queen dismayed by the new terms of conflict, wept, and clung to her fiery son, resolved to die: "Turnus, by these my tears, by any reverence for Amata that yet may touch thy soul – thou art now our only hope, the solace of my joyless years – the honour and sovereignty of Latinus are in thy hands, and on thy shoulders rests all the incumbent weight of our sinking house, – one guerdon I entreat: forbear to join encounter with Troy! Whatever hazards await thee in this thy conflict, await me also, Turnus: with thee I will quit this hated day, nor look – a captive queen – on Aeneas wedded to my child!" With burning cheeks bathed in tears, Lavinia heard her mother's voice; deep blushes kindled their fires, and mantled in her glowing face [Virgil 1995, p. 206].

S. Mack suggests that Lavinia's blush in book 12 may suggest her love for Turnus, or, most probably, an embarrassment at her mother's affection shown to Turnus [Mack 1999, p.139]. This reading of the woman's behavior adds much to the understanding of the character. Lavinia is neither mute, nor changeable.

In *The Aeneid*, Lavinia is mute. Even though Aeneas wants to marry her to fulfill the prophesy, her feelings are never revealed. She is the only daughter of Latinus and Amata and ever new men are constantly appearing, wishing to marry her to become the next king of Latium. King Latinus' eagerness to give his daughter's hand to Aeneas is linked with the dream the old man had, in which his own father, Faunus, told him that Lavinia must marry a foreigner. Even though the question who will marry Lavinia serves as a frame for the whole conflict in *The Aeneid*, Virgil does not give much space to the girl in his poem.

Lavinia may be perceived as the symbol of Latium and by many she is considered the mother of the Romans. Unfortunately, in his poem, Virgil de-

votes only a few verses to her, never letting her express her thoughts. This fact probably inspired U.K. Le Guin to retell the story presented in *The Aeneid* entirely from the perspective of the Latium princess. Lavinia epitomizes female strength and conscious choices, adding much to the final reading of her story.

Lavinia is told in first-person narration. The main protagonist states she uses Latin as her native language, which can be linked with the fact that she considers herself a fictitious character, using the language she was given by Virgil. If she was a historical character, she must have lived around 1200 B.C. when only local pre-Latin dialects existed, ones that in time gave rise to the Latin language. The first inscriptions in Latin appeared not earlier than around the 7th and 6th centuries B.C. (their authenticity is questioned by some scholars) and the laws of twelve tables were written down in the 5th century B.C.

Lavinia claims that she received life and eternal memory owing to Virgil, without whom she would have been only an empty name of a person whose life would have been forgotten: “But he did not write them. He slighted my life, in his poem. He scanted me, because he only came to know who I was when he was dying. He’s not to blame. It was too late for him to make amends, rethink, complete the half lines, perfect the poem he thought imperfect” [Le Guin 2009, p. 3].

Lavinia does not blame Virgil for not telling her story properly. She seems convinced that if he had had time he would have corrected his poem, devoting more space to the thoughts and feeling of the princess of Latium. Her acknowledging the fact that she is a literary character intrigues the readers. Jackson claims the question of visibility to be one of the key aspects of fantastic literature. She writes that “Knowledge, comprehension, reason, are established through the power of the *look*, through the ‘*eye*’ and the ‘*I*’ of the human subject whose relation to objects is structures through his field of vision” [Le Guin 2009, p. 45].

The Lavinia plot of *The Aeneid* is built around a very similar pattern as the romantic subplot of *The Iliad*. The war breaks out because of a wom-

an as well, but the foreigner who claims Lavinia should become his wife is in fact her rightful spouse.

Lavinia is not just an ordinary girl. She is a princess. Wherever she goes, she is accompanied by Tita, her slave. She is guarded by her people, but she likes spending time with the commoners, not people of royal origin. She is allowed to behave like a boy, not like a princess, which is otherwise not permitted for a Roman woman of noble origin. Lavinia was brought up to be obedient to those who are supposed to have power over her: her father, her husband. Just like any other woman, she is not expected to have an opinion on her own. But U.K. Le Guin changes the typical reading of young princess. She equips her with freedom of speech and freedom of choice in the crucial moments of her life.

King Latinus is very lenient towards his daughter, maybe due to the fact that he suffered the loss of his two sons and possible successors and he loves his sole child very much. Lavinia is very attached to her father and feels afraid of her mother, Amata, who does not usually behave like a caring relative.

Amata is treated with respect and care by her relatives and by her tribe. She has lost her two beloved sons, who died as children. The queen cannot find consolation in her only living child, since she is a girl. Lavinia tries not to get in Amata's way not to infuriate her mother: "I was silent and meek because if I spoke up, if I showed my will, she might remember that I was not my brothers, and I'd suffer for it" [Le Guin 2009, p. 6]. Lavinia's mother loved her sons, little Latinus and little Laurens more than anything in the world.

Lavinia keeps the altar of Vesta – the goddess of the hearth. She, however, should not come into the room of Mars – the god of war. Traditionally, he is a god worshipped by men. Ironically, Lavinia states "But I honored the sanction. He did not" [Le Guin 2009, p. 31]. This means that even though Lavinia did not enter his realm, Mars (meaning here: war) entered her life at some point. Since Lavinia is getting older and is at an age when it is proper to get married, she needs to find a slave that will be learning from her how to perform the rites that a king's daughter does.

Not only does Lavinia perform ritual duties, but she also keeps the fire in her father's home under her guard. It is a religious duty. Lavinia feels safe in her country. "The walk there was an escape, too, a time of freedom" [Le Guin 2009, p. 36]. She likes spending time outside her royal palace. She feels absolutely free. Lavinia's childhood is calm and full of joy. She is of royal family, for sure, but she is still a normal girl, freedom loving and full of joy. She likes spending time with her female slave, she likes to play in the open fields. She feels secure: her people did not know war since Latinus had ended all the conflicts with other tribes. Lavinia is very close with her father. She feels safe. Where can a man take me that is better than my father's house? What do I want with a lesser king? Why should I serve Lares that are not my family's Lares, the Penates of some other woman's storerooms, the fire of a foreign hearth? Why, why is a girl brought up at home to be a woman in exile the rest of her life?" [Le Guin 2009, p. 42]. In a way, Lavinia is very naive and childish. She does not want to leave her family home. She wishes to forever stay with her beloved father. Lavinia is treated by her father as a partner to talk. She is highly respected by him and he esteems her, which may be understood as a didactic value.

In fact, Lavinia is being prepared to be the future queen of a nation. Her father tries his best to make her aware of all her future duties. She is supposed to help him perform all their rituals. Her birth cast her be the future queen. It is her destiny, as she is a king's daughter. The first time Lavinia is offered a marriage proposal from the young king Turnus, she is only fifteen. Even though her mother, who is Turnus' aunt, is eager to give her daughter's hand to the handsome man, king Latinus convinces the Rutuli king that Lavinia is still too young. He graciously asks the king to return to the matter in a few years' time.

Nobody is allowed to look at the princess in that strong and open way Turnus does during his first trip to court Lavinia. When Turnus returns to ask for Lavinia's hand when she is eighteen, she is loved and desired by many, but she is far beyond their possibilities. Turnus is a future king. He dares to look at the maiden, which makes her blush.

That is undoubtedly the first time Lavinia meets a man openly interested in her. She feels wanted and beautiful. Turnus is not shy at all. He does not hide his interest in the girl. That is probably the first time that the girl felt she was a grown-up woman. Apart from Turnus, there are numerous other suitors coming to ask for her hand. King Latinus is respected by all other tribes and kings and since there is a peace between all the small tribes in the nearby area, there is no danger of any serious conflict. Thus Latinus really likes spending time with his daughter's suitors.

In U.K. Le Guin's story Lavinia makes a telepathic contact with the dying Virgil, whom she keeps calling "my poet". The sick man travelling on a ship back to Italy feels guilty for not having presented the character of Lavinia in his poem properly. Aware that he is dying, Virgil wishes to make up for not letting the girl speak in his work, and so he tries to contact her to tell her about the future. According to *Lavinia*, the poet appears in Latium so as to tell her her fate. Owing to his words, the princess possesses great knowledge about the future. Lavinia gains wisdom. She has the ability to see the future of the world and she knows that there are many great rulers to come after her father and herself: "I know that there will be far greater kings of far greater kingdoms than Latinus of Latium, my father" [Le Guin 2009, p. 7].

Upriver at Seven Hills there used to be two little fortified places with dirt walls, Janiculum and Saturnia; then some Greek settlers came, rebuilt on the hillside, and called their fort and town Pallanteum. My poet tried to describe to me that place as he knew it when he was alive, or will know it when he lives, I should say, for although he was dying when he came to me, and has been dead a long time now, he hasn't yet been born. He is among those who wait on the far side of the forgetful river. He hasn't forgotten me yet, but he will, when at last he comes to be born, swimming across that milky water. When he first imagines me he won't know that he is yet to meet me in the forest of Albunea. Anyhow, he told me that in time to come, where that village is now, the Seven Hills and the valleys among the hills and all

the riverbanks will be covered for miles with an unimaginable city
[Le Guin 2009, pp. 9–10].

In this fragment, the girl is told about Rome – the most important city in ancient times, but still in the future for her.

From the moment Lavinia meets the poet for the first time, nothing is the same for her. She is no longer sure whether she really exists or whether she is only a fictional character of a literary work.

With time, the poet's words and his predictions are becoming more probable. At the court there appear a new swarm of bees that sits on a crown of the tree that is one of the most important places in the city of Laurentum:

“What direction did they come from?”

“Southwest”.

There was a brief, waiting silence. My father spoke: “Strangers are coming from that quarter- by sea, perhaps. They will come to the king in his house”.

As father of the household, the city, and the state, Latinus was accustomed to read omens. He used no mysterious means and preparations as the Etruscan soothsayers did. He looked at the omen, read its meaning, and spoke it unhesitating, with grave simplicity [Le Guin 2009, p. 72].

The king is able to read the sign and he understands that there are foreigners coming to Latium. Since the newcomers are symbolized by humming bees, there are probably troubles to come. Honey was very popular in ancient Greece and Rome since no other sweetener was known. According to W. Kopalinski, even though apiculture was widely practiced then, no one managed to discover the structure of the hive, which made them very mysterious and intriguing creatures (945). The Romans considered the flight of a swarm of bees to be a bad omen [Kopalinski 1985, p. 945].

Lavinia waits for Aeneas to come and she does not wish to make any decisions concerning marriage until then. But her parents, and especially her mother, start getting impatient, trying to force her to choose any candidate. Amata seems obsessed with Turnus whom she considers to be very

attractive. Lavinia understands that this young man is the strongest and choosing another one would bring sorrow and probably war to the kingdom. She wants to stay obedient but at the same time she feels torn inside remembering the words of the poet.

Apart from the bees, there is yet another sign of war coming to Latium. During the performance of rituals, fire appeared near Lavinia's hair. Surprisingly it does not harm her:

“Lavinia, Lavinia! her hair's on fire – she's burning” I put up my hands to my head and felt a queer soft movement in the air about it. Sparks danced and leapt around me, and I smelled smoke. As I turned I saw through a yellowish, dim cloud my mother standing there not an arm's length from me. She stared with wild eyes at something above my head. I turned and ran from her, ran through the people, through the atrium, out to the courtyard. Flame and yellow smoke followed me, sparks scattered from me, people screamed, I heard my father call my name. I ran to the fountain pool under the laurel and threw myself down, my face in the water, my hair in the water [Le Guin 2009, p. 80].

The sign is not invented by U.K. Le Guin. It comes from *The Aeneid* and it proves the danger of the great war between the citizens of Latium and the foreigners (previously symbolized by bees) who are coming to Latium.

Not wishing to give her father an immediate answer, Lavinia decides on a trick. She asks Latinus to go to Albunea with her. She is convinced that in the sacred forest the words of the poet will come true and her father will hear the words of Faunus forbidding him to give his daughter's hand to any citizen of Latium. In Albunea the woman meets the poet for the third and the last time. He assures her that what he said before has fulfilled and she will not marry Turnus.

“What will happen?”

“War. The bees swarmed to the great tree. The king's daughter ran through the house with blazing hair, scattering sparks and smoke. And war and glory followed her”.

“Why must there be war?”

“Oh, Lavinia, what a woman’s question that is! Because men are men”
[Le Guin 2009, p. 86–87].

The poet, understanding that he is dying, tells Lavinia the rest of his epic poem. That night the princess is given the answers to all her questions. She does not understand why there will be war since Aeneas comes in peace. The poet tells her everything, thus she is prepared. She knows what will be then, but she cannot prevent the war. It is beyond her possibilities. She is given great power – wisdom.

The night spent by king Latinus and his daughter brings a solution to the woman’s dilemma. Owing to the presence in the sacred forest, the king is able to hear his own father forbid Lavinia to marry a citizen of Latium: “Do not let the daughter of Latium marry a man of Latium. Let her marry the stranger that comes, that even now is coming. And the kingdom of her sons will be far greater than the kingdom of Latium¹” [Le Guin 2009, p. 91]. If Lavinia had not taken her father to Albunea, he would not have heard his ancestor speak. Thus, not wishing to marry Turnus, the woman, strengthened by the knowledge given to her by the poet, takes her fate in her own hands.

Trusting “her poet” entirely, the girl impatiently waits for her future husband to come to Latium. She even walks to the river to see their ships from far away. During the Trojans first visit to king Latinus’ palace, the woman comes to see them even though she is not sent for by her father. It seems odd that she so eagerly wishes Virgil’s words to be fulfilled. She does not rebel against them: on the contrary, she does everything she can to make them come true.

Latinus promises his daughter to the leader of the foreigners since he wants to act according to his father’s words.

To hear myself promised as part of a treaty, exchanged like a cup or a piece of clothing, might seem a deep an insult as could be offered to a human soul. But slaves and unmarried girls expect such insult, even

1. In fact, the Roman Empire was not a kingdom.

those of us who have been allowed liberty enough to pretend we are free. My liberty had been great, and so I had dreaded its end. So long as it could end only with Turnus or the other suitors, I had felt that insult, that bondage awaiting me, the only possible outcome. I had been the dove tied to the pole, flapping its silly wings as if it could fly, while the boys below shouted and pointed and shot at it till at last an arrow struck.

I felt nothing of that entrapment now, that helpless shame. I felt the same certainty I had seen in my father's eyes. Things were going as they should go, and in going with them I was free. The string that tied me to the pole had been cut. For the first time I knew what it would be to fly, to take to my wings across the air, across the years to come, to go, to go on[Le Guin 2009, p. 102].

Contrary to expectations, Lavinia is glad that she is a part of the treaty between her father and the Trojans. She knows that the poet's words determine her life and she does not rebel against them. Her happiness is hard to believe since she is to be married to a complete stranger whose character is only known from the poet's words. For the first time, the girl is really happy that she is to get married. This way U.K. Le Guin transforms mute and passive girl into the wheeler of fortune, the keeper of Virgil's plan.

When thinking about her own future, Lavinia seems to forget about all the casualties the war is to bring. When the poet warned her "First to die is young Almo – you know him. An arrow in his throat chokes off his speech and breath with blood", she did not seem terrified [Le Guin 2009, p. 117].

Lavinia maintains that she will marry Aeneas even when her people wish to start a war against the foreigners, seemingly, to help her escape the decision made by her father. She tells Latinus she wants no man apart from the leader of the Trojans even though she knows how great will be the tragedy that her decision will bring. There is a flaw in the character of the princess that U.K. Le Guin had difficulty glossing over. Even though Lavinia when talking to the poet is against the war and she opposes the idea of any military conflict, she does not at all try to prevent the war to break out. On the contra-

ry, having an opportunity to marry Turnus, before or after the Trojans arrive, she chooses to follow Virgil's words even though she cannot be even sure that meeting him was not only a dream. Contrary to other women, she is interested in the strategy Turnus and Aeneas chose during the war, which is definitely a way of making her a modern educated woman, equal to men.

Lavinia is a woman of great intelligence and belief in the supernatural. She keeps talking to the poet even though she knows he is not a living person. The fact that he meets with him in the forest of Albunea demonstrates this. She cannot meet an ordinary man in the sacred forest. During their conversation, they hear an owl. The owl appears in the most important moments of the girl's life. As a symbol of wisdom and the night, it is strictly related to the character of Lavinia. In the end she herself changes into that animal, not being able simply to die, since the poet did not finish the story of her life properly.

The poet mentioned her only in a few lines. He did not tell her full life. Without him, she is not really able to end her life. She does not know the ending of her story. Despite the fact that the poem ends with Aeneas' victory over Turnus, it is not the end of Lavinia's existence.

Lavinia feels free because all the restrictions she had to live with were put on her by herself. She has lived free as a girl and as a grown woman, always choosing between what is right and wrong by her own will. She is a pious and obedient person, always carefully choosing between *fas* and *ne-fas*, what is proper and what is not.

In the novel, there is a transition of a minor mute character of Lavinia into a wheeler of the fate. Instead of being a passive part of a treaty signed by two men, she is the one who assures the existence of bright future awaiting her nation. It is not an unusual process for U. K. Le Guin whose late female characters seem to be equipped with power and wisdom.

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The Role of Rituals and Symbols in the Creation of the Inclusive Environment

Abstract: An inclusive educational environment is a space that needs to adapt to a child with the special educational needs. This space accumulates the substantive, spatial, semantic and socio-psychological resources, most of which are created with the help of using the rituals and symbols. The article substantiates the conditions for the usage of different types of symbols and rituals to create a barrier-free space that allows to place a child with an atypical development into the context of social culture and master the available ways of communicating with other members of the community. Through the participation in ritual activities, a child with special needs can find a reference group and feel its support, get involved into the system of collective values, which on its part will stimulate and adjust the development of the individual. The symbolism in education expands the possibilities of differentiated teaching and assessment in the inclusive class, and the development of special rituals for psychological support reduces an academic load.

A child with special educational needs also strives for self-realization in the space of social culture and satisfaction of his own cultural needs, thus the usage of the different forms and methods of working with symbols makes folklore and artistic genres accessible for understanding and interpretation (fables, puppet theater, music, architecture, sculpture), enables the development of intelligence and emotions, behavioral skills, accumulation of social experience.

Key words: inclusion, educational environment, ritual, symbol, behavior, communication, community, experience.

The practice of inclusive education, which in recent years began to be implemented in Ukraine, actualized the issue of creating educational environments in which the child's education, upbringing and development would be the most productive. Special educational needs of some categories of children, due to the peculiarities of their psycho-physiological development, encourage educators to search for an optimal combination of didactics, correction and rehabilitation technologies in one local space, which can become a comfortable environment for inclusion.

At the same time, we do not have enough experience to work with a child who has peculiarities of development, in a mass school or a kindergarten, among peers with typical development. Ukrainian education is still in a state of finding and developing technologies for inclusive education and education, which, in turn, require practical testing in educational institutions.

On the other hand, the problem of creating educational environments in the local educational spaces of the city has not until recently taken into account the involvement of a child with special educational needs in this space, therefore the question of adaptability, unimpededness and correctional potential of the learning environment needs further development. In view of this we believe that the problem of selecting and using different tools for creating an inclusive educational environment is extremely relevant.

The issue of the environmental approach in education is not new. Some aspects of it were the subject of scientific interests of both domestic and foreign educators: K.D. Ushynskiy, P.F. Leshaft, Y. Zimmer (integrated schools in Germany), P.H. Wolter, B. Khosken, J. Goodland, ("schools without walls" and schools "ecosystems" in the USA). In the first third of the 20th century the idea of upbringing through the environment has found practical embodiment in the Soviet pedagogical environment (N.I. Iordanskyi, O.H. Kalashnikov, S.T. Shatskyi, V.M. Shulhin) and in the practice of social behaviour. Sometimes the environment is identified with upbringing in itself and was considered to be the central notion of pedagogics. "It's not the educator, who brings up, but the environment" – A.S. Makarenko wrote. In the end of the

thirtieth of the 20th century the Ukrainian psychologist H.S. Kostiuk suggested a formula “environment – heredity – upbringing”, that was interpreted in the aspect of communist upbringing [Strelnikov 2013, p. 196].

The problems of educational inclusion and the creation of an appropriate correction and development environment for this practice have been developed in recent years by psychologists, defectologists, teachers: different aspects of the educational environment on the child’s development have been studied by I. Bulah, V. Verbytskyi, I. Iermakov, E. Klymov, O. Kobernyk, Y. Manuilov, A. Petrovskiy, H. Pustovit, V. Slobodchikov and others. On the basis of the developmental learning paradigm (Sh. Amonashvili, O. Asmolov, V. Bibler, V. Davydov, D. Elkonin, L. Zankov, V. Rubtsov, I. Yaky-manska) the conceptual foundations of a developing educational environment were studied (V. Petrovskiy, L. Klarina, V. Orlov, L. Smyvina). Scientific and organizational and practical principles of creating an educational environment, organizational and practical principles of creating an educational environment, are represented in the works by I. Beh, P. Verbyts’ka, O. Savchenko, L. Sohan, T. Sushenko and others.

A significant part of scientific texts, in which the results of experimental work on the creation of an inclusive educational environment are presented and summarized, and the selection of appropriate resources and means for correction, rehabilitation, education, education and development of a child with special educational needs, belongs to Svitlana Haidukevich: for the past decade the pedagogical conditions for the creation of an inclusive educational environment have been substantiated and tested, the theoretical and practical principles of its organization and productive functionalization have been determined [Gaidukevich 2016].

However, the correction-development potential of many cultural forms that help to create an inclusive environment is still not sufficiently appreciated. Our attention is drawn to the possibility of using symbols and rituals that are as old as human civilization, and therefore can become organic for the educational integration of all categories of children in common lo-

cal spaces – inclusive educational environments for kindergartens, schools, and out-of-school educational institutions.

An inclusive educational environment is a space that needs to adapt to a child with special educational needs [Gaidukevich 2006, Graham 2011, Matiuk, Khamska 2016, p. 170]. This space accumulates the substantive, spatial, semantic and socio-psychological resources, most of which are created using rituals and symbols. We are interested in the terms of using different types of symbols and rituals to create a barrier-free space that allows you to place a child with an atypical development in the context of social culture, to master the available ways of communicating with other members of the community.

Through participation in ritual activities a special child can find a reference group and feel its support, get involved in the system of collective values, which on its part will stimulate and adjust the development of the individual. Along with this, the use of symbolism in education expands the possibilities of differentiated teaching and assessment in the inclusive class, and the development of special rituals for psychological support reduces the educational load.

A child with special educational needs also strives for self-realization in the space of social culture and satisfaction of its own cultural needs, so using different forms and methods of working with symbols makes folklore and artistic genres and species accessible (fables, puppet theater, music, architecture, sculpture). Besides, it enables the development of intelligence and emotions, behavioral skills, accumulation of social experience.

The aim of our article is to determine the psychological and pedagogical conditions for the use of symbols and rituals for the creation of an inclusive educational space in the local environment of an educational institution.

Since inclusive education is seen as an educational technology that involves the education and upbringing of children with special needs in a regular educational institution, where appropriate conditions are created to ensure the maximum effectiveness of the educational process, the

search for conditions for the implementation of inclusive models of education, education and development of modern pupils with special needs is becoming more and more important.

The basic principles of the search are: equal access to educational services, recognition of the right and ability of each child to learn and develop, adapt the system to the needs of the child, overcome potential barriers influencing learning, match the learning of the child's abilities – *Basic Principles and Values of Inclusive Education* (Основні принципи та цінності інклюзивної освіти. Всеукраїнський фонд “Крок за кроком”) [http://www.ussf.kiev.ua/ie_inclusive_education, access: 14.12.2017].

By means of creating educational environments that meet the named principles, researchers recognize the different types of educational resources [Gaidukevich 2016].

Almost all types of social integration rely on mastery of communication skills. In this aspect, integration into the society in an educational inclusive environment should take place through the residence of the experience of social interactions. During the lesson, it is quite problematic to provide accommodation for different communication situations; therefore, the specific rituals that arrange communication, regulate the work, can mark the child for its achievement – praise, encourage, reward.

We must talk about a specially organized environment of signs, symbols and forms of behavior that are integrated into the content of education, on the one hand, and on the other hand, that allows each child to be involved, regardless of the peculiarities of its development, in the world of culture in the broadest sense of this word. The content of education includes signs and symbols of various aspects of human existence – nature, society, art. N. Kulagina thinks that characters appear to be certain ways of realizing, consolidating and translating existential facts and situations that are the components of collective or personal experience.

In philosophical literature, one of the first definitions of the notion of a sign was given by Hegel: “A sign has a direct contemplation, which is a com-

pletely different meaning than one that it expresses itself” [Hegel 1977, p. 175]. In contrast to the sign, in Hegel’s opinion, the symbol is a material phenomenon, which in the figurative form represents abstract ideas or concepts. At the same time, the symbol is a means of cognitive reflection of reality.

The difference between a sign and a symbol lies in the fact that signs can be recognizable objectively, regardless of personality, and symbols – only through personal or collective experience.

Symbols are always deeply emotional, they belong to the individual, the experience of his/her experiences. In the inclusive environment, the signs that direct the movement of the child (marking of the premises) are associated with certain emotional experiences and physiological sensations (“this is the place for rest, here it is quite, nobody disturbs me”; “this is the place for sand games, here it is fun and slappery”) and get symbolic status. The conditions of associations that lead to the formation of the symbol are accompanied by expressive emotional states, and later the symbol that called them to life, re-introduces the personality into this emotional atmosphere, forming a solid perception of the realities of the environment and trust in the environment - especially for children with Down syndrome, with autism disorders, children with severe visual impairment or with mental retardation.

When dealing with children who have violations of the intellectual sphere, work with abstract concepts is difficult, especially in the context of inclusive education at a mass school, where the focus is on the successful completion of the curriculum for the children with typical development.

In most psychological and pedagogical studies, the functioning of symbolic systems in the educational process is considered as a means of activating mental actions, the presentation of educational material, which helps to better distinguish the essence of theoretical concepts under study. Some researchers consider the possibilities of symbolic systems for the implementation of the principles of developmental learning: the ultimate goal of the use of various characters and symbols here is the purposeful development of the

pupil's ability to create different verbal-symbolic-graphic forms of information expression independently (N. Salmina, I. Yakimanskaya).

For pupils in the primary school, the conversion of a sign into a symbol that has an emotional color, acquired during the experience, becomes a significant step forward in the development of the intellectual sphere: sign and symbolic activity allows us to model and transform the objective world into the inner plane of consciousness, to construct an idealized objectivity for essential features and creatively evaluate sign models in it. Such activity becomes a ground for fantasy, the formation of various kinds of representations, in particular, artistic-figurative, creativity, contributes to the manifestation of personality and human subjectivity. The logic of this conclusion follows from the theory of L. Vygotskyi about the significance of the instrument and sign in the development of the child. In the context of educational inclusion, the children's symbolic activity is the basis of collective creativity, which does not prevent each participant from identifying their own individuality.

In one of the schools in Vinnytsia, during the computer science lesson in the third form, the teacher suggested that children create a pictogram symbol for the concept "information", and the fulfillment of this task turned into a spontaneous presentation of children's drawings. Two children, who have cerebral palsy, learn in this class. The teacher's assistant helped them to create their own drawings with the symbols of information (in one picture there was an owl, in the other picture there was the letter "I" in the cloud).

During the presentation of their works, all the pupils in the class applauded, and the teacher noted their originality: thus on the one hand emotionally raised situations of success for special children, on the other hand – the process of codification of the symbol, which expanded the perception of its conventionality, metaphorical and figurative significance – that turns out to be especially important for children who have difficulties in understanding intellectual processes (understanding the conventions of symbolism is an important step in the development of the child's psychics and intelligence). Cultural scientists and psychologists think that individually meaningful sym-

bols become the basis of the coherent picture of the human world. In inclusive practice symbols help not only to form the picture of the world, but also, at the level of the physical first and foremost, to create the feeling of themselves, their place in the world, to contribute to the awareness of the world as a system, which has its own logic, its laws and cause-effective relationships.

The use of symbols for the creation of an inclusive educational environment facilitates the interaction of the child with different types of symbolic systems used in education both in elementary school and in high school: ideograms, pictograms, alphanumeric symbols, algorithms (images), parts of the body of the living organisms symbolizing a number of similar signs (natural signs-objects), facial expressions, gestures, poses (verbal-shaped signs and symbols), speculative models (internal images of objects and phenomena).

Our observations show, that the most universal means in terms of developing the understanding of symbols are developing (touch) books, touch boxes (boxes) and busy boards (Busy Board).

Let's characterize the correction-development potential of each of these means.

Busy Board, or a stand with various mechanisms and objects, from the very beginning was created by Maria Montessori for teaching a child through "learning the essence of things". It is not necessary to force the baby to open and close the door, so that he understands the principle of its work. You can just give this object – even in a diminished form – to the child and he/she will understand its functionality. The delineation of the child's actions and the desire to avoid the dangers of real life – trauma, fright (which is especially important for children with developmental problems or visual impairment or hearing impairment) – M. Montessori prompted to transfer household appliances to a special stand for studying: thus children were able to learn in their individual pace, the functionality of various parts and devices, and adults could help them in the conditions that are quite safe, which only imitate the realities of the environment. Moving the chain for the door, the ring from the eaves or a zipper, a child develops fine motor skills of the fingers and learns

what he/she is most interested in. Such stimulation has a good effect on the intellectual and physical development of children, performs correction and rehabilitation functions, which helps to overcome secondary defects in the development of children with special needs (thus, a child with visual impairment due to the capture of the mechanism of the door latch or the unplugged plug and the socket attached to the office board in real life will be able without harm to his life and health to turn on the electric appliance or close the door in the room, thereby opening the way to overcome one of the secondary defects of the disturbed development of weak-skinned children – underdeveloped spatial orientation and the absence of specific subject representations).

There can also be signs on the stand that people face in their everyday life – when teaching a child to recognize and interpret these signs, we get the chance to involve the pupil with an atypical development as much as possible in order to carry out everyday domestic and educational activities, which promotes, in its turn, more quality integration into social life. For example, comparing the prohibition signs (“Do not litter!”, “Dangerous for health!”) with the specific life situations, where such prohibitions are actualized, we accustom the child to the norms and rules of social co-living and to careful attitude to health and safety. Role-played and modeled signs from the busy board acquire an emotional colouring and special value of personal experience for a child and therefore move into the character category that regulate behaviour.

Working with touch-sensitive books, full of different symbols, promotes the formation of a child’s intellectual skills, such as comparison, and later – classification and generalization. Thus, small bags on the lacing, sewn on one of the felt “pages” (stimulation of small motility) contain cut flowers feathered yellow and green leaves, apples and flowers. Each of these figures is attached to the adhesive tape, and on the adjacent page there is a tree image of a fabric that can be attached to either the green leaflets (when we talk about summer) or yellow (when we talk with the child about autumn and changes in nature), we can also attach flowers to the tree (spring time, fruit

binding) or apples (autumn fruits, the result of the work of the person who cared for those trees – in fact, there can be many plots and themes for the stories), we can also consolidate the oral skills, counting flowers, fruits or leaves. Being well-known markers (autumn leaves), the symbols of the touch book (symbols, because they are interpreted through experience) have a didactic and developmental potential not only for a child with special needs, but also for all the children involved in the learning environment. Such forms of work with touch-sensitive books as the compilation of collective stories, fairy tales and puzzles are considered to be good practices for the development of the children's speech and the formation of a sense of cohesiveness and mutual respect in the students' team.

The use of symbols in the educational process is often combined with rituals. A ritual in the interpersonal interaction in the context of inclusion has a powerful developing and correctional potential: it is endowed with emotional charge, since the symbols in its structure, the symbolic actions determined by the behavior patterns, affect the feelings of the participant in the ritual, it is intended to give a special significance to the particular situation, emphasize the importance of the events that take place. In his thorough research Khrabskov studies the notion of the ritual and considers it to be a pedagogical means of the personality's socialization. The ritual in education has long performed the functions of broadcasting, regulation, integration, adaptation, motivation and assimilation. Types of rituals in education are allocated on the basis of their pedagogical tasks: the ritual of dedication (the task – the involvement of the individual in the system of rules and norms of collective life); the ritual of encouragement (the task is to stimulate a person to self-development, to demonstrate socially approved behavior), the ritual of punishment (the formation of discipline of the individual), the rituals of piety (the task is the formation of value orientations) [Khrabskov 2013, p. 12].

Almost all the named rituals, combined with the use of symbolic resources for the creation of an inclusive educational space, can be applied in a mass

school. As the practical experience shows, especially concerning the children with a non-typical development, who study in inclusive classes, they like the initiation and ritual of encouragement rituals: the delivery of tokens or badges (dedication to first-graders, dedication to the Cossacks), the delivery of letters, gifts, pennants (promotion and reward for achievements – individual or collective). The ritual regulates social relations in the education system; it involves a child into a social sphere and is used to unite the team as such, helps to adapt the child through painless and effective transition from one social status to another, leaving the child to a new stage of socialization. It facilitates the mastery of norms and rules of collective life by the personality as well as the expression of feelings and attitudes.

The drama of the ritual and its musical design generate a unique atmosphere, symbolism and attributes, artistic design (the external environment of the place of the ritual), symbolic activities, performed, as a rule, collectively, make a powerful emotional impression on the participants, allow them to engage in action by their entire being, experiencing in a game form events, which ritual is called to dramatize. In other words, the elements of the rituals, influencing the child's feelings, make this action emotionally attractive, give birth to each child's desire for personal participation in collective actions – and this is the value of the ritual in the process of involving a child with special educational needs in a healthy peer's environment where one can feel that he is "like everyone, at the same level as everybody".

We offer teachers of inclusive classes to develop and implement in their practice different rituals, which can be used both during the lessons and extracurricular activities. This can be a special ritual of division into working groups during the lesson, or telling a fairy tale with a touch box about natural phenomena on science lessons, or a farewell ritual after working with special children in the resource (auxiliary) class.

To sum it up, we can single out groups of symbols and rituals that can be used in the education process for the creation of the inclusive educational space:

- the symbolism for identifying and remembering the objects;

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- the symbolism for structuring the information – plans, tables, schemes, algorithms, communicative albums;
 - symbolic collections from different subjects;
 - symbolic labeling of different zones, objects, mechanisms for orientation in space, for making individual routes for the concrete child;
 - symbolic of the special communicative means (pictograms, pantomime, touch panels);
 - rituals for the child's understanding of the beginning and the ending of some activity or a lesson (a bell, a light signal);
 - symbolic for varied marking of the pupils' achievements – tokens, badges, flags, “canvases of valuations”, “stands of mood”.

Summarizing the results of the theoretical analysis of scientific texts on the problem of organizing an inclusive educational environment and evaluating own experience of practical work, we can distinguish the following psychological and pedagogical conditions for the use of symbols and rituals to create a space of educational inclusiveness:

1. Taking into consideration the character of the psycho-physiological development of the children, who may be included into the educational space, and their ability to coding and decoding of the information from different symbolic systems.
2. Selection of symbolic and procedural and behavioral models (rituals) that have corrective-developing potential and stimulate the activity of the child in the inclusive educational environment – communication, creativity, independence.
3. Adaptability of symbols and rituals practiced in the inclusive educational environment, for solving both didactic and educational tasks.

Prospects for further research on the problem of symbols and rituals in the educational inclusive environment are studying the influence of these cultural phenomena on the emotional sphere of the children with special educational needs in accordance with types of developmental disorders.

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Olena Hryshyna

How to Enhance the Second Learners' Motivation Sustainability in the Foreign Language for Specific Classes?

Abstract: In the paper the author presents the research analysis of foreign language learning motivation. The researcher gives a deep insight into the motivation itself covering its structure and reveals the speech activity mechanisms as the main factors influencing the learning needs and objectives. The intercultural diversity factors effecting the education are taken into consideration. The learners' motivation pattern brings in certain issues in every class as the supporting techniques proposed for the boosting the students' key factors in studying. Learners' Motivation Sustainability is the key to success in the language acquisition. Keeping to the theory being analyzed, the author proposes to practically contribute to the teachers' interdisciplinary motivation in the foreign language for specific purposes teaching. The teaching strategies take the leading place in an interactive learning. For the language acquisition sustainability, the author focuses on different levels of motivation and the strategies developed keeping strongly the professional education as the enhancing driving force. The educational approaches give rise to the motivation techniques: communication or interactive approach in education causes the speakers' motivation to be understood and accepted in a scientific society. For every specialist competency or skill outlined by the author, there is the motivation level defined for activating the overall language for special purposes education.

The paper introduces the motivation factors alongside with the professional competencies. Thus, the author presents the motivation in the framework of the theory and practice of teaching foreign languages.

Key words: professional competencies and skills, interdisciplinary motivation, sustainability of the language acquisition, educational approach, speech activity.

Introduction

To start with the teaching as a science, we need to clarify some aspects of the most important terminology. There are two concepts, *methodology* and *linguodidactics*, cross-referenced in literature. Due to the scientific resolutions we consider the first one the *teaching as a technology and language education* and the second *linguodidactics* as synonymic concepts. The theoretical and scientific background for teaching as a science at large is characterized by the theoretical background and the experimental data alongside with its profound assessment [Passov 2010, p. 543]. Moreover, the theoretical background of teaching technology or/and methodology is clearly seen in the framework of the following sciences as pedagogy, psychology, linguistics and other sciences. Thus, the comprehensive study of a methodology background definitely gives the Learners' Motivation Sustainability for the teachers' prosperous and useful work.

A number of scientists in the sphere of teaching the English language to foreigners are engaged in the investigation and the research of ideal tools to teach the foreign language efficiently. To find an appropriate solution it is obligatory to get a view of the teaching techniques as the leading targets for students to acquire the foreign language. For the learners' motivation sustainability, we deliberately single out the important stages of foreign language education. Furthermore, the communicative foreign language competence with the professional one in its structure is to be examined in detail.

Theoretical Background and Objectives

In the scientific and methodological literature the professional competence is regarded as a kind of activity that ensures the achievement of success [Barabanova 2005, p. 290, Ogarev 1995, p. 85, Safonova 1996, p. 237]. The professional competence evaluates the following components: knowledge, skills, value orientations, attitudes towards activities, its effectiveness and the ability to improve it. In other words, the professional competence is a steady readiness and ability of a person to work with “knowledge of the situation”. The latter depends on the following five main elements: a deep understanding of the nature of the tasks and problems that are being solved; availability of experience in the relevant field; ability to choose means and methods of activity, adequate to specific circumstances of place and time; sense of responsibility for the results achieved; the ability to learn from mistakes and bring adjustments to the process of achieving the goal. On the other hand, the competence is considered as knowledge, skills and abilities, their practical application in a particular situation. O.S. Belkin believes that the professional competence is a combination of professional and personality traits, which ensure the effective implementation of the competences necessary for professional activities [Belkin 1993, p. 158].

So, the foreign language learners' motivation sustainability lies in the effective gradual development of the following: *the professional/special competence in the framework of its components; the motivation factors analyses*. Consequently, we conveyed the cross-sectional analysis of the important factors and the foreign language competence components.

The formation of the *professional competence* includes the foreign language component and it is necessary to take the following factors into account: modeling the subject and real foreign language activities of the student; the substantive content of foreign language and special disciplines, which relate to the areas of professional activity dealing with the foreign language (professional texts); interdisciplinary/intercultural integration and interpersonal relationships; *motivational context* of studying the foreign language for professional purposes [Tenishcheva 2008, p. 247].

We agree that the formation of the professional competence with a foreign language component is impossible without taking into account the factors having been mentioned.

Motivation Criteria

However, such factors as modeling the subject and real foreign-language activities of the student, the subject content of foreign language and special disciplines that are related to the areas of professional activity dealing with the foreign language (mainly, these professional texts), the motivation context for teaching foreign language for professional purposes is to be specified.

The problem of motivation for teaching English will be found in the literature of the subject. Motivation is one of the factors for mastering a foreign language successfully. We understand *the motivation* as the active mental state of the subject, which arises after the appearance of *the motive* [Sankova 1982, p. 23]. *The main structural components of motivation* are the motives, needs, goals, which are realized in the process of the student's activity. The motive is the object, the needs – material or ideal, which are perceived in the imagination or in mind [Sankova 1982, p. 25]. Most scholars highlight external motives and internal ones. Accordingly, there are two types of motivation. Factors of external motivation in the educational process are exams, tests, surveys, and the like. The factors of internal motivation are the interests and the student's preferences. Therefore, in order to successfully manage the learning process, the teacher needs to understand what exactly encourages a student to complete the speech activity task [Passov 2010, p. 543].

No less important factor within the formation of the professional/special competency is an *interdisciplinary integration*. Philosophical prerequisite for the study of interdisciplinary connections is the dialectical thesis on the need for a comprehensive analysis of the relationships that really exist in nature, in society and in the minds of people.

It is impossible to study subjects separately and isolatedly, because in order to know the object, it is necessary to study all its issues and connections [Zhetpisbayeva 1978, pp. 90–99]. Scientists investigated the importance of interdisciplinary connections in terms of the need to enhance the foreign language knowledge. Representing different educational disciplines in the foreign language competence content interdisciplinary connections complement each other to fruitfully reach all the study objectives [Kulagin 1983, p. 96].

We consider the interdisciplinary content specified in the competencies and skills to be acquired by technical students. Moreover, there is a strong need to deeply look through the foreign language competency, then to analyze the reading activity to single out the driving motivation forces.

To understand how the factors of external motivation influence the sustainability acquisition we defined the professional competencies. For the clear vision how the factors of internal motivation influence the education sustainability acquisition we analyzed:

- a) the communicative approach implementation as one of the leading educational approaches through the defining the components of special reading competence;
- b) reading as the process of perception and active processing of information;
- c) Learners' Motivation Sustainability kept through analysis of reading as a form of speech activity and the concept of mature reading [Barabanova 2005, p. 290];
- d) Learners' Motivation Sustainability arisen from the clear vision of the components of communicative situation.

The Foreign Communicative Competency

First of all, we analyzed the content of the foreign communicative competency [Grishina 2010, pp. 60–62]. The Council of Europe outlines the components of the foreign communicative competency as: linguistic, sociolinguistic, pragmatic competencies. To define the linguistic competence there are *lexical, grammatical, semantic, phonological, spelling and orthoepic* competences

whereas the sociolinguistic competence consists of certain socio-cultural conditions for the use of foreign language. The pragmatic competence deals with the *discursive and functional* competences.

To consider the structure of the *foreign special communicative competency* in accordance with the Program of English for Specific Purposes, we define its components as the following: linguistic, socio-cultural, and professional competencies [Bakaeva 2005, p. 119]. The content of the program opens up the outline for the formation of a professional foreign communicative competency, which creates all the perspectives for the acquisition of the Foreign Language of Level B2, level of independent user. The advanced level B2 ensures the professional activity of students of non-native higher educational universities and allows to use *the foreign language for professional purposes*.

We have identified the following components of the foreign communicative competency in the special reading: linguistic, speech, socio-cultural and professional competencies. Consequently, the foreign language competence in professional literature reading is an integral part of the foreign communicative competency of future engineers.

Nowadays, the development of foreign language education in non-English universities, communicative approach in the foreign language education causes a rethinking of the main goals of teaching in technical higher educational institutions, namely the main goal of the foreign communicative competency formation of the and especially the professional reading competency formation.

The implementation of a communicative approach in teaching as a leading method of foreign language professional reading requires a more specific understanding of the components of the foreign communicative competency in special reading by future technical specialists at higher educational institutions, the rationale for their separation results from the social and psycho-linguistic points of view.

Alongside, there is a tendency in the scientific and methodological literature to outline new components of the foreign communicative competency, which is

associated with the latest trends in the teaching methodology and in linguistics, the problem of identifying the components of the foreign communicative competency is interpreted by many scholars in different ways. Moreover, we consider the concept of the foreign communicative competency of a professionally oriented text reader. The foreign communicative competency of a professionally oriented text reader is determined by the ability of students to have an adequate semantic perception of texts of different genres, which is formed during the educational process in classes and in the process of studying professional disciplines [Barabanova 2005, p. 290, Breigina 1979, p. 63]. As a result, the foreign communicative competency of the reader is defined by many parameters. Most researchers point out among the main components of the reader's foreign communicative [Shchukin 2006, p. 478] competency of special reading such as linguistic, subjective, textual and strategic ones [Common European Framework of Reference 2003, Solovova 2002]. Having analyzed the scientific and methodological literature, we determined: the basic components of competence – linguistic, socio-cultural, speech competences; special components – objective, discursive, informational and analytical competencies. We specified the components of the foreign communicative competency as follows:

I. Basic components:

1. The linguistic competency covers the following components: lexical, grammatical and phonetic subcompetencies as well as the rules for the use of foreign language in specific communication situations. This competency reflects the knowledge, skills and the competency of the professionally oriented text reader.
2. The speech competency is the basis of professional speech communication which includes the possession of extra-linguistic information. The speech competency means knowing how formulate thoughts in foreign language production. Mastering such skills allows the reader to structure speech clearly, to focus on a communicative intention itself. In other words, the sufficient level of foreign speech skills enables students to use the foreign language as a means of communication.

3. The sociocultural competence determines the knowledge of the socio-cultural context in the professional sphere and is the focus of the process of cultural interaction through the sustainable acquisition of students' knowledge of the foreign culture, and provides appropriate behavior that allows you to successfully solve problems in communicative situations.

Overall, intercultural diversity gives the driving force for the students' motivation to acquire the foreign language.

II. Special components:

1. **The text competency or/and discursive one** – knowledge, skills and abilities, which provide students' reading activity. The discursive competence involves the ability to perceive the text as a unit and forms a student's ability to define text functions and obtain professional factual information.

2. **The subject competence** is a meaningful and denotative plan of expression, which is formed while mastering the foreign language for specific purposes and the subjects according to the specialty. The basis of the subject competency is the terminology, that is, the knowledge of terms and background knowledge of the reader constitute subject competence, which is closely related to the linguistic competence [Barabanova 2005, p. 290].

3. The subject competence is the core of studying the subject in the foreign language by future technical specialists at universities.

4. **The information and analytical competencies** determine the ability to work with a variety of professional information sources and critically assess the information (understanding, application, analysis, synthesis, evaluation) within the scope of the professional duties of the specialist.

Special Reading as a Speech Activity

For a successful understanding of motivation as the main motive/purpose for obtaining new information, we analyzed *reading as a form of speech activity* [Klychnikova 1973, p. 207, Zhynkin 1958, p. 370] and the concept of mature reading.

Reading is a process of perception and active processing of information, graphically encoded in a system of one language or another. The process of reading is a complex analytical and synthetic activity, consisting of the perception and comprehension of the text. Such reading is mature, and the reader is an experienced one [Folomkina 1987, p. 207]. Mature reading involves merging processes of perception and comprehension, concentration of attention on the semantic side of the text. Mature reading is also characterized by the formation of skills for reading unfamiliar authentic texts without any kind of assistance at the desired pace with proper comprehension, pursuing not only one purpose but commonly more [Barabanova 2005, p. 290]. In order to understand the foreign language, the mature reader must have lexical and grammatical skills that allow recognizing the text quickly enough. If the reader does not have such skills, then the perceived actions of the reader become deployed, slow down the processes of perception and comprehension of the text. We focus on the problem of teaching the foreign language mature reading of special literature. According to the methodological analysis, *the mature reading* is the readiness of the student to read on their own, and to possess skills of various reading types and reading strategies [Kulikova 2010, p. 242]. Such reading is characterized by a different level of understanding. In the course of semantic processing of the text the reader does not simply establish the facts and their connections, but also distinguishes the most significant ones, generalizes and correlates them with each other and with the scientific information already known before. *Understanding* is a **decisive point** in the process of foreign language reading. There are two levels of understanding the text, the factors of which are the internal text links and the author's links – *the level of significance* and *level*

of meaning [Dolbayev 1982, p. 170]. *At the level of significance*, the recognition of language phenomena of the scientific text occurs, whereas at the level of meaning furthermore, there is a semantic perception and understanding of the author's intentions and messages as the whole text. The first level (the *level of meaning*) provides singling out the actual information of the text – understanding of the facts transmitted by the linguistic means. The second level (the *level of meaning*) provides further processing of information, reconstruction and extraction of exact scientific data, etc. *The level of meaning* includes the mental activity of the reader, which is aimed at assessing and understanding the stated professional information. Researchers note that reading scientific texts requires complex thinking processes, memory work, and various mental activities – comparison and synthesis, analysis and synthesis, abstraction, concretization, forecasting, etc. As for scientific texts, the readers' background professional knowledge creates the environment of an extra assistance for understanding or rather for scientific text comprehension as the whole piece of scientific data.

We investigate *the motivation* in the context of professional reading and we reason the special reading itself as a complex language activity, which is governed by professional information abilities and needs, and is a specific form of active verbal written communication, the main goals of which are operational orientation and the search for certain information, understanding and further application of the experience accumulated by the mankind in the professional fields of knowledge. Moreover, professional reading is also a means of self-improvement for a future specialist, therefore the motivation in special reading depends on the perception of professional information [Serova 1988, p. 232].

It is well-known that the situation of verbal communication determines the motivational aspects of speech activity, its subject, product and outcomes, the quality and speed of speech production. Therefore, the creation of a situation as a motive for verbal or/and reading communication, namely, the situation in reading professional literature, determines the effectiveness

of teaching students reading. So, the situation itself complies the driving motives for the foreign language communication, id est. the motivation to learn the language. Let's consider the classical format of "communicative situation". There is a common definition of the situation as a *complex of internal and external* (psychological and social), speech and non-speech conditions of pre-speech production motivator, which causes and stimulates the reader to produce the speech acts [Leontev 2007, p. 216]. Here and after, it is necessary to determine the conditions that determine the situation described above. Firstly, such factors are: the type of communicative task, that is, the degree of problem setting and its relevance to the needs of the reader; the social-psychological and personality characteristics of the reader; secondly, the nature of the text in terms of content and complexity; thirdly, the scope of the further use of the information.

Consequently, for the situation externalization, it is necessary to take into account the indicated above factors. Thus, the factors mentioned above as the driving motives influence directly the efficiency of the readers' solution to be stimulated for further data crunching. We also define *the motivation for communication* situation when the foreign language induces solving the communicative reading tasks to meet their foreign-language reader needs. Also, we distinguish a number of definitions of the "situation" and formulated in detail the notion of *communicative situation* in professional reading as a universal form of the functioning of the indirect communication process, that is, the reading of professional literature reflecting the relationship firstly, between the reader and the future engineer, and secondly, between the author and .reader. The mentioned 'relations' are governed by the communicative intention of the reader and the communicative intentions of the author, which altogether motivate the reader to communicate.

Conclusions and perspectives

To clearly see how the Learners' Motivation Sustainability works, we analyzed the most important foreign language communicative competency terminology in the teaching discourse methodology alongside with the speech activities mechanisms survey. The scientific pattern of the readers' motivation given in the article helps the teacher to understand the students' motives for the foreign language education sustainability. Thus, in the future scientific investigation we envisage the pattern development of the specialist readers' needs and motives.

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The Project Activity of an Educator and Its Role in the Formation of Moral Culture of Young People

Abstract: In the present article the method of projects is described. The article introduces the analyses of the project activity of an educational establishment. The authors of the article analyze the work of the project "Moral Culture of Modern Youth and the Ways of Its Formation". The creative approach to the professional project activity is characterized. Such experience can be very helpful in the sphere of moral education, development of morality and spirituality of a young person. It also suggests the use of innovative educational technologies at the educational establishments, implementation of creative projects with the purpose of cultural revival. All these factors will be favourable to broad cooperation and the integration of Ukraine with the European Educational system

Key words: project, project activity, integration of science, culture and religion.

Today the development of society depends on the young people and their abilities to function in new non-standard conditions. The dominant position

in the global labor market is taken by those, who can withstand the most severe competition due to professional qualities and skills. The process of training new generation of professionals, adapted to the common economic area and large-scale integration processes, should take place at the world level by further improving the content of education, upgrading the teaching technologies, introducing innovative forms and methods of work. The first step in this direction was made by the creative project of teaching staff. That very problem was discussed on September at the Vinnytsia branch of the Open International University of Human Development “Ukraine”, where the Third International Seminar on “Moral Culture of Modern Youth and the Ways of Its Formation” took place. The *subject* of the review is project activity of an educator and its role in the formation of moral culture of young people. The *object* of the review is the technologies of the project activity which foster moral development of young people by means of science, culture and religion integration.

The aim of the review is to provide the theoretical basis and share the experience of the project “Moral Culture of Modern Youth and the Ways of Its Formation”, which was held at the Vinnytsia branch of the Open International University of Human Development “Ukraine”.

Morality and the spiritual world of a personality are formed on the basis of national culture and ethnographic customs and traditions that exist in the mentality and define its character. Therefore, it is very important in the process of solving the problems of the development of each young person to combine the creative efforts of not only high-school teachers, scientists, historians, ethnographers, but also the representatives of the clergy, artists, and culture researchers [Stoliarenko 2010, p. 18].

In helping students understand tolerance and humanistic relationships issues, we have found it useful to approach the study using strategies to support Interpersonal and Intrapersonal Intelligences. We therefore, decided to focus on teaching approaches that strengthen these two intelligences. Typically, students who operate well in the Interpersonal Intelligence tend to un-

derstand other people well, can mediate conflicts, understand and recognize stereotypes and prejudice, enjoy cooperative learning strategies, group projects, give feedback, and display empathy.

While those who feel comfortable in the Intrapersonal Intelligence understand themselves, focus and concentrate well, know their strengths and weaknesses, are intuitive, and excel at emotional processing and metacognition techniques. Both of these Intelligences are critical to consider when exploring issues of humanistic relationships, diversity and multicultural perspectives (racism, gender bias, ageism etc.) [Stoliarenko 2014, p. 155].

Spiritual and moral education of an individual, preparation for independent professional activity, the development of future professionals, based on the latest projective techniques, synthesis of international and our country's experience in the professional development on the basis of spiritual, universal, humanistic values have become the objects of the researches, carried out and presented by the scientists – the participants of the seminar. The aims of the seminar are: the expansion of international cooperation and the development of constructive projects that influence the formation of common educational area on the way of joining the European educational system; preparation and publication of educational research and methodological issues, their implementation in educational activities, stimulation of the systematic research activities of teaching staff, the improvement of their professional level, that contributes to the quality of educational technology and cognitive motivation of students. The main objective of the meeting was a broad discussion of the problems in order to find the most effective ways, productive forms and methods of training the young professional and citizen, education of spiritual and moral culture of a personality.

Troubles in different spheres of life determine the problem of humanization of human relationships at all social levels, education of the generation, capable of arranging such an order that would guarantee decent social and economic conditions for development of each personality and both practical application of professional skills and also high spirituality, human values,

care about the future of our human civilization, which is supposed to live according to the laws of goodness, beauty and in harmony with nature.

The development of modern national concept of education and training in our country is based on cultural and historical experience of the Ukrainian and other peoples and is aimed at redefining and rethinking the topical problems of morality and spirituality. In the process of education the young generation an important role is played by humanization and liberalization of the educational process that involves mastering all the universal values, which are embodied in culture, education and religion. The participants of the meeting believe that spiritual education of young people today – is the basis of spirituality of the nation. Teaching of different personality-oriented courses, religious subjects should be based on impartial and fair data, adequate evaluation, respect for other believes, that contribute to understanding between different nations, faiths and believes and will ensure tolerance.

As the participants of the seminar admit, the most effective in this regard is the method of projects that can not be considered entirely new in the pedagogical practice, but at the same time it is recognized as the project technology of the XXI century [Sazonenko 2009, p. 63]. Although it is based on the conceptual basis of pragmatism, it influences the ability of young people to adapt in the world that is rapidly changing, in post-industrial society, and indirectly contributes to global humanistic thinking, which occurs on the basis of concern for the future survival of humanity. “Slung forward – is an exact translation of the word project” [Romanovskaia 2007, p. 4]. It is based on the ideas of humanistic education, on the philosophy of John Dewey and his pupil V. Kilpatryk, who was the first to introduce the concept of “the method of projects”. This American scholar defined the main task of “education of free citizens”, which implied «a system of targeted projects» and suggested free educational humanistic ideas in the form of a structured learning system [Kilpatryk 1925]. An American researcher in the sphere of education E. Collins experimentally proved the ideas of the project technology [Yangul 1925, p. 92]. The program of his experimental work included various forms

of activities: play projects – a game, a fest, a theater, a dance; story projects – a word, a picture, a song, a phonograph, musical instruments; excursion projects – environmental studies, discovery of folk traditions and customs; hand projects – cooking, repair etc. [Yangul 1925, p. 25]. The growth of popularity and distribution of the experience of the “method of projects” has recently increased the number of different approaches to its interpretation. Therefore, together we have identified a number of main criteria requirements for a modern interpretation of this phenomenon: the existence of educational problem, the complexity and urgency of which complies with the demands and life needs of young people; research nature of searching for solutions to problems; making the structure of the activities according to the classic stages of a project; modeling the conditions to identify the problem (its introduction, research, searching for solutions, examination and testing its versions, making the final project (or its variants), its dependence, correction and implementation); amateur nature of the creative activity of students, practical or theoretical (but anyway applied) value of the activity (project) results and willingness to use (implement) them; pedagogical value of the activities (the way the knowledge and personality qualities are acquired, the necessary ways of thinking and action are developed) [Sazonenko 2009, p. 69]. Analyzing the different approaches to the classification of projects in the literature on education, researchers distinguish them by a number of parameters: forms of the participation in the project (individual, group/pair, group); nature of partner interactions between the members of the project (cooperative, contest, competition); to the extent of implementation the inter-subjective relations (mono-subjective, inter-subjective, beyond-subjective, above-subjective); the nature of project coordination (direct, rigid or flexible/hidden); the length (short, long, considerably long); the purpose and character of the project (informative, acquaintative, adventurous, artistic, scientific, etc). Thanks to modern researches of M. Pavlova and J. Pitt, I. Sasova, Ie. Polat, M. Romanovskaia the algorithm for a project is well done [Pavlova, Pitt, Sasova 2004, Polat 1995, Romanovskaia 2007]. This method

seems attractive to us because it is based on creativity and the ability to navigate in the field of information and construct our own knowledge. Today, there has been developed a detailed methodology and have been identified the basic conditions for application the method of projects, which include: the existence of significant problems that require solution through creative research and application of integrated knowledge, theoretical, cognitive and practical significance of the expected results, the use of research (creative) methods in the design, the structuring of stages of the work and individual activity of the participants in a situation of choice. The most important in the implementation of this method is to use different sources of information, self-study through Internet technologies (participation in international Internet projects – namely, Internet conferences, Internet discussions). As a result of the application of the method of projects, its didactic nature is revealed. The guidelines of its use include the following tasks: to create an educational environment and provide conditions for motivation; determine what we need to learn in the result of work and the possible ways to present the situations for understanding the problem of research; organize the work (in small groups or individually); decide how to master the ways of group discussion of research methods, hypothesis, reasoning the conclusions, counseling; develop the criteria of objective evaluation [Romanovskaia 2007, p. 29].

One of the greatest difficulties that occur when using the method of projects is that the idea of education, moral and intellectual development through project activities can not become clear at once. Some researchers think that one must first master the theoretical material, and only then he can be engaged into the project activities. Usually, the time for the project is not always allocated, but certain amount of material for self-study is strictly determined. The participants are searching for the information on the issues, proposed by the consultant, gradually acquiring the necessary material and mastering all the necessary topics. It takes place under the informal circumstances, without undue excitement and tension in the process of common practical work on the project, often in the process of spontaneous

communication. To omit the gaps in the theoretical knowledge, additional time is allocated for synthesis and control of the used material. Original creative work differs from the project activity. It is a more flexible type of learning activity than project and requires strict adherence to the algorithm, must be carried out in accordance with a certain system. However, project managers sometimes miss the first step, i.e. defining the problem and the specific goals that must have been reached at the end. If the main problem of the project is not clearly defined, but only the task to find some information is given, this time we deal with an example of original creative work. It should not be mixed with project activities. Performing the project task must be combined with the original problem solving activities and making the well-founded choice of possible alternative variants followed by reflection. This is the basic difference between the project and the original work. Upon completion of the work the results are summed up and a written summary is prepared. It should be noted that a project differs from an essay (abstract). When we speak about informative projects it doesn't mean that material is just downloaded from the Internet. It misleads the idea of this method. If an essay (abstract) – is a summary of the contents of books, articles etc. or a report with such form of presentation, by an informative project is implied the work in accordance with the model of research with the obligatory definition of the problem and it's object, keeping to certain stages and showing intermediate results. It also includes analytical work with the collected facts, conclusions, correction of the preliminary results (if it is needed), followed by the search of additional information in the field of research, analysis of new facts; generalization (up to the time when the results, which help to solve the problem of the research have been obtained), the processing of results (in a form of discussion, presentation (defense), and impartial evaluation, reflection). A written summary of the project must not be turned into the so-called "pseudoproject", i.e. it should not be overloaded with paperwork, that can substitute other important stages of the project activities. An explanatory note should be concise, laconic but expressive. Short written summary

teaches us to formulate grammatically correctly the chosen variant of solution of the problem or issue. The project folder must contain all details concerning the stages of the project: drafts, sketches, study of advertisements and so on. On the basis of its content each phase of the task (project) is evaluated separately. In our opinion, the successful completion of the project activities is very important. To the final step belong reflection, analysis of the work that has been done, comparing of what was planned and eventually achieved. According to M. Romanovskaia [Romanovskaia 2007, p. 57] the algorithm of a project activity is similar to “a loop”. By connecting the beginning of the project with its end by means of reflexive analysis, we close the circle of our common activities; provide the process with integrity by matching the goal and results. Before the dependence of the project, a certain scenario is developed that includes: a) the problem and its urgency; b) the hypothesis and its arguments; c) the main part, the stages of the project, results, their brief analysis, d) conclusions, the results of the project reflective evaluation, and e) answers to the questions of other groups (discussion). Reflective evaluation of one’s own project activity is characterized by the following two aspects: a) how successfully has the problem been solved, depending on the type of the project; how well anything has been done; if the project is of the informative type, then how fully has the information been collected and whether it satisfies the needs, defined during the stage of setting the problem, and in what way can the project solutions be improved; b) how do the participants treat themselves in the process of a project (whether they were successful at each stage of the project, or was the problem clearly defined, or was the hypotheses well reasoned; how successfully were creative project methods used (if project is of a creative type); the wide range of original ideas etc.). But we must take into account the difficulties in assessing creativity. According to P.S. Lerner, it is always dramatic and controversial. In any case one should not emphasize the accuracy of evaluation [Lerner 2005]. First, it must be of integrated nature and should reflect the assessment of all stages of the project (from the formulation of the problem till the independent work

results), up to the quality of the project dependence. The main criteria for success – are good results shown by the participants. But a five-point grading system proved to be not fair and impartial. So we use the approach suggested by P.S. Lerner, which includes the following criteria of results assessment: *available information* – acquaintance, imagination, thesaurus, comprehension; *functional literacy* – perception of the material, explanations and texts; the ability to ask constructive questions, function in different kinds of activities and deal with various objects; *technological skills* – the ability to perform various operations, using standard programs; the ability to manipulate with different objects and tools, the ability to reach the required quality, mastering various operations; understanding the properties of objects and processes; rational organization of working time etc. *Intellectual awareness* – the ability to verbalize actions; reflection over one's own activities; understanding of theoretical and practical tasks; adequacy of memory; the ability to compare different notions; active perception of new information; the skills to use different literature to be able to perform rational planning; communicative skills. *Volitional preparedness* – the desire to solve educational tasks, respect for the language; support of office culture and communication, social interaction with others; willingness to do tasks (work) on a high professional level; tolerance to the comments, advice; individual rate of doing the task; successful overcoming the psychological and cognitive barriers; the ability to ask for help and get assistance. Ofcourse, these criteria are sufficiently general and they must be complemented or improved according to the type of a project. There are three levels within each criterion: high, medium, low. The conclusions about the success of educational processes of the project activities are made on the basis of dynamic changes of the levels of these data indicators. These criteria are correlated with a number of specific data indicators, according to which their division into 4 levels is made: 0, 5, 10, 20 points. The final score is derived as the average rating by the formula: rating score = (average collective score + self-score + score of the project manager). The main element of the project educational

technology is not a project itself, but the process of doing the scientific research – from simulation of the training conditions in order to define the problem and its research till the construction and defence of the most appropriate ways of its solution in the structural form of the project. So, the implementation of any creative project (idea) in order to obtain the desired product in any sphere begins with the design of a project. Thus, in order to achieve a positive final result we should follow the classic principle of “synergy”: idea > aims and objectives > intellectual and material resources > constructive-technological project > didactic educational technologies > design and motivation results of the implementation of the idea.

The International seminar, mentioned above, was primarily aimed at the development of young scientists’ creativity. Masters, post-graduate students in their reports shared their experience in the sphere of research activities, presented their results of experimental creative projects. In turn, the leading scientists with the diplomas of doctoral and candidate degree, who have rich scientific experience, their students, well-developed didactic systems in certain spheres of professional activity, gathered to share experiences and new academic achievements, to pass the baton to young scientists. This seminar was a sort of an analytical review and analysis of the 12 previous international scientific-methodological conferences and three international seminars, conducted from 2004 till 2016 at the Vinnytsia branch of the Open International University of Human Development “Ukraine”. As we are limited in time and space, in this article we are not going to bring a detailed analysis of the quite troublesome and hard work, carried out during eight years. Let’s mention just some facts: in the work of the conferences and seminars participated 1301 people, including 171 Ph.D., 364 candidates of sciences from distant geographical places: Arkhangelsk, St.-Petersburg, Chita, Orsk, Iekaterinburg, Khabarovsk, Novochuivynsk, Minsk, Serednouralsk, Smolensk, Kolomna, Surgut, Lipetsk, Warsaw, Vilnius, Lviv, Symferopil, Lugansk, Donetsk, Ternopil and Kyiv, Zhytomyr. The materials of the research papers have been published in VAK journals in 20 volumes with the total amount of 5306 pages.

The figures, listed above, show how many people met each other in the process of spiritual communication in scientific and educational activities, and how the seminars promote the growth of motivation to intellectual development and enrich the interest for research culture in the sphere of pedagogy. The significance of these numbers is obvious: thus is that very number of scientific and educational services, received by masters, postgraduates, Ph. Ds and prominent scholars in the personal participation and later in the printed form shared their scientific achievements in order to raise their professional and educational level – these are the conditions for intellectual educational culture development, as a result of the work of the Presidium AICCP and Editorial Board of the journal “Creative Pedagogy”. But let’s go back to the review of the contents of the Third International Seminar on “Moral Culture of Modern Youth and the Ways of Its Formation”. According to the Ministry of Education, Youth and Sports of Ukraine, the Academy of Pedagogical Sciences of Ukraine and the reviews of the participants and guests this educational event, as well as the previous ones, has been important and successful. So, it requires from its organizers and managers further improvements in the work, what has already become traditional for AICCP. We do not comment on the excellent and informative reports presented at the Third International Seminar – they are published on 430 pages in two volumes of the magazine “New Learning Technologies” № 67, but stop on that touching spiritual feeling, which was given by the folk ensemble of Humanitarian-Pedagogical College named after M. Hrushevskyi from the town Bar.

The concert served as a vivid and bright conclusion of the seminar. Bright clothes, Ukrainian embroidery helped the listeners to understand the world of original music and song culture of Podillia. The national system of education uses traditions and customs in order to develop ethnic identity, creative attitude to reality within modern youth. High historical mission of teachers is to influence young people in such a way that students would protect and enrich the ideological and moral, emotional and aesthetic potential of traditions, customs and rites; develop new historical circumstances. Folklore describes

and reflects the soul of the nation, its spiritual wealth. In songs, proverbs and sayings, tongue twisters and other folk pearls is lyrically and deeply reflected the cultural and historical, artistic development of the Ukrainian people. Ukrainian people – one of the most singing nations in the world. Plunging into aesthetically pleasing wealth of a folk song, every pupil realizes that it is a constant companion of each Ukrainian. Song education is education of feelings – it involves human brotherhood, the sense of beauty of our world and the understanding of how easily is to penetrate into the beauty of sounds, images, colors. Folklore education awakens the love of life, energy to create, warmth and tenderness of heart, soul. Falling lips to folk sources, gathering participants filled desire to brilliant aspirations, desires to assert in good life, truth, beauty. Folk remedies encourage the formation of comprehensiveness and depth of the Ukrainian soul its lyricism. Folklore education is one of the fundamental principles of national pedagogy. Lullabies, fairy tales, proverbs and sayings, songs help children to develop emotional and moral, aesthetic values, as in folklore the cultural and historical experience of people are represented. Artistic culture is the main factor of spiritual growth of younger generations, so it has been the topic of discussions at the seminar.

The results achieved during conferences and seminars on “Technologization of Educational Process Based on Spiritual and Moral Values” have stimulated the participants to create the coordinative center – the Academy of International Cooperation on Creative Pedagogy. The Academy of International Cooperation on Creative Pedagogy (AICCP) was founded as a non-profit organization established on the basis of the Vinnytsia branch of the Open International University of Human Development “Ukraine”. Its co-founders are: Zhytomyr State University named after Ivan Franko and the Vinnytsia branch of the University of Modern Knowledge. The founder and research director of the AICCP is a Ph.D, professor, academician of International Academy of Informatization (1998), International Academy of Pedagogical Education (2008), the author of 300 scientific works, with more than 1000 printed pages, including: 9 books, 13 textbooks, 43 manuals, 43 me-

thodological work-outs, programs, scientific reports, an invention, more than 100 articles in scientific journals and magazines – Dmytro Chernilevskyi. The AICCP is a unique research educational project and research platform for creative scientists and educational intellectuals. The AICCP has founded the magazine “Creative Pedagogy”, which has an experienced editorial board including 15 Ph. Ds. In the sample copies of the magazine the articles of the President of the Academy of Pedagogic Sciences of Ukraine, academicians and leading scientists, doctors, graduate students and masters have been published. The content of the magazine, founded by the Academy covers the following conceptual areas:

- Spiritual and moral culture of youth and its deep historical relations with the development of education and pedagogical knowledge, traditional national and world culture, science and thought;
- The global context of education and the development of pedagogical thought in mutual interference and enrichment national and international teaching culture;
- Spatial and temporal dialogue between pedagogical ideas, trends, systems and cultures in the long process of education and pedagogical thought, that eventually turns to be a dialogue between the history of pedagogic and modern pedagogic;
- Modern innovative activities in education;
- Spiritual and moral potential as a basis for patriotic education;
- Socio-economic conditions of the educational system modernization in Ukraine;
- Competence and professionalism of teacher in the process of implementation the creative psychological and educational technologies. The AICCP has one methodological characteristic: the revival of spiritual and cultural heritage should be based on a synthesis of science, education, religion and culture. According to a well-known academician D. Likhachev the word “culture” is defined as a huge and complex phenomenon which makes people from one particular area,

not just “people”, but – the people, a nation. The notion of “culture” should include and actually always included *religion, science, education, ethics* and moral standards of social behavior. Thus, the AICCP closely and creatively collaborates predominantly with the Christian moral culture. According to the Charter, Doctors (academicians), Ph.Ds (Corresponding Members), leading teachers and managers of different educational establishments, schools, church and public organizations (collective members) can be the members of the Academy. The members of the AICCP have a higher priority to publish their own and their students’ articles in the journal “Creative Pedagogy”. The AICCP membership status is attested by a diploma. The AICCP is open to cooperation with all interested educational intellectuals. The Academy promotes international cooperation and development of design projects in order to create a common educational environment on the way to European educational system.

The article described the creative activity of the teaching staff of the Open International University of Human Development “Ukraine”, Vinnytsia. The creative approach to the professional project activity is characterized. Such experience can be very helpful in the sphere of moral education, development of morality and spirituality of a young person. It also suggests the use of innovative educational technologies at the educational establishments, implementation of creative projects with the purpose of cultural revival. All these factors will be favourable to broad cooperation and the integration of Ukraine with the European Educational system.

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Children's Folklore: Its Opportunities in Musical Education and in Preschool Children's Upbringing

Abstract: In this article, which is based on the analysis of the scientific sources, the essence of the concept "folklore" is characterized in the context of the training of the future teachers of preschool establishments for the work with preschool children.

Different views of researches are analyzed and own interpretations are given. The emphasis is on the fact that the formation of the foundations of musical culture- musical education and upbringing should be started in preschool age with children's folklore.

The article describes the experience of implementing the musical education of foreign models of pedagogical education; the possibility of their implementation in the national practice of teacher training is indicated. It is noted that children's folklore has great impact on the overall development of preschool children: emotional sphere is formed, thinking is improved, and sensitivity to beauty in art and life is raised.

Key words: folk music, folklore, children's folklore, childlore, modern Ukrainian literature.

Folk musical creativity occupies a special and very significant place in the culture of each country. Appeal to folklore as a means of artistic and aesthetic development of a child is not accidental. Outstanding educators-researchers of all time (Y. Komensky, K. Ushinsky and V. Sukhomlynsky) talked about the importance of folk culture in the upbringing of the child, about its role in the spiritual development of children. Nowadays in the system of preschool education and upbringing these tasks are put to the fore. In their solution a big role belongs to the artistic and aesthetic education of children, which cannot be realized without such an important component as folk culture.

Different aspects of multifaceted folk culture are reflected in theoretical approaches to the definition of the essence of folklore. In 1982, at UNESCO, government experts from different countries focused on defining the content of the concept of folklore, but failed to work out a common opinion. The reason why the definition of folklore remains the subject of discussion, obviously, lies in the uncertainty of the boundaries of this notion. The word “folklore” has several meanings in translation. There is an interpretation of this notion as “folk wisdom”, but most often it refers to folk art. From the scientific point of view, folklore is seen as a special sphere of being of the people, manifestation of its spiritually material culture. According to Y. Rymarenko, folklore is a scientific observation and research of people’s life, way of life, foundations, art [Rymarenko 2003, p. 78]. In the national science we distinguish three areas of folklore. First of all, it is the material culture of the people, that is, their life, foundations, beliefs and ceremonies, family relationships and historical and cultural interaction with other peoples. The field, in which studies on art studies take place, is drawn to the spiritual culture associated with folk artistic creativity. According to this direction, creativity is defined as the actual embodiment of an artistic image in any material: clay, metal, fabric, wood, stone, etc. For another type of creativity, no material is needed – an artistic design is embodied by a person by means of his own voice, movements of the body. This type includes verbal folklore, music, dance, dramatic kinds of folk art.

In contemporary Ukrainian culture, folklore is presented in two main forms –oral and written (folklore itself or a living folk tradition, the use, interpretation of folklore in the creative activity of composers). Such a division allows us to speak of the existence of two traditions of the existence of folklore: oral and written.

The music of the oral tradition is stored in memory and executed by heart, without the use of any sign marks. In the initial stages of musical creativity, there was only an oral tradition, the basis of which were the motifs affirmed in the public consciousness, and tunes, which were given a magical role.

In oral musical creativity it is worth noting the importance of supporting voices and ornaments. The supporting voice is a branch from the main melodic line and serves to support movement or increase the tension of the melodic line, the most vivid displaying of the elements of the system.

According to G. Sribna, the origin of various forms of oral musical creativity goes into the depths of centuries, and it is one of the initial types of thinking. The musical creativity of the oral tradition was created only in the immediate practice of performing; therefore these works were not designed for accurate reproduction in recording and preservation in the form of notes [Sribna 2003, p. 178]. As O. Koshycj noted, oral creativity, precisely because of its improvisation, differs significantly from urban culture in psychological, social and musical terms. “The creativity of the oral tradition [...] feels free in the forest, in the field and in the house. Creativity of the written tradition requires concert halls and salons” [Koshycj 1999, p. 2].

It is worth noting that the oral tradition of folk songs makes it possible to use it as a basis for creative improvisation under the conditions of development of musical and creative abilities of children, without distorting the artistic meaning of the work.

In a certain period of the socio-historical development of nations, on the basis of oral tradition (mostly rural) urban folklore appears, already in the form of a written tradition. It happened in Ukraine in the XVIII–XIX centuries. In the historical conditions of that era, as well as at a later time, the

development of oral Ukrainian folklore somewhat slows down. In this context, in the progressive consciousness of the society, the opinion that folklore culture is destroyed and displaced by its written tradition is asserted. Appears a movement of folklorism, which sets the aim – to collect and to capture in writing, explore and restore in the form of publications samples of Ukrainian folklore culture.

Nowadays in the public consciousness the opinion that the development of artistic culture of the people is connected, first of all, with the preservation of its moral foundations was asserted. Therefore, there is an active desire for the revival of folklore. As a confirmation of this, can serve folklore and ethnographic expeditions, which are organized by scientific and creative institutions, as well as by educational establishments of the country. These expeditions constantly open up various forms of art, preserved where it was considered completely lost, revive forgotten folklore traditions. All these factors allow us to talk about some qualitative transformations in the development of folk art at a new socio-historical stage. Thus, folklore should be considered not as a frozen phenomenon of the past, but as a living source of modern original culture [Nikitina 1998, p. 101].

The term “children’s folklore” or “childlore” came into scientific use in the 20’s of the XX century. Researchers of childlore disagreed with some issues, which are included to this area. O. Smolyak, a researcher of childlore, believes that this concept outlines the creativity of adults for children (lullabies, charms (prymovlyannya), fairy tales), as well as traditional children’s creativity (songs, teasers – draznylky, rhymes – lichilki) [8]. In modern science there are no special differences on this issue.

Accepted to consider, that children’s folklore contains all the genres and types of folk art that somehow exist among children and correspond to their age peculiarities.

Childlore as a special kind of activity of the preschool child is aimed at the practical acquisition of national traditions by children, the formation of their national identity, the adoption of norms and rules of conduct of pub-

lic life in accordance with national traditions, familiarization with household items, folk-applied and decorative arts, practical study of song and dance folklore in order to identify and develop musical and creative abilities. Folklore knowledge enriches the emotional world of the preschooler's personality, activates its imagination and fantasy, and also promotes the development of musical culture as an important and integral part of spiritual culture in general.

The collecting of children's musical folklore in Ukraine started later than the collecting of works of adult performers of folk art. The first appeared in the press texts children's songs.

Fifties and sixties of the 19th century were marked by a general rise in interest in pedagogical issues of the folk school. Under the influence of the public, the issue of education of peasant children was widely discussed. Appeal to folk children's creativity was also caused by the development of a system of kindergartens.

Particular influence on the collectors of children's songs and compilers of the first musical collections had the ideas of the outstanding teacher I.G. Pestalozzi, who formulated the new principles of moral and spiritual education, adapted to the individual peculiarities of the child. Important for the further development of the concerned attitude toward the study of folklore were the teachings and ideas of the German educator F. Froebel, a student of I.G. Pestalozzi, who has shown the importance of folklore material from national sources in upbringing of children, and he was one of the first, who began to collect folk songs and games with the aim of artistic and aesthetic upbringing and development of children.

Under the influence of these ideas, as well as recommendations, wishes and statements of leading public figures, musicians, teachers, appeared the first musical collections of folk children's songs. A significant event in the cultural life of Ukraine was the publication of collections of treats for folk songs by M. Leontovich, P. Nishchinsky. They feature a diverse, well-chosen folk material, recording lyrics and games accompanied by comments.

The editions published at that time were the first summaries of texts of child folklore. They made a significant impact on folklorists, anthropologists, musicians, teachers, as demonstrated artistic advantages of these songs as wonderful examples of folk oral children's poetry and a variety of genres and subjects, which provided a great opportunity for the creative processing of children's performance.

In the 70–80s of the 19th century, come out of print small musical collections with children's songs, games, fairy tales, designed for kindergartens and schools.

In the first quarter of the 20th century, with the accumulation of experience in the publication of children's musical collections, the development of folklore, ethnographic science and the emergence of new time requirements for the artistic and aesthetic upbringing of children began to appear publications of children's folk songs, composed more professionally, with original folklore materials, from a great variety of genres (for example, then the first time were published teasers, jokes, children's calendar songs etc.). In 1903, E. Shvidchenko published the *Svyatochna khrestomatiya* and in 1905 N. Kolesnikov published "Collection of 150 Children's Songs and Jokes, Lullabies, Songs with Moving Games".

In 1916, the most important publication was the release of the "School Collection of Folk Songs", compiled and prepared by the members of the Commission of the music and ethnographic community, a group of great musicians and folk experts – A. Grechaninov, Y. Engel and N. Yanchuk. Finally, the latest of the musical collections of the first quarter of the 20th century was "The New Collection of Children's Games with the Songs", released in 1924.

Without any doubts, publications of children's musical folklore in the collections of the 19th and the first quarter of the 20th century have artistic, historical and ethnographic value. In these publications we get an idea of the children's songs, games and ceremonies that existed at that time; learn about the changes that have occurred in the children's repertoire over the past period.

Many of the collections that came out at that time can enter the repertoire of children's folk groups even now and to be used at music lessons in kindergartens and schools.

Since 1924, the publication of musical collections for children has been suspended for almost fifty years. Starting from the second quarter of the XX century and until the mid 70's children's musical folklore remained outside the interests of musicologists and folklorists. Therefore, the accumulation of the material from children's musical folklore during this period was minimal. There were no attempts for his theoretical comprehension by musicologists. Only from the second half of the 70-ies appeared publications, entirely devoted to children's musical folklore. A number of collections by G. Naumenko have also appeared: in 1977 – "Folk tales, patters and riddles with tunes"; in the period from 1977 to 1987 – five issues of "The Lark", based on children's records and included all the well-known genres of children's musical folklore. In 1988 was released a collection "Rain, rain stop! Folk children's musical creativity", finally "The Folklore ABC (azbuka)" came out in 1996 and in 1999 "Ethnography of Childhood".

The materials accumulated over many years from children's musical folklore, the ideas of advanced teachers and researchers of all time (Y. Komensky, I. Pestalozzi, K. Ushinsky, V. Sukhomlinsky), as well as the actual problems of upbringing and education of the new generation confirm the great importance of using folklore in aesthetic upbringing of children, part of which is the musical and aesthetic upbringing of preschoolers. In recent years, there is an active search for the possibilities of using folklore in preschool education and upbringing. Confirmation of this can be the programs of preschool education that came out during this time:

1. Pre-school child development program "I am in the world" (authors O.P. Aksonova, A.M. Anishchuk and others) It reflects the requirements of the updated content of education of the child from birth to six (seven) years of life, unified requirements for the development, upbringing and learning of the child during preschool childhood. The aim of the program

is to introduce children into traditional Ukrainian culture. The program consists of 2 blocks: the invariant component of the content and the variable component of the content [Aksonova 2014, p. 452].

2. Program of artistic and aesthetic development of children of early and preschool age “Joy of creativity” (authors R.M. Borsch, D.V. Samoilik) – it is an advanced partial program of artistic and aesthetic development of infants and preschoolers. Particular attention is paid to revealing, preserving and developing the creative and personal potential of the child. Among the priority tasks of the program – the development of emotional and aesthetic perception and value attitude to the beauty of the world, forming ideas about different art forms and their characteristics, the development of creativity and enrichment of individual artistic and aesthetic experience of each individual child. The program “Joy of Creativity” highlights the peculiarities of the artistic and aesthetic development of infants and preschoolers, presents educational tasks and benchmarks of vital competence in certain thematic sections and reveals the main approaches to the organization of pedagogical activity [Borsch 2013, p. 72].

3. Pre-school child development program “Ukrainian Preschool” (author O.I Bilan). The aim of the program is to expand the content component of educational work with children from 2 to 6 years, revealing the ethnic, historical and socio-cultural features of the Western region. The structure of the program determines the components of development of the child – physical, socio-moral, emotional-value, cognitive, speech, artistic and aesthetic, creative. In the content of the program, the sections are separated by age periodization: early age (third year of life), junior preschool age (fourth year of life), average pre-school age (fifth year of life) and senior preschool age (sixth year of life) [Bilan 2012, p. 264].

It should be mentioned, that in the sections of musical training in the listed programs, folklore music is given a very small amount of time and is represented by a limited number of works that are included in the typical program of preschool education.

Thus, nowadays the questions of determining the place of folklore in the aesthetic upbringing of children and the search for methods and techniques of its use in the pedagogical process have not lost their relevance.

Folklore as one of the forms of music classes, along with didactic tasks, allows to solve special tasks that are typical for this form: creation of conditions for the emergence of a stable interest in folklore classes; development of musical and creative abilities of preschool children on the basis of a comprehensive perception of folklore works; the formation of moral and aesthetic feelings by bringing children to the treasury of folk art.

Folklore classes are planned on the principle of folk calendar and built in a certain sequence. Unlike traditional, they are based on the use of the thematic orientation of the classes, which allows children to get not only interesting information, but also to penetrate the spirit of love for their native land, the joy and gratitude to its generosity, respect for human work, its musical and poetic creativity, to engage in collective creative activity of a complex nature.

The composition of the content of the folk class requires the definition of a basic idea that unites all the learned material and revealed through specific means. The methodological principles of selection of folk material are:

- accessibility in form and content for the perception of preschoolers;
- attractiveness, brightness of images and elements;
- visibility of artistic images;
- the unity of content and form.

Folklore classes are based on blocks, which themes are close to children of this age: "Gifts of Nature", "Folk Art", "My House, My Family", "Fairy Tales and Gatherings". Each of these blocks is specified in one or several topics. Note that the same musical material is included in various topics. For example, such invitations (zaklychky) as "The Rain", "The Rainbow-bow", and "The Lark" can be used during the following thematic classes: "The arrival of spring", "The Feast of Bread". The repetition of musical works is due to the decision of certain musical tasks: some topics are cross-cutting and the music material associated with them, accompanies the study of other topics. In oth-

er cases, the themes of one block can be deployed in a spiral form, from simpler forms of their implementation to more complex ones. The structure of the classroom uses the following choices: choral and solo singing, performing small ensembles and noise instruments. The choice of the repertoire is due to the desire to combine high-artistic forms of song and speech folklore. The study during folklore classes includes: acquaintance with different kinds of song and speech folklore, development of abilities to distinguish their expressive features, mastering practical skills in performing songs, dance movements, playing folk musical instruments. The implementation of the set of tasks is possible provided the novelty of the situations in which they are performed, the presence of emotional and imaginative actions, the synthesis of various types of artistic activities (using words, illustrations, toys as a means to more fully transmit one or another image, summon the child to the appropriate associations, enrich children's imagery). The effectiveness of learning is based on improvisation, the creation of "emphasis on creativity", which determines the nature of the relationship between learning and creativity. The sequence of classes is focused on their complications: from the partial activation of certain creative manifestations in the performance of dance, playing with singing, playing instruments – to directly interpretation and then organization of a collective composition of a full folklore "performance" based on folk traditions.

Turning to folk culture as a source of upbringing, each teacher will find a fertile ground for the formation and development of personally meaningful qualities: intellectual, moral, aesthetic. The syncretic nature of folklore, which contains various types of art (music, dance, poetry, folk and applied art), provides the richest material for the musical and aesthetic upbringing of preschoolers.

Complete musical-aesthetic upbringing on the basis of folklore cannot be realized without involving cognitive, artistic, and moral development of children. Familiarizing with folk music samples, children are included in the process of cognitive development. Their ideas of people's life, folk traditions, the causes of their occurrence and existence are expanding. In turn, getting

acquainted with folk traditions is impossible without reference to the family traditions of the Ukrainian people, which serves as a wonderful basis for the moral upbringing of children.

The usage of musical folklore as a means of musical and aesthetic development of children corresponds to the basic pedagogical principles: scientific, accessibility, stimulation of cognitive interest, emotional teaching. Proven by centuries-long practice of ethno-pedagogy, folk traditions are an excellent basis for the upbringing and education of the new generation. A large number and variety of samples of folk art allows in each particular case to choose the most optimal option for education and upbringing. Created by the people and for the people samples of folk art is an affordable basis for the comprehensive development of children. Involving children as participants in folk holidays and ceremonies, creating an atmosphere of creativity, stimulates the interest of children in educational activities, makes it more fruitful.

Conclusion

Folklore is the richest imagery and lexical system, which educational effect is based on the work of a number of factors: the plot, the emotional, the intonation and the rhythmic component. In the national science we distinguish the following areas of folklore: material culture of the people (life and customs, beliefs and ordinances); family relations and historical and cultural interaction with other peoples; spiritual culture, connected with artistic creativity. In modern Ukrainian culture folklore is presented in two forms: oral and written. Childlore – is an original and diverse stratum of musical folk art, a rich song culture. Childlore contains all the genres and types of folk art that in one way or another exist among children and correspond to their age peculiarities. The moral and aesthetic content of oral folk musical creativity proves the necessity for the widespread usage of folklore in modern practice of upbringing and education, in particular, in the process of musical and aesthetic upbringing of preschool children.

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The Pedagogical Model of the Formation of Future Specialists' Self-consciousness

Abstract: The article deals with the phenomenon of pedagogical model and the peculiarities of pedagogical modeling. In the article it is proved that pedagogical modeling is an effective way of formation and development of professional self-consciousness of future specialists during the period of professional preparation. Different views to modern pedagogical models of the formation and development of future specialists' self-consciousness are highlighted. The basic aspects of the pedagogical model of future engineers' professional self-consciousness are described. The main tasks, stages, principles and methodological approaches to the formation of future engineers' self-consciousness are also determined.

Key words: pedagogical model, pedagogical modeling, professional self-consciousness, future specialists, professional preparation, methodological approaches.

The model of professional activity must be the reference point of professional preparation and its contents must be aimed at the formation of such professional and personally important qualities of a modern specialist as interest to professional activity; owing reflective skills; understanding of own professional actions; the most important formed moral qualities; ability to work

using different technologies and methodological systems [Zavalevskyi 2008]. That is why research-experimental work aimed at the formation of professional self-consciousness of future engineers must be carried out systematically and predict consistent passing of certain stages during each of which certain tasks are realized and adequate forms and methods of educational interrelations among students are applied.

Having learnt the works of native and foreign researchers we have to admit that the application of modeling in pedagogics is an essential part of the process of professional preparation of future specialists. The problems of modeling in education and the peculiarities of the meaning of a pedagogical model have been studied by B. Bykov, Y. Lodatko, A. Yerina, V. Miheyev, M. Yakibchuk, V. Stoff studied gnoseological aspects of modeling, determined the essential characteristics of a model. To understand the peculiarities of formation of professional self-consciousness of future engineers, the works devoted to modeling in certain professional areas should be mentioned. The problems of professional preparation of future engineers were discussed in the works by N. Boreiko, Y. Bulahova, S. Dychkovskyi, K. Isayenko, O. Kolo-miyets, O. Lapuzina, O. Popova and others; the tasks of humanization of engineering education were researched by M. Zgurovskyi, O. Ponomaryov, O. Romanovskiy; the peculiarities of professional activity of engineers and their preparation are described in the works by S. Artyuh, O. Kovalenko, M. Lazarev; the theory contents and pedagogical technologies of preparation of future engineers are displayed in the works of such scientists as P. Volovyk, O. Padalka, O. Pehota, S. Sysoeva.

The word “model” comes from a Latin word “modulus” which means measure, sample. At first, a model was understood as a theory which has structural similarity to any other theory. On the other side, it is stated that a model is an intermediate link, which helps to perceive practical and theoretical essence of an object. A model is used in developing theories; it may be chosen or built for explaining scientific facts or laws; it may be used for further development of theories; it is an intermediate link between theory and reality; it carries

out practical check of statements; it can also be used for studying an object unattainable for experimental operation. The basic functions of a model are theoretical and practical ones. Besides, model can have descriptive, forecasting and normative functions [Nemov 2003].

Taking into account scientific and pedagogical traditions, the essence of pedagogical activity and native pedagogical practice, pedagogical model must be presented as a certain cultural form, the basic semantic characteristics of which are determined according to the attributive features of that social-cultural practice where pedagogical activity is performed.

The term “model” is closely connected with the term “modeling”. It is theoretical-cognitive procedure which is carried out on the basis of abstract-logical mentality and it does not matter if it is connected with theoretical or empirical cognition. From the theoretical point of view modeling is based on the theory of systematic approach and the theory of complicated systems. Modeling is a theoretical and practical research of an object where not the object of cognition is studied but the auxiliary artificial or natural system which is placed in some objective relation to the object, which can substitute it and which gives information about this modeled object [Sydorenko 2000]. Modeling serves as the highest and the main form of evidence, means of ordering of information which allows to explain the essence of the studied phenomenon better.

Pedagogical modeling is one of the means of a pedagogical research. It is already stated that methods of pedagogical research are the ways of cognition of pedagogical reality [Fedotova 2005, pp. 150–154]. One of the tasks of pedagogical research is the establishment of pedagogical regularity as continuous and necessary connections among real phenomena of pedagogical process [Moroz 2003]. It is known that by means of modeling of pedagogical preparation optimal didactical model may be created, that is the model of the process of education and professional preparation.

The model of the development of self-consciousness of future specialists (shown in Y. Donchenko's work) is worked out according to the theory of functioning system of P. Anohin and consists of purpose, contents-operation-

al and results alignments. The first one contains aim and tasks; the second includes principles, conditions, stages, forms and methods of development of professional self-consciousness; the components of the third one are criteria and forecast results [Donchenko 2010].

The aim of professional preparation of future specialists is purposeful, ruled progress of professional self-consciousness which needs the solution of the following questions: the development of professional I-concept as the system of images about oneself and as an object of professional activity; improvement of professional self-organization which determines future specialists' striving for continuous professional self-development and activation of professionally pedagogical reflection as the ability to realize oneself from the point of view of other objects of educational process. Gradual solution of every given task leads to the development of professional self-consciousness. According to the given model, the achievement of the aim and the fulfillment of the tasks are both provided by the realization of common didactical and specific principles.

The complexity of the development of professional self-consciousness encourages the author to determine its certain stages: motive-cognitive, operational, and personally reflective. The first one is aimed at purposeful formation of motivation of professional activity and professional self-development and self-improvement. The aim of the second one is to develop professional skills. The third one helps to provide formation of high level of general professional I-concept, an ability for self-organization of the own professional activity and professional reflection. The usage of the given model is based on realization of pedagogical conditions among which the scientist determines the following: the orientation of professional preparation at the understanding of the essence of professional self-consciousness; the creation of self-project of own professional "I"; organization of pedagogical support of professional self-development.

The leading methodological principle of the model of development of professional self-consciousness of future lawyers, according to R. Kalamazh,

is the integration of personal and active approaches which are realized in estimation of a future specialist as an object of educational and professional activity and personal and professional development [Kalamazh 2010, pp. 85–93]. The author thinks that professional I-concept of future specialists is the result of their interaction, which comes from inner subjective world and outer environment, first of all represented by a certain profession and certain professional community.

The criteria, indicators, levels and stages represented in the author's work come from the application of dynamic approach to studying of professional self-consciousness. The scientist considers that the determination of stages of development should be oriented both at the laws determined by general peculiarities of ontogenesis and at specific peculiarities, determined by professional activity. As a result, such stages of professionalization at a higher educational institution as adaptive, stabilizing and the stage of self-determination correspond to the stages of professional self-consciousness's development. In the given model great attention is paid to the stages of its development which are classified on the approach according to which the condition of I-concept is diagnosed not only with the help of the level of development of its structural components but also with the help of peculiarities of interaction among them and mutual penetration into personal sphere of a future specialist.

Studying the peculiarities of professional self-consciousness of future specialists of customs, M. Fedotova created the model which lets research dynamics of individual professional development [Fedotova 2005, pp. 150–154]. The given model is presented as a scheme of determination of individual professional qualities. The done analysis shows the necessity of purposeful development of individual professional qualities, discovering creative and professional potential, changes in the system of motivation and professional standards. The author thinks that the problem can be solved only within monitoring, which is the system of individual professional development. All the stages of the control make up the essence and the contents of monitoring

as a way of studying the dynamics of interrelation between inner contents of a personality and outer conditions.

The results of author's research have proved that one factor of effective development of I-concept of future specialists is this process' provision with suitable methods of projective work, research, modeling and support of mutual correspondence of options of future specialists and the system of professional activity. The scientist shows that this whole system consists of corrective-developing, diagnostic-analytical and adaptive-formative technologies. The most important component of the system of psychological monitoring is the model of professionalism which displays certain standards corresponding to which allows to solve such question as the choice of strategy of personal professional development. The most meaningful principle of such monitoring is an attitude to a future specialist as to individuality, an object of professional communication and professional activity in general [Fedotova 2005, pp. 150–154].

All the explanations of professional self-consciousness do not contradict each other; they are mutually complementary as they show various aspects of this phenomenon. If we conclude everything we can declare that the components of professional self-consciousness are a specialist's realizing of norms, rules, models of behavior, professionally important personal qualities, accepting himself as a specialist facing certain tasks connected with self-realization and self-improvement having high level of self-confidence.

In our research we state that the origin and development of professional self-consciousness are closely connected to professional skills, level of professional grounding and formation of a personality. Professional self-consciousness is the key factor of development and regulation of current activity and professional level of the person in general.

Professional self-consciousness may be described as a part of a broad, integral and comprehensive phenomenon which is called consciousness. It is one of the key components of human consciousness. Profession and professional determination require from a person certain professional skills and qualities.

To understand these phenomena and others which determine the peculiarities of new requirements to a person while performing professional duties we should refer to characteristic features of professional self-consciousness.

Some scientists consider that professional self-consciousness functions as a dialogue with you but it is not always realized. That is why professional self-consciousness is formed on the basis of the correlation of the image of the profession and I-conception on a separate level of personal development under the influence of the way of life which demands self-control and the reflection of own actions from the person. The personalized or general image of the profession becomes the standard of professional self-consciousness.

Professional self-consciousness includes the thinking of a person about himself as a member of professional community, a carrier of professional culture, general or separate professional norms, rules and traditions typical for this professional community. Characteristic features of a person which determine the measure of success in his activity are included into this thinking. Professionally, important qualities which consist of individual psychological properties and attitudes of a personality are also added here. Individual psychological properties are as follows: sensitive, attention, emotional, volitional, speech and cogitative. Personal attitudes include the attitude of a person to the subject and object of labor, conditions and means of labor, attitude to other people and to the profession in general.

The results of our research are four determined aspects of professional self-consciousness. The first aspect is cognitive to which self-analysis, self-perception, self-criticism, introspection and general notion about yourself belong. The second one is emotional; it includes modesty, pride and self-esteem. Self-control, self-possession and restraint belong to the third aspect which is called volitional. Reflexive aspect is based on self-appraisal. Self-appraisal is an element of self-consciousness characterized by a person's own emotionally colored rating of his abilities, qualities and actions. Self-appraisal determines a person's relations with surrounding people; it also determines the attitude to own success and failures. At the same time,

self-appraisal influences a person's effectiveness of activity, his personal and professional development. Adequate self-appraisal allows a person to correlate his abilities with different tasks and requirements of the environment. Non-adequate self-appraisal deforms the inner world, motive and emotional spheres in such a way preventing harmonic development.

The peculiarities and characteristic features of the profession influence greatly the formation of professional self-consciousness. Having learnt psychological peculiarities of engineers it has been discovered that these specialists should have well-developed imagination, good memory and figurative way of thinking. They must contain self-criticism and be exigent but at the same time self-confident. Head engineers must have flexibility, logicity and criticism of mind, they must be able to explain technical tasks and divide work.

In our opinion the model of formation of future specialists' self-consciousness contains aims, tasks, contents, methods and forms of interaction of the participants of pedagogical process and received results. According to our model, we determine its basic tasks among which are the following: modeling of professional situations in which understanding and cognition of peculiarities of the chosen profession by future engineers are possible; promotion in students' understanding of the contents and structure of professional activity in engineering area, formation of wholesome understanding of oneself in the context of future profession; future engineers' formation of skills necessary for planning and successful realization of professional career; formation of positive attitude to educational professional activity and orientation at personal professional development.

The creative model of formation of future engineers' professional self-consciousness in our research we centered on the following principles:

- a) the principle of cooperation, that is the organization of the activity of a teacher and students on planning, realization, estimation and correction of the process of education to which mutual trust and understanding are characteristic;

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- b) the principle of sequence systematic which causes systematic perceiving of knowledge and the realizing of aims, contents, forms, methods, means of education and estimation of its results;
 - c) the principle of creative activity and self-determination which directs students' creative activity at achieving and solution of tasks put by a teacher and it allows to take an active part in the organization of the educational process;
 - d) the principle of subjectivity which orients students at the formation of conscious choice in education and professional activity, own estimation of oneself as a carrier of professional knowledge and understanding of own personality in the system of educational interaction;
 - e) the principle of motivation which is based on the activation of students' inner encouragement to the formation of professional self-consciousness;
 - f) the principle of personification which makes an accent on individual peculiarities of every personality and necessary considering of his or her interests, necessities and valuable orientations;
 - g) the principle of "equal opportunities" which provides similar opportunities of including students into activity, not depending on their individual peculiarities and abilities;
 - h) the principle of reflective position which aims at students' analysis of peculiarities of own actions and other people's reaction considering the formed system of moral orientations and values;
 - i) the principle of adequate self-estimation when students' estimation of actions and oneself in general coincide with the estimation of the closest surrounding people;
 - j) the principle of electivity which means the formation of students' freedom in choosing the aim, contents, forms, methods, sources of education and the estimation of its results;
 - k) the principle of context according to which education should have certain important aims, be oriented at performing professional roles and

a person's improvement and it also must be built considering professional and social activity of students.

The pedagogical model of future engineers' professional self-consciousness in our research is based on such methodological approaches as reflective, synergetic, activating, axiological, personal and systematic. During reflective approach the appeal to own experience, its analysis and critical estimation of professional aims is applied; synergetic approach serves as the basis for creating world-view position of future specialists and proves that a person is always in continuous search and strives to be engaged in systematic self-improvement; the aim of activating approach is remaking the process-technological side of pedagogical process in such a way that the objects of educational process will master professional activity in general; the axiological approach allows to analyze personally important qualities and necessities as a value and to orient the objects of educational process at self-development and self-realization; the main purpose of personal approach is to form and establish personal properties of objects of activity and development of personal experience; the basic principle of systematic approach is that the creation of a system starts with determination and formation of the final aim which influences the choice of professional preparation's contents, methods and forms of education and self-educative activity; dialogical approach provides remaking a teacher's and a student's position into personally equal, that is the condition of dialogical interaction is the interrelation between a teacher and a student which are qualified as personal. The appearance of such relations is impossible without change of roles and functions of the participants of pedagogical process. In such case a teacher activates, stimulates students' intentions, forms their motives and creates conditions for self-movement and self-development. According to this approach a certain sequence must be kept to, starting with great help in solving different tasks at the primary stage via gradual activation of students to full regulation in education and the appearance of partnership between them.

Research-experimental work aimed at the formation of future engineers' self-consciousness is carried out systematically and provides consequent im-

plementation of three following stages: diagnostic-reflective, developing-corrective and estimation-results. During each of them appropriate tasks and adequate forms and methods of education and self-education are applied.

At diagnostic-reflective stage some certain actions are taken which give possibility to determine the peculiarities of components of future engineers' professional self-consciousness. To carry out diagnostic actions, the criteria, indicators and levels of professional self-consciousness are determined. It is stated that reflection is not only knowledge and understanding by an object of oneself and the process of self-cognition of inner states, but also clearing out of the facts how other people know and understand the reflected and his or her peculiarities. The reflective process is connected with the analysis of own consciousness and activity and the understanding of the sense of interpersonal communication. That is why this stage includes estimation of not only professionally important qualities and levels of professional development, but the process of education and the system of relations are also reflected. This stage allows to determine pertinence of the current level of professional self-consciousness with the primary and purposeful one and decide which corrections to make in the process of professional preparation. So, diagnostic-reflective stage provides determination of the level of formation of the basic components of future engineers' professional self-consciousness and application of certain pedagogical methods and approaches. At this stage the correction of methods is not carried out, only certain facts are stated and preparation for a next stage is hold.

In our opinion this stage is closely connected with strict determination of forming influence's aims and with understanding and acceptance of these aims by students. Purposeful prescriptions essentially influence those who study creating motive orientations, activate education-cognitive activity providing effective perceiving of material. The formation of future engineers' professional self-consciousness can be successfully carried out in case of the organization of educational environment which promotes the formation of professionally valuable qualities, abilities and skills. Considering the analysis of research it is possible to form the basic task of the given alignment:

1. To direct the methods and means of developing education at the formation of motive valuable attitude to the future professional activity.
2. To systematically apply active forms and methods of professional preparation which form the system of knowledge about future activity and the functions of specialists.
3. To work at the creation of emotionally favorable atmosphere at the lessons and during extra-curricular activities.
4. To adhere to stationarity in the formation of professional self-consciousness of each student considering getterochronism of his or her personal development.

The solution of these tasks helps students to perceive and understand themselves as future specialists in the chosen professional area, influences the level of development of a person's abilities and creative potential, forms of scientific outlook and humanistic culture which are important components of future specialists' activity.

It is determined that in our research the basic tasks of developing-corrective stage are the formation of knowledge – an essence and contents of professional activity and interest to the chosen profession, development of cognitive activity and interest to this profession, motivation to the development of professional competence, professionally valuable attitude to the profession, explanation of the importance of professional competence and its meaning for a specialist's professionalism. That is why at this stage pedagogical influence on the development of professional self-consciousness creates the fundamental base for further education and influences its quality. The developing-corrective stage allows to form necessary professional knowledge and skills in the process of interaction of objects of educative activity. This stage is based upon the selection of methods and forms of education which provide increasing of knowledge, encourage students to create individual understanding of the importance of the chosen profession, professional self-development and self-improvement. To make this process effective specific methods and means of education should be used. Among them are “brainstorming”, mind map, method 653, case-study,

business game, project method, discussion, training, problem seminar, methods and forms of combined education, reflective reading; and all of them influence positively the dynamics of the development of future engineers' professional self-consciousness. The work at this stage is carried out using different forms, methods, topics and tasks which are done in groups and individually, besides various exercises are done and various professional situations are analyzed. The main task of this stage is to form students' skills to make professional decisions; correct psychological peculiarities which serve as negative conditions of a person's self-improvement; develop ability for self-organization of psychological activity and rethinking of purposeful peculiarities of results; direct the development of effective thinking in unpredictable situations; teach to choose perspectives and strategies of professional life independently; help to become able to form skills of effective purpose making which is practical understanding of a person's individual activity connected with suitable means of achievement of life aims. Besides, one more task is to teach students to consciously and effectively plan and forecast future professional activity and master practical skills of organizing personal activity.

This stage must be realized in two directions:

1. To provide students with help in personal and professional development. In such case it is necessary to determine students' requirement, problems and difficulties. The components of such help are active methods of education, corrective and developing work using such methodological forms as a talk with a group, individual consultation, group work with discussions and role games, carrying out social-psychological trainings aimed at lowering psychological strain and anxiety and understanding of own potential opportunities.
2. To help teachers in the development of competent communication, professional and individual growth and development. In this case the accent should be put on the development of reflective culture which allows to understand received experience of creative pedagogical contact in the direction from administrative-repressive communication to a di-

ologue. An important component of such work is the help in preventing pedagogical mistakes. The peculiarity of developing-corrective stage is the requirement to take into account the character of interaction between teachers and students, attitude at cooperation based on principles of individual, personal and dialogical approach.

Estimation-results stage displays the efficiency of application effective educative methods during the formation of professional self-consciousness and is characterized by achievement of success in the realization of the set aims. It contains gradual diagnostics, methods of correction and control of the level of formation of all components of future specialists' professional self-consciousness.

The model of purposeful formation of students' professional self-consciousness during experimental work provides the selection and usage of the complex of methodological means and technologies aimed at the solution of the following tasks:

- modeling of professional situations where future engineers can realize and understand the peculiarities of future profession;
- promotion in students' realizing the contents and the structure of professional activity in the engineering area, formation of the wholesome understanding of oneself in the context of future profession;
- formation of certain skills for planning and successful realization of professional career;
- formation of positive attitude to educational professional activity and orientation at personal professional development.
- The achievement of the aimed high level of professional self-consciousness development is provided by three essential conditions: the application of forms and methods of active education which model social context and the ways of professional interaction; the formation of subjective-reflective position in the process of professional preparation; the creation of educational environment which activates the formation of professionally valuable orientations of students.

According to the set components of professional self-consciousness we can also determine the criteria of estimation of its development: informative – cognitive, motive – valuable and activity – practical. Each criterion has its own indicators. The indicators of the first criterion are the understanding of the image of an ideally professional engineer and own correspondence to it, awareness with peculiarities, functions and tasks of engineering profession, knowledge of own professionally valuable personal qualities, knowledge of realization of personal professional perspective, understanding of own professional interests and abilities, the attitude to oneself as to the object of professional activity; the indicators of the second criterion are self-estimation, need in professional self-development and self-improvement, motives in the choice of profession and valuable attitude to the profession; the indicators of the last one are striving for professional self-up-bringing and self-education, independence in making professional decisions, stability of professional intentions and intensity of efforts aimed at mastering professional skills during scientific research activity and productive practice. The levels which orient in the degrees of development and formation of professional self-consciousness are low, medium and high.

So, the model of purposeful formation of students' professional self-consciousness during experimental work provides the choice and application of complex of methodological technologies aimed at solving the following tasks: modeling of professional situations where the understanding and cognition of peculiarities of chosen profession by future specialists are present; assistance to students in understanding of the contents and the structure of professional activity in the engineering area, formation of wholesome view of oneself in the context of future profession; formation of the skills necessary for planning and successful realization of professional career; formation of positive attitude to educational activity and orientation at personal professional development.

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Upbringing – the Purposeful Forming or Assistance in the Self-development of a Personality

Abstract: In modern theory of upbringing there are different approaches to the understanding of essence and meaning of this phenomenon in the development of a personality. Recently in psychology and pedagogics various attempts have been made to comparatively analyze and classify different concepts of upbringing. They all are determined by the objective necessity to systemize pedagogical ideas about ways and methods of the organization of upbringing, by the necessity of creation of the specific coordinate system which would help to be oriented in the variety of educational systems and concepts of the past and the present. Existence of different conceptions of upbringing as a rule is determined by distinctions in basic ideas about the nature of a child (man). In the context of European cultural tradition it is possible to distinguish two opposite ways of understanding the nature of people: pessimistic and

optimistic. The first one consists of mistrust to people, perception of them as asocial and destructive. The opposite one consists of optimistic perception of people, faith in their undoubtedly-positive and good structural beginning. In accordance to the basic setting connected with the essence of a person, the following questions should be answered: "What should be done with this essence to make a person better?" and "How a person should be brought up?"

Key words: upbringing, concepts of upbringing, nature of people, forming, manipulation, facilitation.

Plenty of various theories and models of upbringing based on different methodological principles and which make an accent on different aspects of pedagogical interaction are presented in modern psychology and pedagogics. The spectrum of approaches to the understanding of essence and value of upbringing is sufficiently wide: from its interpretation as purposeful process of forming a personality by a certain standard to giving to it auxiliary role in self-actualization or complete denial of right to its existence. There is an objective necessity in systematization of pedagogical ideas about the ways and methods of organization of education, creation of the original coordinate system that would give an opportunity to be oriented in the variety of educating systems and conceptions of the past and present.

Pedagogical Paradigms and Models

Recently various types of models of upbringing based on different grounds and which make accents on different aspects of educating process (Sh. Amonashvili, G. Ball, Y. Yamburg, G. Kornetov, R. Kwasnica and other) have been created in pedagogics. So, for example, Sh. Amonashvili distinguishes two diametrically opposite conceptions of upbringing: authoritarian-imperative and humanistic [Amonashvili 1995]. The first is based on persuasion about impossibility of upbringing without coercion, as from the very beginning a child has an asocial orientation and requires permanent control, su-

pervision, limitation of natural activity, and is enforced to responsibility and moral behavior. According to such approach upbringing takes the shape of open forming influence of a teacher, oriented in one direction – on a pupil. Activity of a child becomes fully controlled by adults' requirements that, stimulating, directing or braking, solve set educational tasks. Authoritarian-imperative upbringing aims to subordinate life of a child to the educator, as only by means of such methods with the help of which a child can be prepared for future valuable, "real" adult life. Sh. Amonashvili considers that as a consequence, education becomes isolated from life of children, their real interests and that is why it causes resistance and non-acceptance.

As a positive alternative to the authoritarian-imperative model of upbringing Sh. Amonashvili describes humanistic conception of cooperation, according to which upbringing is directed at realization of natural skills of a child, his or her striving for development, freedom and maturing. A teacher must not ignore actual states and necessities of a child, but vice versa, must fully coordinate education with a child's own intentions and inclinations. Humanistic conception of upbringing orients a teacher to make a child an equal participant, coauthor of own education and encourages a child to think in the same way.

Sh. Amonashvili contrasts both conceptions of upbringing sharply, marking at unproductiveness and even antihumanistic of authoritarian-imperative approach. Analyzing his position, it should be taken into account that burning discussions took place in the end of the 20th century based on 'childlessness' of official soviet pedagogics and authoritarianism of mass school. This exact fact can explain categoricalness and sharp polemic orientation of the author. At the same time G. Kornetov justly notices that "setting a question about the necessity of pedagogical pluralism and criticizing soviet epoch for not carrying alternative variants of theory and practice of upbringing because of deeply idealized division of pedagogics into the 'most high-rank' soviet and 'reactionary' bourgeois, Sh. Amonashvili himself does not give such structural alternative. Both paradigms of upbringing distinguished by the author – humanistic and authoritarian-imperative, in their semantic de-

scriptions are aimed not at the productive dialogue, but on confrontation and exposure” [Kornetov 2001, p. 89].

Y. Yamburg builds the typology of pedagogical paradigms, not contrasting them as “good” and “bad”, “correct” and “wrong”, but adhering to the principle of complementarity. He distinguishes four pedagogical paradigms that determine strategic aims of education and determine the character of the solution of pedagogical problems: cognitive-informational, competent, personality and cultural [Yamburg 2004].

Cognitive-informational paradigm goes out of ideas about the necessity of transmission to children of maximal volume of the knowledge, abilities and skills accumulated by humanity. Thus a desire and necessities of a child, as a rule, are not taken into account. Competent paradigm makes accents on strengthening of practical orientation and instrumental orientation of education. The primary aim is preparation of an able and mobile person, who owns not a set of facts, but the methods of their receipt and application. Personality paradigm carries accents from intellectual to emotional and social development of a child; it pays much attention to interests and problems of pupils. Its basic value is personal becoming of children, their free, spontaneous, natural development. According to cultural paradigm it is stated that the formation of a child’s personality is the primary aim of education, but unlike personal paradigm, it does not fetish free education. Freedom and coercion here are considered the complementary beginning; the complete denial of coercion in education is equated to full denial of culture. The main tasks of education, according to cultural approach, are the transmission of cultural values to next generations and the education of a spiritual man. As sometimes a number of pupils cannot realize the necessity of cultural norms and values, the elements of pedagogical coercion in education are inevitable.

In our opinion, the first two of Y. Yamburg’s paradigms are more relevant to the process of education and represent traditional for pedagogics opposition to the theory of formal and material education. Two other paradigms

such as personal and cultural have direct attitude toward upbringing and in general coincide with humanistic and authoritarian approaches.

G. Ball and M. Burgin distinguish two basic strategies of education: monologue and dialogic [Ball, Burgin 1994]. In monologue strategy an educator is considered a competent object and transmitter of truth and a pupil is an object of educative influence. A teacher individually, without a child's opinion determines the aim and tasks of the education. Authors distinguish two types of monologue strategy of education: imperative and manipulative. According to imperative strategy the desirable result of educative influence (for example persuasion of a pupil or an action expected from him) is directly specified or proclaimed by an educator. A pupil's activity must be directed at the realization and implementation of a teacher's orders. In manipulative strategy the aim of educative influence is not proclaimed directly, but is achieved by means of hidden direct activity of pupils in desirable by an educator direction. A pupil's activity can be carried out on different levels – from elementary conventional reflexes to independent difficult activity the conditions of which are organized to attain planned by a teacher result. Unlike monologue strategy in its two variants, dialogic strategy of education disengages itself from divergences in social status of an educator and a pupil and is based on acceptance of fully subjective value and fundamental equality of rights.

A similar approach to differentiation of basic models of education was offered by G. Kornetov [Kornetov 2001, pp. 85–108]. In his opinion, different models of education differ first of all by certain features of determination of educative aims and methods of their realization. Education as purposeful influence on development of a man begins with the determination of aims. It is effective only in case, when cooperation of participants of pedagogical process provides the achievement of the set aims by means of specially chosen facilities. That's why the typology of basic models of education, in G. Kornetov's opinion, first of all must take into account sources and methods of setting educational aims, and also the methods of their achievement. On the basis of the determined criteria the author distinguishes three pedagogical

paradigms (pedagogics of authority, pedagogics of manipulation and pedagogics of support), to each of which certain model of education corresponds to. In the context of the first of them, education is understood as purposeful forming of personality in accordance with certain educational goals. In the second, education is interpreted as manipulation, which is indirect hidden influence on a personality with the purpose of development in this personality's desirable qualities from the point of view of the educator. In the third one education is explained as assistance in self-actualization of a personality, creation of conditions for self-determination and self-realization of a child.

Pedagogics of authority is traditional pedagogics that is based on confession that an educator is a mature experienced person who has the right to individually determine educational aims and the means of their realization. In the context of this model pupils are obliged to implement the requirements of a teacher, to confess his leading role as a man who runs their development and called to solve the important social and educational problem of rising generations. Taking into account the attained level and prospects of social and cultural development of society, a teacher leaning on historical experience, plans and realizes in practice the education and upbringing of his pupils. He determines educational aims, plans desirable changes, designs properties and qualities that must be formed in children as a result of pedagogical co-operation. During the determination of the aim of education first of all social order and requirements of the society must be taken into consideration, though the interests of children are partially taken into account too, if they do not contradict public norms. The basic supposition is that to live full life in society, children must get certain social roles, master certain means of activity and communication, values and norms of behavior, that are created by previous generations. Thus it is considered that a teacher knows better than a child, what kind of a person she or he must become and in what direction they must develop. During the process of education a pupil cannot realize the necessity of that way of development, which is dictated by reasonability of pedagogical expediency.

In pedagogics of authority the cooperation between an educator and a pupil mostly takes the shape of open purposeful influence of the first on the second. An educator is an object that determines the aim and the way of development of a child, and a child is an object that is formed under the supervision and control of a tutor. Thus a teacher does not try by all means to hide the position of the leader. On the contrary, he demonstrates it freely, calling and obligating a pupil to follow him to execute his instructions, and realize pedagogical intentions.

Pedagogics of manipulation considers education as indirect hidden influence of teacher on a pupil with the aim of forming socially desirable qualities and options. In this case manipulation is understood as those widespread in pedagogical practice situations, when an educator by means of indirect influences tries to induce children to certain behavior and form their certain aspirations. He sincerely strives for a pupil's good, but he decides by himself what this good must consist of.

The manipulative model of education gives an opportunity to change pupils, avoiding open pressure and confrontation. Adhering to this model, a teacher does not set a pedagogical aim before pupils obviously, avoids direct, though corresponding to their interests, influences. A pupil becomes simultaneously an object of pedagogical influence, because the aim and facilities of his or her development are designed by an educator, and a subject, because subjectively he operates independently, not realizing that the direction and the conditions of the activity are determined by an educator. A child does not feel any pressure from the side of the teacher, who tries not to demonstrate the leading role in education, but masks it in every possible way. In such a way the problem of inconsistency between educational tasks of a teacher and vital interests of children is solved. Pupils start to develop the ability to live in the conditions of freedom, accept responsible decisions, make an independent vital choice, although this freedom and independence are invisibly programmed and controlled by an educator.

G. Kornetov thinks that the manipulative model of education in comparison to authoritarian one creates more favorable conditions for the develop-

ment of activity and independence of a child. At the same time, being pedagogics of 'directed freedom', it gives an educator the function of a leader and organizer of pedagogical process who individually determines the aim of education and facilities of its achievement [Kornetov 2001, pp. 85–108].

A pupil as an equal in rights partner of a teacher is examined in the third form of pedagogical paradigm distinguished by G. Kornetov – the pedagogics of support [Kornetov 2001, pp. 85–108]. Faith in structural, creative beginning of human nature, in its primitive morality and kindness, altruistic orientation, ability independently to elect the correct way of own development are its background. In accordance with the options of pedagogics of support an educator must not lead a child this way and even not to direct the development, but follow a child, support her or his self-realization, help in the solution of own problems. The first task to be solved by an educator is adjusting of emotional contact with a child, productive communication that is based on mutual respect and trust, and in an ideal – on mutual love. The next task is to understand a pupil. Watching a child and communicating with him, a teacher tries delicately and unobtrusively to get to the inner world, find out the necessities and interests, expose potential abilities and to define vital problems of a child. After it a teacher helps a child in self-cognition, comprehension of own interests and possibilities, determination of the tasks of self-development. Thus, a teacher determines the pedagogical aim not on the basis of own ideas what kind of a person a pupil must become, but he takes into account his internal potential and vital experience. Creating conditions for determination of ways of own development of a child, a teacher promotes their realization.

Such model of education almost eliminates the inconsistency of pedagogical aims and actual vital interests of a pupil, because educational tasks are formulated on the basis of vital aims and personal participation of a pupil. Due to it they are perceived not as imposed from outside, but as their own. It prevents the collision of aims and aspirations of participants of educational process. In such case the position of a teacher turns into the position of a sen-

ior friend, adviser and helper and is not hidden from a pupil, because it is the product of their cooperation.

In the second half of the 20th century the ideas of pedagogical support found their reflection in humanistic theories of A. Maslow, C. Rogers, E. Fromm and others. They acquired a radical turn in antipedagogy, the representatives of which encouraged refusal from purposeful education, that, from their perspective, is a form of violence, suppression of personality based on fear and submission of children to somebody else's normative conceptions (E. von Braunmuhl, H. von Schoenebeck, C. Rochefort, H. Kupffer, H. Ostermeyer, K. Rutschky, W. Hinte and others). The basic slogans of antipedagogy are: "non-interference in the internal affairs of children", "freedom for all", "friendship with children". Only this kind of approach, as E. von Braunmuhl states, will enable us to do away with educational war between children and adults [von Braunmuhl 1975]. According to his opinion, there is no point in considering that children are not able to understand what is better for them. The claim of adults – "I know better, what is good and what is bad for you" – reduces a child's responsibility for their own actions. The supporters of antipedagogy adhere to the opposite position: a child is wise from birth as well as sensitive towards what is best for them, they can assume responsibility for their actions and does not require any guidance. This is where the basic imperative of antipedagogy stems from: "to support, but not to educate", to regard an adult as a friend and partner of a child, and relations between them as symmetrical. The adult must play the role of a friend rather than that of an educator, the one who does not dictate or impose anything. His basic function is to accompany the spiritual and physical evolution of children who must do everything only by their own free will. Thus, pedagogy of support in its extreme, the most radical variant denies education as a purposeful influence on a child with the aim of forming their certain qualities and values.

It is not difficult to notice that the pedagogical paradigms singled out G. Kornetov (pedagogy of authority, pedagogy of manipulation and pedagogy of support) generally correspond to the three educational strategies, described

by G. Ball and M. Burgin: pedagogy of authority corresponds to the imperative strategy of education, pedagogy of manipulation is reflected in the manipulative one, pedagogy of support corresponds to the dialogic one. Within the framework of each paradigm the phenomenon of upbringing acquires specific meaning. In pedagogy of authority upbringing is interpreted as purposeful formation of personality in accordance with the aims, set, openly and single-handedly realized by the educator through direct educational influences. In pedagogics of manipulation educational tasks are also determined by an educator, are, however, realized in a hidden manner by means of indirect influences, corresponding organization of subject and social surroundings of children. Finally, in pedagogics of support the developmental tasks are determined by a pupil, rather than by the educator who comes forward only as a helper, facilitator of personal self-realizations. The paradigm of pedagogics of authority and pedagogics of manipulation are largely the same, as in both cases it is the educator who determines the goal of upbringing and possesses the right to form socially desirable dispositions and value orientations. It gives ground to consider the corresponding paradigms to be the two variants of the monological strategy of educational interaction as viewed by G. Ball and M. Burgin. Thus we come to the conclusion about the existence of two basic paradigms of upbringing: the monological one granting the pedagogue the right to form personality in accordance with their own ideas of the ideal of education, and the dialogical paradigm denying this right thus admitting the right of a child to self-determination.

A similar position is observed by the Polish researcher R. Kwasnica, who distinguishes the theories of authoritarian education (conservative and behavioral pedagogics) and antiauthoritarian education (humanistic and liberal pedagogics) [Kwasnica 1987]. In the theories of authoritarian education, that represent adaptational pedagogy, the aim of educator is seen as adaptation of children to the existing living conditions, formation of pupils' personalities according to the desirable public standards, managing their development, developing desirable and eradication of undesirable qualities. To the

contrary, in authoritarian theories that represent emancipative pedagogy, the aim of education is seen in the development of pupils, which is understood as facilitation of their self-realization, self-education, as unselfish support of their internal freedom getting established.

In authoritarian theories education is understood as direct influence on a child, passing prepared knowledge, values and standards of behavior to them; as disciplining, submission of a pupil to the will of the educator. In antiauthoritarian theories education is interpreted as indirect influence on a child that means organization of conditions favourable for their development; as an assistance to the pupils in their self-cognition; as learning without coercion, acknowledgement of the person's right to their own way of development; as approval of autonomy, individuality, subjectivity of pupil and educator.

The supporters of both types of theories see the educator's mission in the support of personality formation of pupils, but they understand the essence and the objectives of such support differently though. In adaptational pedagogics help is understood as management of a pupil's development. The public status of educator legitimizes their right to interfere in pupils' affairs and change their development at his own will. A teacher makes decisions concerning what is valuable or useful for the pupils on his own, without their participation. The educator on his own or using the power he possesses, authorises himself for the following:

- to manage another person for the sake of their interests and to determine that alone;
- to demand from pupils behavior that corresponds to his requirements and recommendations;
- to guard pupils from errors, to show them the correct patterns of behavior.

Contrary to it, the supporters of emancipative pedagogy understand educator's support not as management, but as suggestion. They recognize that every pupil is individual that lives in their own world that is why educator's help is given with the account of the following two suppositions:

- the right to interfere in the world of another person can be admitted only by this person, as he or she asks the educator for help; the sphere and content of the powers accessible to the educator also depend on this person;
- until the first condition is realized, the educator has to occupy the position of non-interference; the educator makes their own decisions as to the manner and matter of suggestions, but regards them as their own viewpoints, rather than imperative advice or recommendations to the pupils.

Help in the form of a suggestion addressed to the pupil or a discussion of their own opinion (feelings, impressions etc.) does not violate their autonomy and is recognized as morally acceptable.

Comparing both pedagogics (adaptive and emancipative), R. Kwasnica draws conclusions concerning their fundamental likeness on many parameters:

- Both approaches regard the essence of education as the purposeful specially organized activity that is directly estimated by its consequences in accordance with the criteria of technically understandable efficiency.
- Both approaches, being concentrated on the questions: what kind of person should be raised? and how is it accomplished? leaves another important question unattended: whether we should actually bring anybody up. In their discussion the problem of legitimacy of education is not viewed as a consciously organized purposeful activity.
- The theoretical status of questions, though solved differently, remain identical: both approaches are concentrated on a solution of the problem “What kind of person should be brought up and how should it be done?”; “How should upbringing be organized so that it is more effective?” In this sense these are technical questions eligible only in the prospect of instrumental rationality [Kwasnica 1987].
- It is obvious that R. Kwasnica makes conception of antipedagogics go beyond the scope of his analysis, which gives a definite answer to the

questions set, denying legitimacy of education as a purposeful activity [Kwasnica 1987].

Basis of Different Looks to Essence of Upbringing

Thus, pedagogical literature describes different theories of upbringing, which can be generally split into two opposite types: authoritarian (monological) and antiauthoritarian (dialogical). What is the basis of such different, often diametrically opposite perspectives on the essence of upbringing? We are inclined to consider that the eventual reason of the existence of different theories and models of upbringing are differences in understanding the essence of human nature. It deals with an answer to the question: “Is a human being (a child) constructive or destructive by nature?” S. Bratchenko, guided by the criterion of belief-disbelief in a human being, her constructive essence, divides educational approaches into two groups: those, that trust the human nature (humanistically oriented) and those that do not (authoritarian) [Bratchenko 1998]. Within each group, in its turn, it is possible to find certain differences that is why it is reasonable to introduce the following division:

1. Approaches that disbelieve in the constructive nature of man (pessimists):
 - 1.1. *Initially negative perspective*: the nature of man is negative, asocial and destructive, and a person cannot handle it on his or her own (freudianism).
 - 1.2. *Passively neutral perspective*: a man is deprived of natural essence at first is a neutral object of external formative influences (behaviourism, soviet psychology).
2. Approaches that believe in constructive nature of man (optimists):
 - 2.1. *Unconditionally positive perspective*: a human being has undoubtedly positive, kind and constructive essence, set in as a potential that opens up in corresponding conditions (humanistic psychology of C. Rogers, A. Maslow and others).

2.2. *Conditionally positive look*: at first a human being does not have any internal essence, but acquires it as a result of self-creation, meanwhile positive actualization is not assured, but is a result of a person's own free and responsible choice (existential approach of V. Frankl, J. Bugental and others).

Although this chart somewhat simplifies the real variety of approaches, it makes an accent on the fundamental differences and to a certain degree outlines the scope of possible methods of understanding the essence of upbringing and its value in personality development.

In accordance with the implicit basic disposition concerning the essential nature of man, they solve the problem of "what to do" with this essence, so that the person can become "better": whether it is necessary to bring her up and if it is, then how is it done? The problem of the sense of upbringing is, in principle, solved as follows:

- *if the essence of man is negative, it needs to be corrected;*
- *if it does not exist, then it needs to be created, formed and "inserted" in a person* (in both cases "interests of society", "social demand" come forward as the main reference points);
- *if she is positive, we need to help it open up;*
- *if the essence is acquired through free choice of a person, then we should help her to make this choice* (in the latter two cases interests of a person are taken as a basis).

S. Bratchenko points out that contradictions between different conceptions, that are based on different fundamental dispositions concerning the nature of man, as a rule, come to no result because "axiomatic positions, actually different beliefs collide. And belief, as is known, is not much receptive to arguments in a discussion, and treats facts just as a magnet treats objects, attracting only what belongs to it" [Bratchenko 1998, p. 20].

Thus, in the basis of authoritarian, monological conceptions of upbringing lies a pessimistic look on the nature of man (a child), disbelief in her constructive essence. Antiauthoritarian or dialogic conceptions of upbringing

ing are based on positive perception of the nature of man, on belief in her constructive creative origin.

Pedagogical Expediency of Different Upbringing Approaches

The existence of different theories and models of upbringing logically sets a question of an estimation of their pedagogical propriety and legitimacy.

In the attitude towards different conceptions of upbringing one may observe signs of dichotomous thinking that means considering problems on the basis of a single alternative choice by the principle of ‘or – or’: ‘black or white’, ‘good or evil’. It is the type of thinking that involves mutually exclusive categories, alternatives, that manifests itself in the inclination to divide the world into black and white without being conscious of half-tones. The dichotomous thinking operates mutually exclusive opposites and in a pedagogical context shows up in absolutizing the advantages of one of educational approaches as opposed to the other [Haluziak 2017]. As a rule, ‘good’ (humanistic, dialogical) educational approaches are contrasted to ‘bad’ (antihumanistic, monological, imperative). The analytical reviews of different conceptions of upbringing often end in definite conclusions about the humanistic approach being perfect, in the context of which upbringing is interpreted as an assistance to a person’s self-actualization. In the majority of cases, manipulative upbringing is negatively estimated. Mental and ethical consideration act as dominant arguments in this concern. It is claimed, in particular, that manipulative upbringing humiliates a pupil’s dignity, who does not appear to be an equal partner of the educator, but rather an object of his hidden influences. Many humanistically oriented teachers feel indignant about a teacher assuming the right to set his own educational goals, imposing his own values and viewpoints on the children. The idea of the freedom of pupils being limited as well as control and management of their behavior is also rejected.

In our view, such apprehensions and convictions are not always well grounded. As a rule, they are based on a rigorous ethical position, that does not take into account the graduality, evolution of personality development, including her subjectivity. It can not be denied that on the initial stage of education the relations between child and educator have asymmetric character conditioned by objective differences in the level of their development. Naturally, at the beginning of her development, being fully dependent upon the environment, a child is mainly an object of educational influences of the teacher. Only gradually does the child acquire qualities and abilities necessary for self-determination and partnership with adults. The apologists of humanistic, antiauthoritarian education often ignore this rule, a priori perceiving children as fully mature persons, from the very beginning capable of self-regulation and responsible independent choice. The level of personal maturity of children that can only be attained in the process of their development is viewed as a reality.

It should be admitted that guidance and submission are the necessary elements of an educational process that in no way denies the respect to a pupil's personality. In education a teacher deals with an individual that constantly changes, develops and in the process of interaction with adults gradually acquires the characteristics of the subject of behavior. The formation of personality involves the assimilation of certain moral values and rules. "Such assimilation does not form on its own. It is provided by the system of external norms and limitations that a child gradually internalizes under the direction of the elders" [Stepanov 2000, p. 26]. Education at this stage can be considered as mainly one-sided influence of the educator on the child. But as it develops, forms the character, self-awareness, assimilation of moral values, first the asymmetric educational process gradually acquires mutually directed forms, passes to the level of subject-subject relations. It is important for a teacher to feel the pace of this progressive process and to assist it, forming moral orientations, the ability of volitional self-regulation and responsible self-determination of a pupil, gradually expanding the freedom of their ac-

tions. It is important to gradually change relations with pupils who, losing the element of directiveness, should become more democratic and free. When education is constantly carried out from authoritarian positions, it can lead to deformations in the personal development of pupils. Another extreme is giving children complete freedom from the very beginning which can result in infantileness and inability to self-control. According to G. Ball and M. Burgin “the attempts (for example, in the projects of “society without schools” after I. Illich) of giving the children “maximum freedom” without taking into account their age-specific features and providing the process of learning with perfect, scientifically and culturally tested norms of activity are unproductive. After all, involvement in the systems of such norms (including alternative ones in relation to each other, dialogically interacting in the process of cultural development) serves as a prerequisite for the conscious and free self-determination of an individual” [Ball, Burgin 1994, p. 65]. I. Vachkov, who adheres to the same position, argues that an adult can not avoid “the responsibility for transmission (exactly transmission!) to a child of a certain system of values that must allow them to determine the criteria for their first independent choices” [Vachkov 2000, p. 13].

H. Ball and M. Burgin are fairly balanced in their approach to the assessment of pedagogical expediency of monological and dialogical educational strategies, which were distinguished by them. In their view, “in all its facets the pedagogical activity involves psychological influence on those who are taught (pupils). This also applies to ‘facilitation’ with the clarification that in the latter case the effects are dialogical, more indirect. Obviously, monological influences in pedagogical activity are also indispensable. They are useful first of all in the teaching of ‘wisdom’, or, expressed by a modern language, in the formation of clearly defined knowledge, skills and other normative components of the instrumental equipment of a personality” [Ball, Burgin 1994, p. 64]. Moreover, even in the dialogic influences intended to regulate the process of development of the motivational qualities of pupils, a certain normative (and therefore monologic) aspect is necessary in the sense that

such influences are intended to promote the inclusion of recipients (through disclosure of the individual capabilities of each of them) to a certain system of values – ethical, aesthetic, civic – which was tested by the society and accepted by the teacher” [Ball, Burgin 1994, p. 64]. Thus, H. Ball and M. Burgin, in contrast to radical supporters of anti-authoritarian pedagogy, recognize the right of an educator to purposefully form a certain system of normative values in children.

In our opinion, it is impossible to determine unequivocally, without regard to specific circumstances, the feasibility or inexpediency of a model of upbringing. An educational approach that is effective under certain conditions may be unproductive in others. “Despite all the fundamental advantages of the dialogic approach, says G. Ball, imperative and manipulative effects at certain points in the pedagogical process are often necessary from tactical, situational considerations [...]” [Ball 1998, p. 45].

According to S. Stepanov, the constructive path consists of combining the advantages of various educational approaches and the refusal of the disadvantages inherent in any model of education [Stepanov 2000, p. 26]. There is rational essence in each model and distortions begin where the positive aspects of an approach are overestimated.

Y. Yamburg considers that in a philosophical plan the basis of the conflict of pedagogical paradigms is the collision of different values, which leads to different ideas about the goals, values and the final results of education. Since the values contradict one another, the final decision in favor of one of the pedagogical strategies is impossible. Each pedagogical paradigm has serious grounds and reflects certain aspects of pedagogical reality, therefore their harmonization is required. The author suggests the principles on which such harmonization should be based:

- *the principle of pedagogical pluralism* – recognition of the equal co-existence of all paradigms;
- *the principle of overcoming one-sidedness*, which implies awareness of the strengths and weaknesses of each paradigm;

- *the principle of mutual complementation*, according to which at each stage of development of the child's personality the optimal combination of approaches will be different, but at the same time it must be carefully considered, substantiated and adequately technologically ensured;
- *the principle of finding the spheres of intersection*, which allows, on the one hand, to see common areas of application for different paradigms, and on the other hand, to correctly determine the significance of each of them in solving a particular pedagogical problem;
- *the principle of hierarchy* which involves prioritization for both the educational process as a whole and for its local segments (we note that Y. Yamburg considers the cultural pedagogical paradigm as a priority) [Yamburg 2004, p. 95].

R. Kwasnica also observes that the dispute between different conceptions of education (adaptive and emancipative) has a value nature and can not be unequivocally resolved in favor of one of these concepts. Each approach has its own arguments which, in their own axiological perspective, are sufficient and convincing. However, as any other argument, they are particular and biased, which both sides prefer not to notice, requiring for their own concept exclusivity and unconditional acceptance [Kwasnica 1987, p. 111].

Thus, in pedagogical literature there are different views on the pedagogical feasibility of different educational approaches. The range of opinions extends from the recognition of an approach (usually a humanistic one) as being the most effective to the assertion that there is a fundamental lack of a universal, absolutely effective model of education and the need for their harmonious combination and complementarity.

We believe that the reviewed approaches to upbringing should be considered not as alternative, among which there are better and worse ones, priority and secondary, but as successive stages of a unified pedagogical strategy that corresponds to the stages of personal formation of pupils. Each of the pedagogical paradigms has certain advantages and limitations, as well as

the scope of its suitability, which is determined primarily by the level of the individual maturity of the pupil: the higher this level, the less prescriptive and freer should become education up to a complete rejection of purposeful influences on the person. The gradual change of educational approaches in the direction from external management and purposeful formation to the development in the personality of self-management, self-identification and self-determination is significant.

S. Gessen, in particular, maintained the same position considering the problem of contradiction between freedom and coercion in education [Gessen 1995]. The development of individual freedom, in his view, is possible through moral education, whose task is to eliminate the natural coercion (dependence of the individual from the environment) and the formation of internal freedom, which is possible “only through the supply of superpersonal goals to an individual, in the creative direction to which its sustainable force increases” [Gessen 1995, p. 86]. At the same time, the two extremes should be avoided at the successive stages of moral education: anomie (lack of moral norms in the child) – heteronomy (assimilation of external norms) – autonomy (development of their own norms). The first one is the premature education in the conditions of constant pressure of the external environment, when “the external material offered to a child exceeds the ability to assimilate it”. This leads to the formation of broken, impersonal people. Another extreme is the isolation of a child from cultural influences, which leads to the formation of impulsive persons deprived of “inner strength”, incapable of self-determination and confrontation with the pressure of the environment. The wise upbringing is the proportionality of the external material and a child’s internal ability to assimilate it. The art of an educator is to lead a pupil between two extremes: a broken and immature personality. For this purpose, in the upbringing one must move consistently from the external formation to the development of pupil’s self-governance, capacity for responsible self-determination, from anomie to autonomy. “Freedom must penetrate and thereby consistently abolish every act of coercion, which is used as necessary in education” [Gessen 1995, p. 88].

Thus, there is a complex dialectical connection between freedom and coercion: born entirely dependent on the environment, a person can be free from this dependence only because of the gradual formation of their “inner strength”, moral consciousness, autonomy and ability to self-governance. At the beginning of education there is coercion in the broad sense of the word associated with the complete subordination of the child to the environment. Gradually, with the development of personality, the assimilation of cultural values, their internal position, the ability to withstand the influence of the environment, to defend their ‘self’ are formed. Thus, moral education, which begins with the child’s complete dependence on external factors, should ultimately lead to the formation of internal freedom of the individual. Freedom, therefore, is not a given, but a goal, a task of upbringing. “That being the case, the very alternative of free or compulsory education disappears, and both freedom and coercion turn out to be the principles which are not opposite, but mutually penetrating into each other” [Gessen 1995, p. 61]. As we see, the pedagogical contradiction between coercion and freedom is resolved by refraining from understanding them as antagonistic alternatives and forming a synthetic point of view on them as on the successive stages of the development of the individual and the educational process, which gradually change each other.

Conclusion

Monological and dialogical (adaptive and emancipative) models of education, in our view, should be considered not as alternative, but as stages of a unified educational strategy that gradually evolves simultaneously with the personal development of pupils: from direct leadership and formation through indirect educational effects to the promotion of free self-development of personality [Haluziak 2002]. It is important, as personal growth develops, to gradually expand the freedom of pupils, give them more scope to display initiative and independence, prepare them for a free, responsible choice. From the dialectical point of view, the ultimate goal of education is the actual denial – the

achievement of such a level of the individual maturity of the pupil when the need for external management of their behaviour and development disappears, education becomes unnecessary since the person becomes capable of self-management and responsible self-determination.

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Structural Analysis of Pedagogical Communication in the Context of the Formation of the Communicative Component of the System of Professional Formation of the Future Teacher

Abstract: Qualitative training of teachers requires successful formation of its communicative component, since in education and upbringing communication should be treated as a priority. The problem of improving communication skills has recently occupied one of the leading places in scientific research. Basing on the study of communication by classics of psychology and pedagogy, we made an attempt to establish the internal logic between the structure of communication and the communicative skills of the teacher and then to identify their main blocks. This urged the necessity to construct a universal model of communicative skills that could become a strategic reference point for the communicative preparation of the future teacher. It can also provide a systematic vision of the studied skills on the basis of establishing internal links between them, as well as provide constructive definition of communicative skills and highlight their main characteristics.

Key words: communication components, pedagogical communication, communicative skills of the teacher, professional formation of the future teacher, model of communicative skills.

Active search for ways to improve the training of teachers, to increase their professional skills, is one of the main tasks of the higher educational establishments. The successful solution requires forms and methods of vocational training which would help the future teacher to quickly get involved into educational activities and ensure its qualitative result.

Many graduates of higher educational institutions experience great difficulties precisely where it is not necessary to show knowledge about special subjects, but to successfully orient themselves in the constantly changing conditions of school reality and make the most relevant decisions.

One of the main reasons of this discrepancy is that vocational and pedagogical training is still not sufficiently focused on the formation of the future teacher's personality. The most important components are skills i.e. internal models of the forthcoming activity, ensuring its effectiveness.

The study of the professional activity of teachers of various subjects and senior students during pedagogical practice showed that the greatest difficulties they experienced were the lack of communication skills (CS). They see the cause of these difficulties in the sporadic and situational nature of the formation of CS. The formation of CS does not have a scientific basis and occurs spontaneously and occasionally.

The problem of mastering communicative skills has recently taken one of the leading places in scientific research. The study is carried out on the basis of general laws and communication mechanisms developed in the works by B.G. Ananyev, L.S. Vygotsky, V. Levy, B.F. Lomov, V.N. Myasishchev, B.D. Parygin, and many others. These scientists defined the context and the common positions of scientific consideration of the essence, features, structure of communication and skills providing this process.

In the studies by A.A. Bodalev, A.A. Dobrovich, V.A. Kan-Kalik, A.V. Kirichuk, Y.L. Kolominsky, A.A. Leontiev, A.V. Mudrik and others on the basis of theoretical understanding of the problem of pedagogical communication, the main ways of preparing a teacher for successful communication are substantiated.

A significant contribution to the study of the problem of the communicative skills of the teacher, their essence, structure and conditions of formation was made by F.N. Gonobolin, S.I. Kiselgoff, N.V. Kuzmina, Y.N. Kulyutkin, E.B. Orlov, V.A. Slastenin, A.I. Shcherbakov etc. A wide range of CS, their various classifications may be found in the works by A.A. Leontiev, E.V. Semenova, L.A. Savenkova, I.R. Peterson, A.V. Fomina.

The aim of the article is to establish the internal logic between communicative skills and the structure of communication in general and the allocation on this basis of the main blocks of communicative skills of the teacher, which prompts the need for a universal CS model that could become a strategic reference point for the teacher's communicative preparation and provide a systemic vision of the studied skills on the basis of establishing internal links between them.

When building the CS model, we focused on existing models of communication, in particular, on procedural one, in which communication is described as a certain process.

Thus, V.N. Myasishchev suggested a three-component communication model, consisting of the participants' mental reflection on each other, their relationship and attitude toward each other, i.e. verbal and non-verbal behavior [Myasishchev 1970, p. 114–115].

B.G. Ananiev also points out the relationship between the three components of communication: A) information about people and their interpersonal relationships; B) communication and self-regulation of human actions in the process of communication; C) the transformation of the inner world of the personality itself [Ananiev 1980, p. 160].

According to L.S. Vygotsky, communication is the result of the reflection of external relations, which, being internalized, turn into internal (folded) speech, and then through exteriorization are transformed, generating external speech [Vygotsky 2002].

Interaction between people cannot be carried out in the absence of contact, which offers a mutual reflection, behavior and relationship between the

participants in contact. Therefore, the grounds of our model of communicative skills (Fig. 1) is based on three components of communication, presented by V.N. Myasishchev [Myasishchev 1970].

The idea of V.G. Ananiev that communication, in addition to verbal and non-verbal means, has an inner side – the participants' cognition of each other – was reflected in the model we built by the component “Identification and Formation of Internal Relations” (II). Its central place in this model is due to the fact that it is, determining the reflection of external relations (the choice of content, methods, techniques, means of its transfer and ways of communicative impact), as it has already been noted, one of the main conditions for the effectiveness of communication.

Figure 1. Model of communicative skills based on the structural components of communication

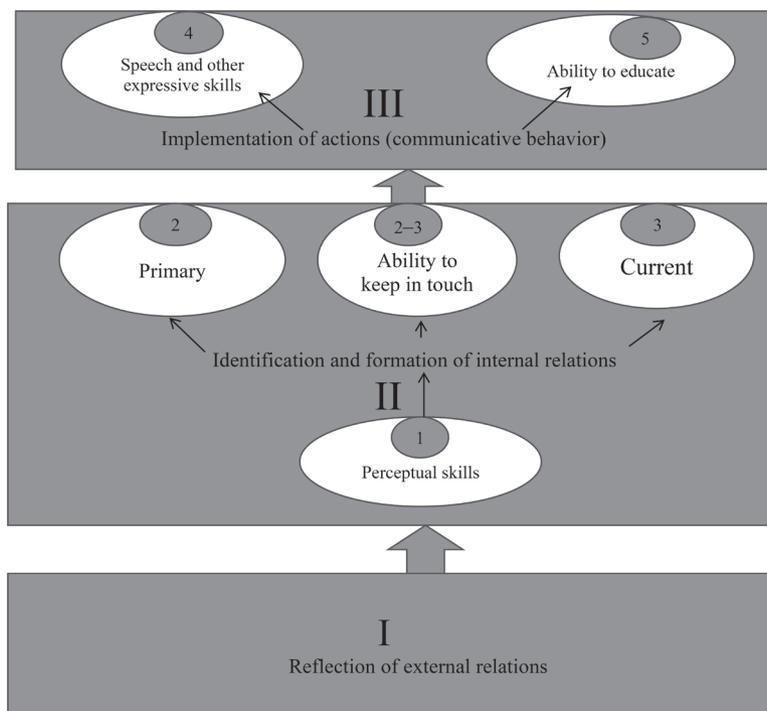


Fig.1 Source: own study.

Without revealing the features of the interlocutor or listener, their attitude to the subject of discussion, motives of behavior in this or that communicative situation, we, as a rule, fail to achieve the set goals. The central place of this perceptual component in the model is a visible and convincing argument against the subject–object approach in teaching and is the proof that one cannot succeed in communicating without the identification of internal relations and reliance on them. It is represented by a block of perceptual skills: adequate assessment and understanding of the personality characteristics of the student, his mood, readiness for learning, true attitude to the teacher and the subject of discussion, the degree of attentiveness etc. It is very important to note that the main criterion for modelling the internal characteristics of the individual on the basis of external characteristics is adequacy. The identification of internal relations is often carried out either through “black glasses”, on the basis of a formed personal negative attitude or negative attitude of others; or through “rose-colored glasses”, when the exaggeration of positive characteristics is moved to the background and it obscures the shortcomings [Bodalev 1990, p. 79].

In the first case, the reflection based on the “vision” of only negative characteristics of the personality becomes a brake on the way to the successful implementation of informational, educational and other functions of communication. In the second case, perception based on the hyperbolization of positive characteristics leads to the choice of inadequate methods of influence, reducing their effectiveness. Thus, instead of a reflection with a “–” sign or a “+” sign, reflection with a “=” sign should always take place. If we are talking about the identification of internal relations in the educational process, then “to see the vulnerability, insecurity, low self-esteem of students is to understand and love them. And to help the students grow into personalities, and ourselves – to realize our potential as teachers” [Ilyin 2002, p. 138].

An important feature of the proposed model is the presence of relationships in each of its components. It is a kind of relationship that binds them together. Firstly, the relationship permeates what is reflected from the outside.

Secondly, the interaction of the subjects is necessarily accompanied by some kind of interrelations. Thirdly, they are installed on the initial stage of communication in the form of mutual contact. Fourthly, communicative activities cannot be successfully carried out without “clarifying the relationship”. Finally, communicative behavior is not complete without a relationship.

The multifaceted nature of this concept is manifested by the fact that it is expressed in various forms: I and the others – personal relationships, I and me – reflexive-transforming relationship, I and the object(s) – cognitive relationships, I and the situation – axiological or value relations.

The relation “I am different” is particularly important in the profession of a teacher. Being positive, as the Canadian psychologist P.Vaintsvayg rightly asserts, “gives us strength”, but the negative attitude (suspicion, fear, doubt, envy) means that “strength [...] limits our hopes and range of opportunities” [Vaintsvayg 1990, p. 121]. Specifying the content of the relationship “I and others”, G.Y. Bush identified three of their alternative types: dialogical relations (arise on the basis of equality in judgments; their main characteristics: mutual understanding, mutual respect, mutual acceptance); antialogical (characterized by authoritarianism and non-recognition of the general rules of interaction, i.e. the presence of “dictatorial rights”, on the one hand, and the lack of any kind of rights, on the other); indifferent (formal, flowing in the absence of interest in interaction) [Bush 1985, p. 30–32]. Antialogic relations often serve as the cause of conflict situations in the communication process, while dialogic relations provide mutual contact, which is a universal component of the model.

Based on the fact that the category “relationship” is used to denote one of the forms of relations, we noticed that the contact is precisely the link that ensures the success of the activity of information exchange and mutual influence.

The concept of “contact” underlies the very term “communication” (Lat. *communico* means “I connect”). Establishing the contact is finding the “key” that drives the entire communication mechanism and contributes to its success, providing the greatest receptivity and openness to the impacts of one person on another.

The fact that interpersonal contact arises only on the basis of subject–subject relations, characterized not by the superior position, but by the position of the equality, should be emphasized, because of the conditions of dependence of one person on the other. The relations are not manifested, but implicit and disguised. In this case, if contact is established, it is purely external, without “internal consent”.

However, the contact that emerges at the beginning of teacher–student interaction does not ensure their mutual understanding and mutual acceptance in the process of interaction. The established connection for various reasons can be destroyed, requiring its reassessment, revision and further restructuring, which V. Levi calls the clarification of relations

They, in his fair opinion, constantly “need an influx of fresh air, otherwise they will rot” [Levi 2017, p. 112]. In other words, in the process of communication, there is a constant need to strengthen mutual contact, getting rid of the causes that destroy it, and thus moving to a higher level of relationships.

Based on this fact, we arrived at the idea of the importance of the mutual contact at the initial stage of communication in addition to the block of skills, to allocate the block of skills that ensure successful “clarification of relations” in the course of its development. Most of them are preventive skills that take place only on a mental level, but appear externally as avoidance of certain negative actions and words. Among them are the following skills: restraining negative emotions, controlling one’s mood; avoiding criticism and direct comments in the presence of others; avoiding “bossy” tone and coercive arguments, preventing unwanted conflict situations etc.

In contrast to external reflection and the identification of internal relations, the implementation of actions (communicative behavior) represents the level of execution at which the following dialectically interrelated communication functions are realized: information-motivational, the function of providing influence, mobilization–regulating, amplifying, and expressive.

On the basis of these functions there are the goals of communicative activity, expressing what for the sake of which external reflection is carried out,

revealing internal relations and ensuring mutual contact: a) a transfer of information and motivation for activity; b) an impact through communication; c) mobilization and regulation of behavior.

There is no need to dwell in detail on the content of these goals and their corresponding functions, since they are sufficiently fully disclosed in the psychological and educational literature. It is worth to pay attention only to some essential moments underlying the allocation of individual communication skills.

We called the first function information-driven because the information received by the recipient has a double effect – informative and stimulating to undertaking certain actions. In our opinion, the informational value of the content must be supported by its stimulating potential.

In this respect A.A. Potebnia's idea should be noticed that speaking is not just transferring thoughts from one person to another, but evoking in the recipient his own thoughts. However, in practice this "defining detail" (informing, exciting) remains, as a rule, out of sight. Therefore, at the level of reflection of external relations, it is necessary to direct students to master such information potential, which, being realized in communicative actions, would cause a spiritual need for further use, deepening and expansion.

The ideas mentioned above serve as a basis for singling out the following communication skills: linking the content of the communicated information with the vital interests of the listeners and making it personally significant; not imposing ready-made conclusions to lead to their independent "maturation"; orienting the content of the information communicated to a particular listener, interlocutor etc.

The function associated with influencing listeners in the process of communicative action is aimed at the transformation of the personality. Its success depends, firstly, on the characteristics of information that, being internalized in the subject of the impact, would cause its internal and external effect; secondly, on the methods of influence that are adequate to the subjects

of communication and the communicative situation; thirdly, the personality of the subject that exerts influence.

Due to the fact that communicative actions are performed by a certain subject, he also represents in the communication process those properties that characterize him as a subject. Separating this inner personal side of communicative behavior, A.I. Kharash notes that “[...] the visible and audible activity of the communicator includes two interpenetrating processes”: a) “presentation of the communicators themselves”; b) “presentation of the text” [Kharash 1955, p. 85].

This distinction is of practical importance, since focusing on the second process (it is, as a rule, under control of our consciousness), we do not attach sufficient importance to personal information, which often turns out to be decisive in achieving the goals of communication. “Immunity of rejection” to cognitive information is often generated due to the mistrust or negative attitude towards the person who produces it. If this person is an authority for the listeners or interlocutors, then the information communicated by him is willingly accepted. This is evidenced by the student’s positive answers to the question: “Have you ever had to listen to people who did not have a special gift of speech, and still, you were influenced more by them than by great speakers? If so, what is the secret of their influence?” Of the 200 respondents, the majority answered positively, explaining the “secret of influence” by personal characteristics: “a rich spiritual world”, “original”, “has a clearly expressed position”, “peculiar” etc.

It is quite obvious that all this requires activation of the reflexive-transforming relationships (I–I), which on the basis of deepening into the students’ own psychic world, especially their personality and “internal discussion”, will help to select those qualities that would be relevant for listeners or interlocutors in a particular communicative situation as personal information.

Specifying the thesis that the communicative action realizes not only the objective thought, but also the subject’s attitude to it, we should turn to the conclusions of Sh. Bally about singling out two elements in the structure of the utterance: dictum (information about the content of the utterance) and

modus (expression of modality to content), which are very significant for our research in terms of highlighting some of the communicative skills.

In accordance with this two-sided approach, I. Vassilieva identifies two types of information: dactyl and modal [Vassilieva 1990]. As she rightly notes, the dactylic (named above cognitive) information submits to the modal information, possessing a greater motivating force and is according to Sh. Bally, its “soul”. Practice shows that it is one of the main conditions for the success of communication.

On this basis, we have identified the following communicative skills: expressing one’s own emotional attitude to what is being communicated; showing sincere interest and attention to listeners, respect opinions of others; sharing their own thoughts and experiences etc.

Conclusions

Thus, on the basis of the analysis of the basic components of communication in general and pedagogical communication in particular, singled out by the classics of Russian psychology, we have made an attempt to create a model of communicative skills and to specify their main blocks. The significance of the system lies in the fact that firstly, such a model provides a systematic view of the main aspects of the communication of the teacher and the students on the basis of establishing internal connections between the main components of pedagogical communication and the blocks of communicative skills that serve this process; secondly, such a model facilitates the constructive determination of communicative skills and their main characteristics; thirdly, the model of communicative skills could become a strategic guideline for preparing the future teacher for communicative activities, as an important component of his pedagogical skills and professionalism in general. In our article, we consciously and purposefully relied on the results of scientific research by classical scientists, since they laid the foundation and clearly outlined the main theoretical positions in the study of the problem of communicative activity.

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Identity as a Subject of Psychological Research

Abstract: The concept of identity, despite its frequent use in contemporary humanitarian discourse, is characterized by ambiguity and variety of approaches to its interpretation. The article deals with the peculiarities of understanding the phenomenon of identity in the context of social psychology, gender sociology, psychoanalysis, existential humanistic psychology. It also contains an analysis of the interrelation between the notion of identity and the content-related notion of self-consciousness of the individual. Identity is viewed as a sense of a person's own uniqueness, uniqueness of their life experience, their own integrity and identity in time. Identity is a relatively stable inner awareness of one's own continuity and self-identity, which performs adaptive functions. Due to self-identity, a person has the opportunity to see their life in terms of its length, organic interweaving of the past, the present and the future.

Key words: identity, self-consciousness, ego, social psychology, psychoanalysis, E. Erickson.

The problem of identity, both personal and social, is at the center of attention of contemporary researchers. The reasons for rising interest in the phenome-

non of identity in contemporary humanitarian discourse are due to the exacerbation of the problem of choice in all spheres of human activity.

At the end of the 20th and the beginning of the 21st century, people became more free in choosing their place of residence, in obtaining citizenship, in moving, in obtaining vocational education, in accessing information, in creative self-realization and in other life manifestations. In connection with this, the problems associated with the formation of identity as an inner sense of continuity, identity and integrity of the individual are exacerbated.

E. Erickson emphasized that in our time the study of identity becomes the same strategic task, which at one time was the problem of the unconscious [Cooley 1964].

Stable identity, which connects the functional being and the existential freedom of a person in one node, becomes the subject of numerous psychological studies, the mechanisms of its formation are interpreted in various psychological concepts: psychoanalysis, behaviorism, symbolic interactionism, cognitive psychology, humanistic psychology and other areas of psychological science.

The study of identity as a psychic phenomenon has its own history, which began with the works of W. James, C. Cooley, J. Mida [James 1911, Cooley 1964, Mida 1997]. J. Mead and C. Cooley considered “Self” as a result and as a factor in social interaction. Subsequently representatives of various psychological concepts considered the phenomenon of identity, completing and clarifying its psychological content.

The extension of the term “identity” and its introduction into a broad scientific circulation is associated with the name of E. Erickson [Erickson 1995, pp. 105–114]. The notion of identity was formulated by the researcher in the writings *Childhood and Society, Identity: Youth and the Crisis, Life History and Historical Point*. However, due to the complexity of this concept, the author does not give it a precise and unambiguous definition. Accordingly, most psychological dictionaries and reference books identifying identity are characterized by some vagueness and ambiguity. For example, in the *Dictionary*

of *Reference for Psychoanalysis*, authored by V.M. Leibin proposed the following definition: “[...] a sense of human identity to itself, a sense of integrity, adopted by it the image of itself in all its properties, qualities and attitudes to the outside world” [Leibin 2010, p. 452].

More precisely, the definition of Ch. Rinkroft, proposed in the *Critical Dictionary of Psychoanalysis*, is expressed: “A sense of identity is probably a synonym of self-consciousness, and it can be regarded as the subjective equivalent of Ego [...]”. In other words, to consider identity is quite possible in terms of self-awareness and self-determination, traditional for domestic psychology. However, in view of the widespread use of the borrowed term in the domestic psychological literature, one should turn to his author for certain explanations. E. Erickson in his book *Childhood and Society* wrote: “I can try to more clearly represent the essence of identity, only by considering it from different perspectives. On the one hand, it can be attributed to a conscious sense of personal identity; on the other – this unconscious desire for the integrity of a personal character. The third is the criterion for the process of synthesizing it. And finally, internal solidarity with group ideals and group identity” [Erickson 1963, p. 89].

E. Erickson defined identity as an internal “continuity of self-sufficiency of the individual”, “long-time inward equality with oneself”, the identity of the individual as the most important characteristic of its integrity and maturity, as the integration of human experiences of identity with certain social groups. To have an identity means to feel yourself, your being as an individual unchanged, regardless of external circumstances; to experience the temporal extent as a whole; to feel the connection between their own continuity and the recognition of this continuity by other people. The main functions of identity are: adaptive (“protects the integrity and individuality of human experience”) and organizing (“organization of life experience in the individual self”).

At the same time, Erickson’s definition of identity is rather broad and ambiguous. The researcher uses the term “identity” in many contexts, giving it different meanings. Identifying identity, E. Erickson, describes it in several respects, namely:

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- individuality – a conscious perception of the personality of its own uniqueness and its own separate existence;
 - identity and integrity – a sense of inner identity, continuity between what a person was in the past and what he promises to be in the future; the feeling that life has consistency and meaning;
 - unity and synthesis – a sense of inner harmony and unity, the synthesis of images of oneself and identification in a meaningful whole, which gives rise to a sense of harmony;
 - social solidarity – a sense of inner solidarity with the ideals of society and subgroup in it, the feeling that its own identity makes sense for the meaningful individuals of the individual (referent group) for this and that it meets their expectations.

Thus, E. Erickson identifies two interdependent concepts – group identity and his identity. Group identity is formed due to the fact that from the first day of the life of the child's upbringing is aimed at including it in a particular social group, on the development of this group of attitudes. Its identity is formed in parallel with the group identity and creates in the subject a sense of stability and continuity of it self, despite the changes that occur with a person in the process of its development.

In gender sociology, the fundamental properties of identity are defined: self-preservation in time, vertical (the connection of the history of life) and horizontal (the ability to fulfill different requirements in role systems), the measurement of identity, continuity and distinctive, as well as functional aspects of identity: purposeful choice, interpersonal aspect and life goals and objectives [Zakovorotnaya 1999].

Interpretation of the term “self” in psychological literature is close to the terminological meaning of such concepts as: conformity, identity, integrity, unity, identity, self, authenticity. Antonyms the concept of identity are: the rupture of continuity, uncertainty, instability, contradiction. In its original meaning, the concept of “identity” coincides with the notion of ontological truth: the thing is by itself, and not by anything else.

In social psychology, identity was considered in the context of several directions and approaches (H. Abels, P. Berger, T. Luckman, J. Mead, A. Tejfel, V.A. Yadov etc.). The basic postulate developed by J. Mead consists in the interpretation of identity as the ability of an individual to look at itself. "By passing through another" is a necessary prerequisite for the emergence of self. The paradox lies in the fact that a person creates his identity only if he looks at himself in the eyes of another. The "by pass path" consists in specifically human communication, which involves accepting the role of another.

This defining provision enables J. Mead to find out the psychological mechanisms of the formation of the identity of the individual: "For the emergence of identity, it is necessary that the person reacts to herself. This social behavior creates a condition for behavior in which identity is manifested. With the exception of verbal behavior, I do not know another form of behavior in which an individual would be an object for himself, and, as far as I can argue, an individual person is still not an identical in the reflexive sense of the term until it becomes for himself by This in fact gives social communication a decisive value, because it is a behavior in which an individual responds to himself" [Mead 1997, p. 200].

Subjective identity formation by displaying positions that occupy others in relation to a person is only one aspect of the process. Another aspect is manifested in the fact that the individual takes not only the role and the installation of others, but in the course of this also takes their inner world.

J. Mead in the formation of identity sees first of all social foundations, but he also looks for the ratio of the social and I to the individual. The part of the person that others perceive, he marked the English term "Me" – this is the set of social expectations with respect to man, that is reflexive I. However, in every person there is always something that distinguishes it from social standards. This side of personality J. Mead designated the term "I" – unique in person, its "impulsive I".

In terms of identity, reflexive, I represent a person's controlled side, which includes the personality traits learned from other people. In a certain ratio

of “reflexive I” and “impulsive I” J. Mead sees both the origins and the result of the identification process, that is, the acquisition of identity. This relationship is characterized as follows: “The various aspects of reflexive I must, as far as possible, be synthesized consistently into a single image of one’s own personality. When such a synthesis occurs successfully, there is an identity (self)” [Mead 1997, p. 41]. Identity occurs when impulsive and reflexive. I am in constant steady interaction.

The ability to perceive oneself from the position of another person is the first step in the formation of identity (P. Berger, T. Luckman). Thanks to the identification from the position of another person sees how it looks from the position of mutual identification. The study of P. Berger and T. Luckman testifies that social action requires not the participation of the entire person, but taking into account all the expectations of other people [Berger, Luckman 1995]. A person can always play for whom it is accepted. Obviously, thus, identity turns into a problem.

The process of formation of social identity is described in studies A. Tejfel, according to which identity is knowledge of the individual that he belongs to a certain group, and emotional significance for him group membership [Tejfel 1984]. In the process of formation of this knowledge there is a gradual formation of identity:

- social categorization – ordering the social environment in terms of grouping people in a way that is meaningful to the individual;
- social identification – the process by which an individual places himself in one or another category;
- social identity – the emergence of complete social identification.

In this case, the researcher considers identity as the result of the identification process. In the theory of A. Tejfel special interest is not only identified stages of identification, but also that this process is considered as a multi-directional, based on the identification of a person himself simultaneously with several social groups. He chooses one of the groups as most significant for developing his own view of the world, in which he sees his way of perceiving

himself and others, that is, his own way of behavior and activity [Tajfel 1984]. Based on these views of A. Tajfel, we can assume that such a significant group for a person can be a professional community, the process of identification with which will lead to the formation of professional identity.

In the research of the psychoanalytic direction, the problem of identity is one of the central. E. Erickson in his epigenetic concept of life path developed by him interprets identity as a subjective feeling, as well as the objectively observable quality of personal self-identity and continuity (continuity), coupled with a certain belief in the identity and continuity of the picture of the world, which is separated from other people. The main components of the sense of identity, according to E. Erickson, are: the time perspective (the opposite – time diffusion), self-confidence (opposite – apathy), experimentation with roles (opposite – negative identity), expectations of success (the opposite – the stagnation of labor activity), gender identity (opposite – bisexual diffusion), leader polarization (opposite – diffusion of power), ideological polarization (opposite – diffuse ideals) [Erickson 1963].

Identity was considered by E. Erickson first of all as “I-identity”, which in turn consists of two components: a) organic and individual, that is, the data of physical appearance, traits, identities, authenticity, integrity of human individual being; b) social, which is divided into universal, group and individual, when the individual is a part of different communities.

The process of identity formation is described by E. Erickson in the context of analyzing the stages of human development. According to his ideas, the formation of his identity, or, in other words, the integrity of the individual, proceeds throughout his life and passes through a series of stages. For each stage of the life cycle is characterized by a specific task that is put forward by society in front of the person. The society also defines the content of development at different stages of the life cycle. According to E. Erickson, the solution of the problem depends on the level of development already achieved by the individual, and on the general psychological atmosphere of the society in which he lives.

The transition from one form of its identity to another causes identity crises, which, according to E. Erickson, are not manifestations of neurotic disorders, but turning points, “the moments of choice between progress and regression, integration, and delay” in the development of personality.

Identity crisis in E. Erickson’s theory is a period of time during which an individual straightens up issues such as: “Who am I?”, “Where do I go?”, “What do I want?”. Young people who are experiencing a crisis of identity often lack a clear idea of their own social role, and they build assumptions about the role that most suits them in this situation.

Like many representatives of age psychology, E. Erickson paid special attention to adolescence, characterized by the deepest crisis associated with the completion of childhood. The end of this great stage of life is characterized by the formation of the first integral form of its identity. Three crises lead to this crisis: rapid physical growth and puberty (“physiological revolution”); Concerned about “how I look in the eyes of others”, “who am I”; the need to find a professional vocation that meets the acquired abilities, individual abilities and demands of society.

The main identity crisis occurs in adolescence. The result of this stage of development is either the acquisition of an “adult identity”, or a delay in development, the so-called diffuse identity. Erickson called the moratorium between a youth and an adult when a young man seeks to find his place in society through trial and error. The acuteness of this crisis depends on the resolution of earlier crises (trust, independence, activity, etc.), and from the whole spiritual atmosphere of society. An unshakable crisis leads to a diffuse identity and is the basis of the pathology of adolescence. Syndrome of the pathology of identity by E. Erickson manifests itself in: regression to the infantile level and the desire to delay as soon as possible the acquisition of an adult status; vague but steady state of anxiety; a sense of isolation and devastation; constant being in a state of waiting for something that can change life; insurance before intimate communication and the inability to influence the people of another gender emotionally; hostility and contempt for all recognized so-

cial roles. In extreme cases, there is a search for a negative identity, the desire to “become nothing” as the only way of self-affirmation.

“The feeling of Ego identity is an increased confidence in the individual that its ability to maintain internal identity and integrity (its psychological significance) is consistent with the assessment of its identity and integrity given by others” [Erickson 1995]. This statement focuses on the psychosocial nature of identity, which is formed in the process of interaction of the individual with the socio-cultural environment.

E. Erickson understands identity as a subjective sense of continuous self-identity that “charges man with psychological energy” [Erickson 1995]. In this connection, he identifies three forms of identity: prescriptive – conditioned by conditions that a person does not choose for himself (social class, culture, race, gender); acquired – achieved by one’s own efforts; borrowed – fulfillment of roles learned during development. The identified forms of identity are of interest in the context of the analysis of professional identity, which can be both acquired and include elements of the third form, when the individual in the pedagogical profession is identified with role models.

E. Erickson believes that the process of becoming an identity occurs in the field of the unconscious. The main feature of the formation of identity is its dynamism, since identity never reaches completion, is not something unchanged, once and always given. The process of identity formation is characterized by Erickson as a dynamic, crystallizing representation of oneself, which serves as the basis for the constant expansion of self-awareness and self-identification of the individual.

According to E. Erickson, the characteristic stages of the development of identity are the sudden awareness of the personality of the inadequacy of the existing identity, caused by this embarrassment and further research aimed at finding a new identity. In the process of identity formation, not so much the specific content of the individual experience is important, but how the individual’s ability to perceive different situations as separate links of continuity in their continuity of individual experience.

In existential-humanistic psychology, the factors of identity formation are seen not only in the social environment, but also in the inner consciousness, subjective activity of the individual. “If I want to endure my life in fullness, I must experience it in the center – I need to feel my self”, says one of the prominent representatives of existential psychology D. Buzhenthal [Buzhenthal 1998, p. 24]. The researcher distinguishes between two types of identities: a) identity, based on what a person has done, how it perceives the environment, what it thinks about it; This identity is tied to the past; it can lead to stagnation and repeatability in life; b) procedural identity – available here and now, capable of change and evolution, along with the flow of human life.

In the context of the definition of the essence of identity and its psychological characteristics is an interest in the analysis of A.A. Chronic on the subjective picture of the way of life of the individual [Chronic 1994]. The concept of a subjective picture of the way of life was first used by B.G. Ananiev [Ananiev 1969]. The researcher outlined a number of characteristics of this phenomenon: a) the subjective picture of the life path is the most important characteristic of personality consciousness; b) it reflects the milestones of social and individual development; c) it is always deployed in time; d) fixes in the biographical-historical dates the main events of the life path, linking the biological, psychological and historical time in a single frame of reference.

The analysis of the subjective picture of the life path gives reason to correlate this phenomenon with the dynamic formation of identity. Through these characteristics, the process of identity formation is revealed as a dynamic, sociocultural, mediated time and specific living space. The central phenomenon in the subjective picture of life’s journey is an event that is understood as a change in the consciousness of a person. A.A. Chronic has highlighted the following types of event relationships (realized, actual, potential) which outline the directions of development of self-consciousness, the transition from one identity to another due to new life events.

As part of the consideration of common approaches to the understanding of identity is an interest analysis of the correlation concepts of identity and self-aware-

ness. In Soviet psychology, the problem of identity was considered in the context of research self-consciousness, self-esteem and self-referral of personality.

Self-awareness is a complex dynamic of the unity of knowledge and attitude, of the intellectual, affective and behavioral components of the psyche [Kon 1978, Merlin 1996, Stolin 1983, Sokolova 1989, Spirkin 1972, Chesnokova 1977]. These components have a relatively independent logic of development, but in their real functioning are closely interrelated.

According to I.I. Chesnokova, “self-consciousness in the psychic activity of the individual acts as a particularly complex process of indirect knowledge of itself, expanded in time, associated with the movement of individual situational images through the integration of such numerous images into a holistic entity – in the concept of its own ‘I’ as a subject, different from other subjects” [Chesnokova 1977, p. 89]. “Self-awareness is also the realization of ourselves as a conscious subject, a real individual, but not at all consciousness of his consciousness”, emphasized S.L. Rubinstein [Rubinstein 1976, p. 331]. According to the well-known psychologist, “self-awareness is the realization of ourselves as being conscious of the world and changing it as a subject, an active person in the process of its activities – practical and theoretical, awareness of the subject of activity including” [Rubinstein 1976, p. 332]. In other words, self-consciousness is a process in which an individual acts as the object of his own perception. As in any act of perception, there is a combination of cognitive, affective and behavioral components.

In the above definitions of self-consciousness it is clearly traced its proximity to the notion of identity. It can be argued that the formation of the images of Me, on the one hand, and their correlation with external or internal criteria that form identity, on the other hand, provide unity of consciousness and identity. One of the components that displays this unity is Image I as an element of consciousness and at the same time the meaning of identification. “I – this is not consciousness, not a psychic subject, but a person who has consciousness, more precisely, a person as a conscious being, who realizes the world, other people, to himself” [Rubinstein 1976, p. 332].

Pattern of images I am multi-faceted. R. Burns, Yu.M. Kachanov and E.A. Shmatko, E.S. Shilshtein, based on various criteria, has identified and described numerous I-images: in content – physical I, mental, social, spiritual, personal etc.; according to the dynamics – I am real, ideal, future etc. [Burns 1986, Kachanov, Shmatko 1993, Shilshtein 1999, pp. 34–45] The number of such I-images and their contents depend on the theoretical positions of the authors.

Let's consider the question of the I-images in more detail, since the image itself is the unit that focuses on the unity of self-consciousness and the identity of the individual. Such an analysis is necessary in order to find the diagnostic tools for studying the process of forming a professional identity.

The image of the I-real is a structural component of self-consciousness, which contains the representation of man about oneself, which, in her opinion, most accurately and adequately characterize it at the moment. In the long run, the I-real characterizes the present time.

Although the concept of I-real” implies that the person's perception of oneself corresponds to reality, the researchers point to a significant proportion of subjectivity in the self-presentation of the image of the I-real [Grofman 1984]. The reason for subjectivity is that the perception of oneself, as R. Burns states, is distorted by internal motives, goals, instincts and protective mechanisms of personality [Burns 1986].

Relying on A.A Nalchajyan's presentation on the unit of self-consciousness, it can be argued that the image of the I-real is a structural integral formation of self-consciousness, which consists of cognitive-valued elements [Nalchajyan 1988]. For example, one can assume the following statement: “I have such a feature as kindness (cognitive part) and I consider it to be positive (estimated part)” [Nalchajyan 1988, p. 208].

A.A. Nalchajjan notes that in comparison with the I-real cognitive-evaluative element of the I-ideal is characterized by the fact that it includes knowledge about such features of a person that they do not yet exist. “It (knowledge) is either the result of the work of the imagination, or the perception of other persons with whom this individual has the identification of different

levels, and this mentally borrowed rice projects to his future ideal I-image” [Nalchajyan 1988, p. 209]. In the context of identification, the ideal I-image performs the function of an external or internal standard to which a person aspires. Therefore, while studying the identification process, it is important not only to reveal the content of the image of the I-real, but also of the I-ideal.

Traditionally, I-ideal is determined by psychologists as a fitting on myself, connected with the notions of a person about how she would like to become. In the context of the self-realization of self-realization and self-ideal it is worth mentioning S. Freud’s introduction of psychology of the concept of Super-I, Ego-ideal [Laplansh 1996]. S. Freud argued that the “I” of the individual consists of several instances, one of which continuously observes, criticizes and compares, thus contradicting itself to the other part of the Self. There are two important points here: firstly, this instance, according to S. Freud, compares the real I and its activities with a certain standard, formed in the process of personality development. Secondly, S. Freud argues that this authority “[...] reveals to us our origin from the influence of parents, educators and the social environment, on identifying with some of these individuals serving the ideal” [Freud 1991, p. 274]. Later, social psychology revealed the importance of the ideal I in the functioning and development of the individual, in particular, its influence on adaptation, the level of anxiety, the level of motivation, the formation of personality disorders, the presentation of oneself to others [Myers 1997, Nalchajyan 1988] etc.

Desired value points of the ideal I determine the immediate and distant goals of self-regulation of the individual, and the difference between the ideal and the real I can provide the necessary source of motivation to achieve the desired.

Thus, the analysis of psychological literature gives grounds for understanding identity as a sense of a person’s own uniqueness, uniqueness of his life experience, his own integrity and identity in time. Identity is a relatively stable inner experience of continuity and identity of an individual that exists in the context of continuous development and performs adaptive functions. Identity as a dynamic entity varies throughout human life. It provides an

opportunity to see their life in terms of its length, organic interweaving of the past, present and future. The phenomenon of identity is considered from a variety of conceptual psychological positions, each of which focuses attention on certain characteristics of it:

- identity is subjectively experienced as the identity and continuity of its own existence in space and time, in interaction with oneself and other people;
- types of identity are distinguished on the basis of different criteria: focus on oneself (physiological, sexual, personality), orientation to the social (social, professional, role, ethnic);
- identification is understood as a process that ensures the formation of identity;
- identity is seen as a phenomenon that provides a balance of stability and flexibility of consciousness and thus characterized as a mechanism for the development of self-consciousness of the individual;
- identity is considered as the result of awareness of its identity with meaningful other people and by oneself, as a consequence of the interaction of the individual with the society, from which it derives certain views and values orientations, while maintaining its uniqueness;
- the search for identity, which constitutes the essence of identity, correlates with its content in relation to the I-images, since the very realized I-image is compared with those standards, ideals the person seeks to achieve;
- I-images contain not only the cognitive component (knowledge about my self), but, as well as any image, have an affective aspect related to self-esteem and attitude towards oneself;
- the process of identity formation can take place both at the conscious level and on the unconscious, which corresponds to the level structure of self-consciousness;
- as a manifestation of self-consciousness, identity reflects the procedural nature of human life, therefore, it includes the unity of dynamism and stability.

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Students' Individual and Interpersonal Ambivalence: Approaches to Definition of Terms

Abstract: The article discusses the approaches to conceptualization of ambivalence (individual and interpersonal) in different psychological theories. Ambivalence develops throughout the lifespan, but in adolescence the polarity increases. University students experience the opposing feelings/cognitions regarding the inner world as well as interpersonal relations. To solve this problem, it is necessary to study the role of ambivalence as a dynamic characteristic in adolescence, which becomes a variable regulator of all spheres of life.

Key words: individual ambivalence, interpersonal ambivalence, university students, interpersonal relations, attitude, harmonization.

Introduction

The unstable modern society is the reason for contradictory fluctuations of opposing emotions, thoughts, actions, and their confrontation in the relations between people. This has a particularly negative effect on student youth, who

are already involved in social processes and involved in a wide range of interpersonal relationships. The priority task for psychological science is the need to prepare students for the harmonization of their own personality in the direction of integration of ambivalence (positive and negative to one object) with the domination of positive-value, constructive, which will contribute to the personal growth of youth and social progress.

Students of higher educational institutions are experiencing the opposite feelings in interpersonal relationships because of the need for self-realization and self-efficacy in all spheres of life. The ambivalence develops throughout human life, but during student years the polarity increases. In this period of life, there is a combination, on the one hand, of negative experiences (general uncertainty, anomie of values) with positive ones (optimism, trust in oneself), on the other hand, the need for individualization and the collective identity, which is favorable for the harmonization of internal ambivalence and inter-space of the ambivalence of social relations [Abramova 1997, Krige 2000, Kun 2002).

Entering university is a period of integration into a new social environment, which involves interaction with the authority of faculty and university, with teaching staff and peers. New conditions, on the one hand, lead to experiencing a sense of elation, joy and interest; on the other hand, they create difficulties and barriers that cause a state of confusion, dissatisfaction and uncertainty. In adolescence (the period of professional and personal self-realization), a young person has the opportunity to build his/her own life through the coherence of the positive and negative inner world, and therefore it is important to find the ways of self-realization in the social world.

Approaches to Defining Individual Ambivalence

There are several approaches in psychology to conceptualizing personal ambivalence. For example, Z. Freud, as the founder of psychodynamic approach, carried out a study in the field of an unconscious collision of two opposite

instincts (Thanatos and Eros), unconscious conflicts within personality (e.g. *id versus ego*). Freud's theory was developed by psychoanalysts K. Abraham, D. Winnicott, M. Klein, J. Krystal, H. Sullivan, A. Freud etc., who investigated the dynamics of ambivalence according to the stages of development of libido, the processes of splitting and integration of objects, the genesis of communication, the autonomy of the child from the mother, and proved the natural development of ambivalence in all children, which affects the further human life. In the theories of Neo-Freudians (A. Adler, K. Horney, C. Jung), the emphasis is placed not only on the reversal of the opposites, but on the fact that they are complementary to each other.

Here we will focus on cognitive approach, whose representatives consider ambivalence as a motivation for such a goal, which is attractive, but at the same time undesirable (for example, the field theory of K. Lewin [Kurt 1997] and N. Miller's goal-gradient concept [Miller 1944, pp. 431–465]). In the social learning theory [Crano, Sivacek 1984, pp. 137–158, Krugman 1984, Rotter, Chance, Phares 1972] ambivalence was considered as an intense hesitation, which blocks decision-making, and therefore its self-awareness promotes in individuals a cognitive search for a solution to a problem.

The most developed in this direction of psychology is the study of attitudinal ambivalence, i.e. simultaneously evaluating the attitude object in a positive and negative way. In 1966 W. Scott introduced the model of three-component attitudinal ambivalence, when intense opposites form tension [Scott 1966, pp. 391–395]. G. Allport supported one-dimensionality of the structure of the attitude, so ambivalence was considered as one's assessment of the object [Allport 1998].

In the heuristic systematic model of information processing (HSM), particular importance is attached to the activation of the cognitive sphere [Chai-ken, Liberman, Eagly 1989, pp. 212–252]. K.J. Kaplan in the model of conflict reactions understood ambivalence as the difference between the total values of positive and negative, therefore, the ambivalence increases in conditions of greater polarity [Kaplan 1972, pp. 361–372].

M.M. Thompson, M.P. Zanna and D. Griffin, in the Similarity Intensity model (SIM), conceptualize ambivalence as a joint function of similarity (the extent to which dominant and conflicting reactions are similar or different from one another) and intensity (the extent to which either or both reactions are relatively extreme in themselves) [Thompson, Zanna, Griffin 1995, pp. 361–386]. The scientists define ambivalence as a state in which an individual, “[...] is inclined to give it [an attitude object] equivalently strong positive or negative evaluations” [Thompson, Zanna, Griffin 1995, p. 367]. The latest model takes into account the achievements of the above models, which determined its effectiveness in measuring the three-component personality ambivalence.

The analysis of scientific literature makes it possible to state that ambivalence is the property of an individual (personal or internal). Internal ambivalence as a psychological reality is inherent in mentally healthy and mentally ill people. Ambivalence is a necessary component of the inner world of a mentally healthy personality in the direction of harmony or disharmony. If personal ambivalence is quite intense for a long period of time, sufferings that accompany it result in individual and collective aggression, helplessness, dependencies etc. Moderate ambivalence contributes to the integration of contradictions in the individual and group growth.

Our understanding of students’ ambivalence differs from the existing ones, because we consider it as a stable and long-lasting property in adolescence, manifested in opposing experiences in different spheres of personality.

Ambivalence as a property of an individual is an independent psychological phenomenon, which has certain essential features of the category:

- a) the duality of the inner world: each personal quality to maintain integrity requires an opposite characteristics, forming a contradiction;
- b) motivational, affective, cognitive and behavioral spheres of personality are characterized by opposites of a certain intensity;
- c) mutually exclusive forces or valences (positive and negative);
- d) two-dimensionality – the presence of two interrelated semantic parts;

one-dimensionality – the presence of two partially interconnected semantic parts, which are only actual, alternate;

e) simultaneity or sequence of functioning: mutually exclusive sides with a moderate manifestation of force determine the simultaneous two-dimensional contradiction in a harmonious dimension; excessive forces on these sides result in a consistent one-dimensional contradiction in a disharmonious dimension [Zelins'ka, 2013].

Thus, we define this psychological phenomenon as the property that is inherent in every individual and is manifested in the simultaneous or sequential duality of mutually acting with certain force, opposite sides of motives, emotions, cognition, and behavior.

Theories of Interpersonal Ambivalence

When people hold simultaneously positive and negative attitudes in interpersonal relations, they are considered to be ambivalent [Scott 1969, pp. 261–278, Jonas, Brömer, Diehl 2000, pp. 35–74, Thompson, Zanna, Griffin 1995, pp. 361–386]. The attitudinal inconsistency may regard group-related emotions (affectively-based ambivalence) or beliefs (cognitively-based ambivalence) [Costarelli 2015].

In psychological science, interpersonal ambivalence is often referred to in-group and out-group relations. The research shows that people tend to evaluate the ingroup more favorably than the out-group (intergroup bias). According to *social identity theory* [Tajfel, Turner 1986, pp. 7–24], people consider group membership a part of their identity and thus enhance the positive value of the in-group to maintain or achieve a positive social identity. The evaluation of one's own group is usually uncritical because individuals unambivalently desire for positive self-image. Ambivalent feelings/ cognitions regarding fellow group members develop when individuals evaluate negatively. Criticism regarding beliefs (i.e. cognitively-based ambivalence) about the group should affect more positively high identifiers' emotional response,

compared with low identifiers [Costarelli, Colis 2016]. This should be the case because one's ambivalent view of the in-group is perceived as constructive criticism while ideally aiming to change the group for better [Schatz, Staub, Lavine 1999, pp. 151–174]. Thus, it is important to harmonize ambivalence in groups because a central feature of ambivalence is that it is destabilizing, and as a result unpredictable. At the individual level, ambivalence lead to a wide range of negative outcomes, including negative attitudes and vacillating behaviors as well as hesitation in the face of change.

The Theory of planned behavior (TPB) is a theory of how influences upon an individual determine that individual's decision to follow a particular behavior. This theory is an extension of *Theory of reasoned action* (TRA) [Ajzen, Fishbein 1980]. In the TPB, person's behavior is determined by behavioral intention, i.e. what the person intends or plans to do. Influencing behavior is therefore achieved through influencing a person's intention. Influencing behavior is therefore achieved through influencing a person's intentions. Intention itself is a function of three determinants (the attitude towards the behavior; the subjective norm or perceived social pressure to perform the behavior in question; measure of the amount of control the individual has over the behavior in question).

M. Corner, R. Povey, P. Sparks, R. James. R. Shepherd studied the moderating role of ambivalence on relationships within the TPB, in particular, on the moderating impact of ambivalence on the relationship between intention and its predictors and between behaviors and its predictors [Corner *et al.* 2003, pp. 75–94]. The clearest prediction for a moderation effect is for the relationship between attitudes and both intention and behavior. A key prediction for a measure of attitude strength such as ambivalence is that strong attitudes should be more likely to guide behavior than weak attitudes [Converse 1995, pp. xi–xvii, Krosnick, Petty 1995, pp. 1–24].

The father of *Attachment theory* J. Bowlby was the first to note that attachment relationships are not limited to childhood, but continue to be important in adolescence and in the adulthood [Bowlby 1969]. This hypothesis was

proved by K. Bartholomew and L.M. Horowitz, C. Hazan and P. Shaver [Bartholomew, Horowitz 1991, pp. 226–244, Hazan, Shaver 1987, pp. 511–524]. Each attachment style pattern has its equivalent in later relationships. For example, C. Hazan and P. Shaver conceptualized romantic love in adult life as an attachment process [Hazan, Shaver 1987, pp. 511–524]. The authors constructed a questionnaire, containing descriptions of three attachment styles (secure, anxious-ambivalent and avoidant), in order to determine which attachment style is typical of an adult person. They observed that there exist important correlations between attachment styles in childhood and adulthood.

Following the descriptions of attachment styles in adulthood proposed by C. Hazan and P. Shaver, K. Bartholomew and L.M. Horowitz decided to develop a new model which incorporated Bowlby's concept on internal working models [Hazan, Shaver 1987, pp. 511–524, Bartholomew, Horowitz 1991, pp. 226–244].

The scientists revealed that an attachment style can be defined by two basic opposite dimensions, which can be also conceptualized as dependence and avoidance: self-model (positive – low dependence – or negative – high dependence on others); other-model (negative – high avoidance – or positive – low avoidance) [Bartholomew, Horowitz 1991, pp. 226–244, Griffin, Bartholomew 1994, pp. 430–445].

Based on these two basic dimensions, they described four attachment styles in adulthood: secure; anxious–preoccupied; dismissive – avoidant; fearful – avoidant.

Conclusions

Our theoretical research has found that ambivalence means mutually exclusive combination of the positive and negative attitude to one object of the external or internal world of an individual, accompanied by an expression of opposition of different intensity. Individual (personal, inner) ambivalence is a property that is inherent in every individual and is manifested in

the simultaneous or sequential duality of opposite motives, emotions, cognition, and behavior. The interpersonal ambivalence is a stable characteristic that occurs in the coexistence of opposing experiences, thoughts, actions / intentions to one object of social relationships.

In adolescence (the period of professional and personal self-realization), a young person has the opportunity to build his/her own life through the coherence of the positive and negative inner world, and therefore it is important to find the ways of self-realization in the social world. University students desire to combine professional activity with maintaining strong personal relations (friendship, family, having children). Negative experience of intimate relationships, defeat in education, unfavorable family relations, as well as anomie in society, enhance mutually exclusive contradictions in social interaction. In this critical period, students need to harmonize mutually exclusive opposites, wish to control their destiny, future, and achieve balance in various spheres of social relationships (educational, professional, intimate, social).

One of the ways of solving this problem is the investigation of students' interpersonal ambivalence as a dynamic property in adolescence, which becomes a variable regulator of all spheres of life. The primary task for university is to harmonize students' personality in the direction of integration of ambivalence (positive and negative to one object) with the domination of positive and constructive attitudes, which will promote their personal growth and social progress.

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Dialogic Pedagogy: The Origins of the Conceptual Blend

Abstract: In view of the uprising pursuit of dialogic policies in education as well as its being a civilizational hallmark, dialogic communication is regarded as one of the pivotal teaching competences. However, its conceptual sidelines are a matter of remarkable controversy caused by the complicated genealogy of the term and thus notable differences in the subsidiary concepts. This article presents an attempt to diversify understanding of pedagogic dialogue depending on the standpoints exercised by its proponents and the underlying concepts attached to its conceptual scheme. As a result of this analysis, there have been exposed the existence of two basically divergent approaches incorporated in the system of pedagogic views: the approach stemming from theories related to the liberal and democratic dialogic paradigm and the one originating from existential philosophic trends. While the former one rests on the principles of freedom, equality, right and compromise, the latter rather represents an existential conceptual paradigm creating a domain for such principles as juxtaposition, intersubjectivity, personal inclusiveness and predominance of the interlocutor.

Key words: dialogic pedagogy, equality, compromise, juxtaposition, intersubjectivity, personal inclusiveness, predominance of the interlocutor.

The global acknowledgement of the benefits of dialogue on all levels of social intercourse has given a remarkable rise to an exceedingly growing number of views and perspectives on how dialogic approach should be understood and exercised in modern pedagogy. The sophisticated elaborate genealogy of the notion of dialogue necessitated a thorough study of its conceptual base further incorporated in the system of pedagogical knowledge.

A terminological analysis testifies to the fact that the notion of dialogic communication is regarded in pedagogics on two levels: as an objectivated form of democratic intercourse in school life (G. Birukova, G. Davydova and others) and as a means of satisfying the child's need of acceptance and profound personal contact (V. Andriyevska, B. Bratus, N. Volodko and others). It should be noted that this analysis has no reference to the definition of dialogue in its didactic modification as a heuristic investigation method as this aspect of the problem with regard to the whole range of peculiarities must become the object of another study. Herein, we enclose a summary table of the definition base of the notion of dialogic communication in pedagogy (Table 1).

Table 1. Definition Base of the Concept of "Dialogic Communication" in Pedagogical Literary Sources

Definition Base of the Concept of "Dialogic Communication"	Authors
Dialogic communication is a teacher-student interaction directed at creating a favorable psychological climate and facilitating comprehensive personality development	N. Savina
Dialogue is a coexistence, betweenness in which influence gives way to psychological cohesion making mutual creative activity and personality development happen	N. Volodko G. Kovaliov
Dialogic communication presupposes personal equality, subject-subjectivity, convergence of teacher's and learner's needs, buildup of the potential of coherence and cooperativeness, freedom of discussion, striving for creativity, personal and professional growth, prevalence of devices organizing students' self-study	S. Bratchenko

Dialogic communication is a higher spiritual level of communication implying authentic personal involvement in the problems and interests of the interlocutor, mutual search of truth, striving for unity and harmony	B. Bratus, N. Volodko, A. Dobrovych
Dialogue is a system of specially organized interactions directed at the solution of these or those tasks in education that presuppose equality of rights, partnership, mutual understanding, exchange of ideas and views	G. Biriukova, G. Davydova, N. Labunska
Dialogue is a complex process of establishment and development of contacts between students and teachers originating from the need of common activity and includes information exchange, building an integrated strategy of interaction, perception and understanding of another person	O. Matveyeva

Source: own study.

It is quite obvious that these interpretations are based on different conceptual paradigms. In our view, they should not be treated as contradictory or those that exclude each other. They should rather be regarded as conceptual bases that are supposed to build the base for different levels of pedagogical dialogue. Presumably, these levels are the level of cooperation (organization of the pedagogical process as a common cause, structuring and distribution of responsibilities etc.) and the interpersonal (human-to-human) level involving quite different psychological dispositions characteristic of human relations rather than of the functional professional interaction. Importantly, understanding the difference between these paradigm calls for different approaches to teacher training as the teacher's skill set for each of them will be viewed as different as well. Thus, for instance, object-oriented dialogue requires before all a good command of operational and actional parameters of pedagogical interaction, good organizational skills and communicative competence. Dialogical communication of interpersonal level requires an extended range of personal qualities, insights as well as the proper level of communicative culture.

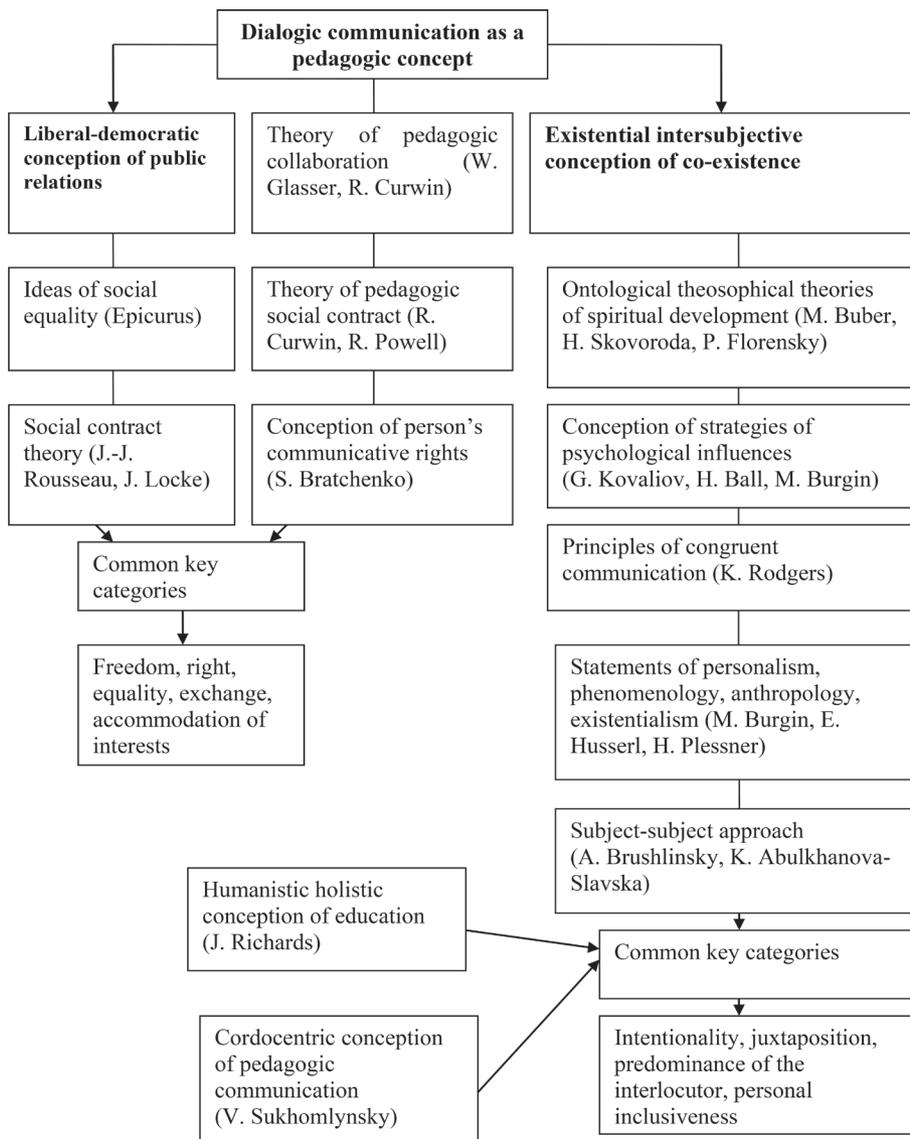
Going by the criterion of personal directedness, we single out two relatively independent conceptual lines which are based on different networks of values and categories, and are firmly linked with diverse types of worldview: liberal democratic conception of public relations and existential ontological conception of co-existence.

Liberal democratic conception of dialogue with its ideas of equal rights, pluralism and compromise of interests correlates with pedagogical approaches of democratic education. In its context dialogue is a means of ensuring equal rights of teacher and pupil to self-expression and self-fulfillment, establishing their own position and mutual respect to it and also a constructive method of mutual search of practical solutions.

Giving the right to equality to a traditionally “less privileged” stratum echoes the global sociopolitical processes reflecting the philosophical position originating from the ideas of Epicurus. This type of interaction was viewed as singularly optimal as people are equal by birth and there must exist a “common paragon of justice”. Gradually, these ideas were developed into an integral paradigm of social dialogue as a special type of communication between social groups, subjects of political life, public institutions based on the principles of trust, equality, mutual responsibility and directed at resolving social contradictions in a civilized way.

This pragmatic actional view of dialogue is based on the categorical network of “freedom-equality-right-compromise” quite distinctively represented in Western pedagogic conceptions of teacher-learner cooperation and social contract (R. Curwin, W. Glasser, B. Posner, R. Powell etc.). Cooperation as a dialogic form is regarded as an alternative to the competitive and individualistic interactional strategies between all the subjects of educational process and grants the teacher the role of a partner, leader and manager, guide and facilitator who delegates power to the learner. This kind of partnership presupposes shared responsibility for the results of the common cause, equal right to its assessment and free exchange of possibly critical remarks concerning faults and mistakes. According to J. Dewey, school must become a reflection of society, a laboratory of real life experience. He continually stressed upon the social function of school, the necessity to organize the educational environment in the way that it would contribute to the development of students’ social skills as well as skills of cooperation in the process of everyday interactions. The following diagram presents the system of conceptual connections of the concept of “dialogic communication” in pedagogy (Figure 1).

Figure 1. “Dialogic communication” in pedagogy



Source: own study.

Social contract in pedagogy is a prototype of the same-named conception substantiated by J. Locke and J.-J. Rousseau as an optimal way of regulating

relations, rights and responsibilities of parties in a class-divided society. This theory gradually spread to the sphere of pedagogy where the authoritarian form of management with a dominant position of the teacher and a subordinate position of the learner had been recognized as ineffective. In pedagogic context social contract came to be viewed as a continuous process of dialogue directed at regulating relations between interacting subjects in the framework of agreements and assumed responsibilities.

The development of pedagogic social contract, according to R. Powell, includes several aspects: inclusion of communicative norms between teacher and learner as well as between learners as an issue at class meetings, discussion and accommodation of rules of interaction, students' suggestions concerning the teacher's behavior. R. Curwin's research into students' requirements to the teacher and registered the following ones: the teacher should not humiliate the students' dignity, should not address them with their second names only, should not exercise pressure on the low-achieving learners or show open preference towards some particular students, keep marks in confidence etc. The teacher expresses his or her wishes as to students' behavior as well as each other's [Curwin 1980].

A kind of a normative approach towards interpretation of the essence of dialogic communication presented by S. Bratchenko. Believing in the importance of equality of the participants of dialogue, S. Bratchenko developed a construct of communicative rights of a person describing a system of psychological base of communication and defining the framework of the interlocutors' freedom. The main communicative rights are the right to one's own system of values, the subject's responsibility, self-determination, dignity and respect, individuality and originality, independence and sovereignty, free non-regulated thoughts.

The other system of views concerning the essence of pedagogic dialogue is a conceptual analogue of dialogic philosophy which, in their turn, correlate with the modern philosophic trends such as phenomenology, anthropology, personalism, existentialism and, in G. Diakonov's view, reveal the

intersubjective, spiritual, transcendental, humanitarian cultural nature of consciousness and communication, personality and the life space of a person. On the crossroads of these ideas, dialogue appears to be not a particular kind of communicative interaction, but a spiritual, ontological, intersubjective cultural phenomenon.

Despite the fact that dialogue as a notion appeared in pedagogical theory considerably later than its practice, a whole range of ideas equivalent to those formulated in the philosophy and psychology of dialogue were expressed by pedagogues prior to their appearance as concepts of dialogic education on the academic level.

For instance, among H. Skovoroda's assumptions we can find ideas identical to the principles of dialogic communication: observing a close connection between the quality of pedagogic communication and the pedagogue's spiritual development, he actually preceded the existential conception of dialogue by M. Buber and M. Bakhtin. Dialogism of his pedagogy was in authentic involvement in the child's inner world and guiding the "young spirit" with "light, delicate, intangible" in accordance with her natural potential. The two dialogists later mirrored this approach, far too humanistic for its age: M. Bakhtin claimed the principle of juxtaposition to be among one of the fundamental ones in dialogic communication and M. Buber introduced another one: the principle of personal inclusion [Slutsky 2000, pp. 94–100]. The latter is an essential part of dialogism in pedagogic communication and is a phenomenon of spiritual level in which the pupil becomes part of the teacher's life and soul. In fact, Buber's pedagogic "formula" is as follows: dialogue between "I" and "You" – personal inclusion – trust – compassion – spiritual development of a person. Another fundamental principle of dialogic communication – the predominance of the interlocutor – is to be traced in the views of the outstanding Ukrainian pedagogues. S. Rusova who wrote that "the aim of the school is to awaken and facilitate a child's own creative potentials. The teacher should try to understand the mindset of each pupil, get familiar with the conditions of their lives, determine the level of knowledge. Only consider-

ing these individual peculiarities, the pedagogue can add something new and unite the broken parts” [Suknomlynska 2005, p. 143].

The most vivid difference between these conceptual paradigms is to be observed on the level the categories, fundamental for both of them – equality and exchange – are interpreted. While from the point of view of liberal democratic paradigm equality is seen as the fundamental principle of parity of the communication parties, the existential ontological conception regards makes this notion acquire additional, subjective spiritual implications, reflects understanding of the profound essence of interpersonal dialogic communication and is based on the universal notions of truth, unity, development etc. The principle of equality implies symmetry, mutual influences as well as equal responsibility and activeness in the process of upbringing.

The notion of exchange is regarded in these two conceptions differently as well. The liberal democratic paradigm of dialogue involves such an “interaction of social groups and individuals that means a direct exchange of the results of activity performed with regard to the skills, abilities, experience, acquired information which satisfies human need in the contact with other people”. Dialogue as an exchange automatically grants the pupil the position of the subject rather than object of communication. It also encourages the teacher to systematic changes in the personal format, as the idea of exchange does not correlate with reproductive teaching, closed position, but rather stimulates formation of personal senses as information units, ready for exchange, correction and coordination. According to S. Sheyin, dialogic interaction implies sharing knowledge as personal experience.

Existential ontological interpretation of dialogue shows the idea of exchange and its functional potential in quite a different light: as a wholesome mutual reflection, the process of conversion of positive dispositions of one party into satisfaction of needs of the other. In other words, dialogue presupposes exchange of those communicative acts that satisfy the psychological needs of each other.

It is only in this case that the parties create common interpersonal cognitive and reflexive space, the “betweenness” (M. Bakhtin) and in this way reaching the ontological level of communication, conversion of exchange into unity.

The phenomenon of unity, unlike the notions of exchange and equality, belongs only to the existential conception of dialogue and directly or indirectly appears in pedagogic texts.

H. Ball, for instance, points out that dialogic relation takes place only when one partner perceives a whole image of the other one recognizing him as part of a community to which he belongs himself. The parties of dialogic intercourse create the so-called collective subject [Ball 1997, p. 35]. According to G. Kovaliov, in the situation of dialogue the two individuals begin to create a common psychological space in which influence gives way to psychological unity, and which makes mutual development as well as self-influence and self-development happen [Kovaliov 1987, p. 46]. A. Dorsky identifies unity as the ultimate result of productive dialogue: “Evolvement of dialogue is the development of “betweenness” which does not only change in itself but also changes the borders of interlocutors. The progressing mutual understanding leads to the destruction of the borders and turns contact into the point of complete equality”. A whole range of ideas has been derived by pedagogy from psychological study. Herein, there exist two different approaches: the one based on the theory of subjectivity and the social nature of man (A. Brushlinsky, B. Lomov, S. Rubinstein) and regard dialogue as a form of coordination and regulation of functions, the other one is represented by the so-called “optimistic tradition” or humanistic psychology (A. Maslow, K. Rogers) which believes in the uniqueness of each individual and views dialogue as a realization of humane treatment of a person as an absolute value.

In conclusion, there are different forms of teacher-learner cooperation that determine the interpretation of dialogue and its specific use in pedagogic context. Each of the levels, partnership or person-to-person communication requires observation of a certain kind of rules and specificities of the teacher’s skill set.

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The Essence of the Concept of the Value Self-determination of the Personality

Abstract: In the article, we did a theoretical analysis of the essence of the concept of "self-determination" of high school students in the pedagogical and psychological aspects. The importance of value orientations in the process for self-determination was reviewed and discovered. Typology, components and features of valuable self-determination of high school students were presented. Key types of self-determination in the structure of early adolescence age were distinguished. Moreover, it was determined that the concept of self-determination largely considered as the ability to self-build our own lives. The multidimensional term was discovered, as in teaching practice until recent time there was only one-sided vision of the essence of the definition. It was also found out that self-determination is made in accordance to the values and in the conscious of volitional acts, and it has certain patterns and characteristics. The essence of valuable self-determination and its place in the structure of individuality of the high school age in the socio-educational environment of the secondary school was opened.

Key words: self-determination, the process of self-determination, value orientations, valuable self-determination of personality, typology of self-determination, components of self-determination.

The term “self-determination” is used in various branches of science as one of the characteristics of the process of personality formation, its orientation in the world of values, the formation of life perspectives, plans, definition of professional orientation. At the same time, by its very nature, self-determination is a philosophical category.

Philosophy as a science about a person and the reality that surrounds it, from the moment of its appearance, was one of the ways of spiritual self-determination of a person, outlining its place in the world. From the point of view of philosophical knowledge, the process of self-determination of a person occurs by distancing a person from another reality. It is worth noting that the meaning of the concept of “self-determination” is conditioned both objectively and subjectively, since the human’s personal decision is to pursue the choice of one’s own way of life, place in society and in the world as a whole.

In the opinion of the representatives of pedagogical anthropology (M. Bakhtin, I. Bekh, E. Isaev, M. Kholodnyi A. Makarenko, S. Maksymenko, S. Rusova A. Savchenko, M. Scheller, V. Sukhomlynskyi, O. Sukhomlinska, K. Ushynskyi, V. Vernandskyi, O. Yaroshenko, V. Zenkovskyi, V. Zinchenko, I. Zyaziun etc.), for a person, a sensation of life, the maximum target orientation, is characteristic. Any orientation in the development of the individual has as its goal the ascent from one state to another, which is regarded as steps for self-development and a person’s awareness of one’s place and purpose in life. The fact of a person’s thoughtfulness over this testifies to the expression of internal needs for self-affirmation. All this is connected with reflection or an attempt at reflection on one’s own life. Thus, self-determination is conditioned not only objectively, but also subjectively by a human’s personal decision.

The analysis of literary sources [Dzhura 2003, pp. 31–34, Nikitina 1999, pp. 261–271, Pasichnyak 2000, pp. 60–67, Potapchuk 2000, pp. 126–130] testifies that the term “self-determination” is used to characterize the purposeful activity of a person who is moving towards achieving the set goals. Actually, the very goal at the time of one’s formation turns into the possibility of achieving or realizing something, at the same time serving as a reflection of

the dynamic state of life and the direction of human activity. Since the person during his life is constantly in a search state (achieving some goals, forming others, finding ways, methods and means to achieve them), then the whole life of a person can be considered as self-determination.

In the psycho-pedagogical literature the concept of “self-determination” is treated differently. There are different types of self-determination of a person: social, vital, professional, moral, family. At the same time, according to the essence of the same term, scientists can have different views. To clarify the concepts of “professional self-determination”, “life self-determination”, “personal self-determination” it is advisable to consider different types and levels of self-determination. To classify the type of self-determination, researchers use indicators such as the level of freedom of choice, the range of human activities within the framework of the activities performed.

The etymology of the word “self-determination” and its semantic field give us the opportunity to trace the origin of the word, to reveal its nature and functional load. The word “self-determination” comes from the word “define”, the initial meaning of which is “to find out”, “to establish”, “to reveal”. In these values, it indicates the actions of the subject, the process of interaction between the subject and the object. Over time, the understanding of the action expanded, which contributed to the transfer of meaning to social reality. Now this word means: to find out, to establish, to define characteristics relating to a materialized or non-materialized object, or self-knowledge, self-esteem, self-correction.

The concept of self-determination is often considered in connection with the process of elucidating one’s own place, purpose, attitude to the world, society (M. Duranov, I. Lerner, S. Matushkin, A. Tryapitsyna, I. Unt, S. Vershlovskiy etc.).

A sufficiently clear definition of the concept and the possibility to carry out a full analysis of the phenomenon itself will ensure the separation of the three existing approaches to the interpretation of the term self-determination – sociological, psychological and pedagogical.

From the position of the sociological approach, the phenomenon of self-determination concerns each individual generation as a whole and char-

acterizes its entry into the social structures of life. Sociologists also interpret self-determination as the result of the person's entering into a certain social structure and fixing this result. In contrast to sociology, in pedagogy and psychology, the very process of self-determination, as well as those personal mechanisms, factors that determine the entry of an individual into society, are of primary importance.

Psychologists L. Dolynska, Z. Ogorodniychuk, O. Skrypchenko believe that self-determination is one of the most important needs of the individual, which is expressed in the search for the meaning of life. Especially acute this need is traced in adolescence, when a person first appears before a conscious choice of a professional life path [Skrypchenko 2001, p. 32].

A large number of scientists in their works examined issues related to the formation and development of the individual (B. Ananiev, L. Bozhovych, I. Bekh, K. Platonov etc.) where the qualities of a personality are summarized and structured as a single holistic phenomenon.

Self-determination of the individual is studied from different perspectives: as a person's ability to build life in accordance with his individuality [Karpenko 1998, p. 46], as a way of interaction between the individual and society [Butkivska 1977, p. 131, Kirichuk 1998, p. 54], as a readiness for the rational organization of time [Tytarenko 2003, p. 43], as ability to self-regulation [Potapchuk 2000, p. 128] etc.

Until recently, pedagogical practice had a fairly one-sided vision of the essence of self-determination. Only the sphere of professional self-determination was singled out (B. Ananiev, L. Bozhovych, B. Fedoryshyn, Ye. Klimov, I. Kon, G. Kostyuk, A. Melnyk, M. Pryazhnikov, V. Sydorenko, V. Synyavskiy and others). In moral education, it had a fairly formal and declarative-demonstrative nature.

Modern studies of leading teachers of Ukraine and abroad violate the problem of formation of value orientations of the individual. In this context, the pedagogical essence and the role of value orientations as the basis for self-determination by the personality of the life path are disclosed (T. But-

kivska, S. Maksymenko, M. Stelmakhovych, Yu. Stezhko, O. Sukhomlynska, M. Yanytskyi and others). Valuable orientations characterize the system of aspirations of the individual, the specifics of these aspirations, while at the same time it is the highest level of understanding about the ideals, the meaning of life and activities, which are the basis of human activity and is the source of one's self-activity.

The problem of the dynamics of value orientations of the individual is important for the psychological and pedagogical explanation of the mechanisms of personal development, for understanding the processes of constructive overcoming of crisis periods in the life of the individual, the influence of the process of self-determination on the prospects of life. These issues were investigated in the works by I. Bekh, G. Kostyuk, V. Lebedeva, A. Maslow, A. Mudryck, H. Murray, K. Rogers, E. Shumylin, N. Smelser, R. Steiner, V. Zhuravlev and others.

The stages of self-determination that I. Nikitina singles out are in fact the stages of age periodization that are generally accepted in psychology, for the basis of which the leading activity of each period is taken. As for the factors and conditions for self-determination, the psychological content and psychological criteria are often replaced by sociological ones. This is confirmed by the interpretation of the essence of social self-determination, associated with the desire to take a certain place in the social structure of society, entering a particular class or social group, which is quite typical for the sociological approach [Nikitina 1999, p. 262].

In our opinion, it is necessary to emphasize two points that are of great importance in adolescence: the first – self-determination is carried out in accordance with the values, the second – its carried out in conscious volitional acts.

The age aspect of the problem of self-determination was fully considered in the works of V. Bilousova, L. Bozhovych, I. Dubrovin, D. Feldstein, L. Friedman, I. Kohn, A. Petrovsky, A. Virkovskyi, L. Vygotskyi, V. Zenkovsky and others. In particular, L. Bozhovich, from the perspective of which the choice of the further life path, value self-determination is the affective

center of the life situation. At the same time, the author does not give a single definition, emphasizing the importance of self-determination as “the choice of the life path”, “the search for goals and meanings of one’s existence”, “the need to find a place in the general flow of life”. In his last works, L. Bozhovich characterizes the value self-determination as a result of a long process, as a personal growth of the senior school age, associated with the formation of the adult’s internal position, with the awareness of oneself as a member of society, with the need to solve the problems of one’s future [Bozhovich 1976, p. 48].

Based on the work of L. Bozhovich, one can focus on the main theses of the psychological nature of self-determination: the need for self-determination arises at a certain stage of ontogenesis; the need for self-determination is seen as a need for the formation of a certain system of views; self-determination is inseparably linked with the direction to the future; self-determination is to choose a profession, but is not limited to this [Bozhovich 1976, p. 51 and 53].

The development of conceptual ideas about the role of knowledge, the formation of value orientations in professional and personal self-determination are presented in the studies of T. Akhayan, L. Andriyanov, I. Bekh, S. Echov, N. Geijan, G. Kostyuk, A. Kozlov, A. Mudryk, Ye. Shumylin, V. Zhuravlev and others.

I. Kholkovska notes significant regularities for studying the character of the value self-determination of schoolchildren: the activity must become personally significant, then it educates, assures the assimilation of values; in order for the activity to become meaningful, the value attitude to the personality, the nature of its activity, must be laid in it [Kholkovska 2015, p. 122]. Only under such conditions self-determination of the person in activity takes place.

Thus, the essence of self-determination can be represented through the following characteristics: inseparable connection with personal values; need for the formation of a certain semantic system, in which the central idea is the meaning of one’s own life; aspiration for the future; the need to determine life prospects (family, profession, civic responsibilities) [Nikitina 1999, p. 264].

Important aspects of understanding the essence of self-determination are presented in the typology proposed by A. Dzhura: self-determination in a specific labor function; self-determination in a particular job; self-determination in the specialty; self-determination in the profession (a group of related specialties); life self-determination; personal self-determination (as a higher level of life self-determination) of self-determination in culture (as a higher level of personal self-determination) [Dzhura 2003, pp. 31–34].

According to I. Nikitina, the issue of self-determination occupies a special place in the system of human life activity, since this process promotes the transition of a person from a spontaneous (chaotic) way of life to one that she herself will determine. Therefore, the essence of self-determination, according to the scientist's beliefs, is to choose the conditions for the direction of life, in the choice of that education, the profession that best suited the needs and perceptions of the individual, one's desire, ability, inclinations to build an appropriate life strategy. I. Nikitina offers three main signs of determining the life strategy: the selection of the main direction, lifestyle, the definition of the main goals, the stages of their achievement; solving vital contradictions, achieving life goals, implementing plans; the strategy of life, consisting in creativity, building up the value system of one's own life [Nikitina 1998, p. 12].

In foreign pedagogy, the problem of value self-determination occupies a central place in the concept of value understanding (values clarification) – one of the most common approaches to moral education, which emphasizes the development of critical thinking in young people, the ability of rational individual choice and uphold their own convictions (M. Harmin, G. Kirshenbaum, L. Russ, S. Simon) [Haluziak 2009]. In the context of this approach, the criteria of value self-determination are singled out:

- a) free choice,
- b) the choice among alternatives,
- c) choice after careful consideration of the consequences of other alternatives,
- d) public recognition and protection of one's own values,
- e) behavior in accordance with selected values [Haluziak 2009, p. 88].

On the basis of familiarization with various views on the concept of self-determination [Butkivska 1977, pp. 130–137, Karpenko 1998, Nikitina 1998, pp. 28–30, Pasichnyak 2000, pp. 60–67, Potapchuk 2000, pp. 126–130], we can distinguish several of the most common characteristics that determine the essence of a person's value self-determination:

- the recognition of values or the formation of value orientations;
- individual choice of goals and methods of activity;
- choice of profession;
- awareness and correlation of individual needs, abilities with the real situation and social requirements;
- activity in accordance with the value orientation system.

Thus, we consider self-determination as a process that is determined by a system of value orientations, on the basis of which the individual chooses, recognizing and correlating one's needs, capabilities and abilities with public demands. Value self-determination of the person becomes the main new growth of the senior school age, when the main motivational spheres are plans, intentions, conscious elections that concern the future.

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Social Competence as an Object of Psychological and Pedagogical Researches

Abstract: The article discusses different approaches to the definition of “competence”, “competence”, “social competence” in foreign and domestic scientific literature. The essence and characteristics of social competence as psycho-pedagogical phenomenon. Describes the social competence as a key competence of the individual and, therefore, subjective category that defines the person’s ability to perform complex multifunctional, polipredmet, culturality appropriate activities effectively solve the relevant problems. Determined that social and competent person must not only understand the nature and specific situations or problems, but also be able to solve it practically adjust their activities according to the objectives, functions and social roles defined circumstances communication.

Key words: competence, social competence, psychological and pedagogical phenomenon.

One of the problems of modern society is the need for competent, highly skilled professionals, competitive in the labor market. The National Education Devel-

opment Doctrine states that “the quality of higher education is a set of qualities of a person with a higher education that reflects her professional competence, holistic orientation, social orientation and determines the ability to satisfy both personal spiritual and material needs and the needs of society” [Kanning 2002, p. 155]. In connection with the current situation with the modern labor market, with the demand of young competent professionals, most researchers and educators believe that the training of future specialists should be carried out on a new conceptual basis within the framework of a competent approach.

The purpose of the article is to reveal the essence and features of social competence as a psychological and pedagogical phenomenon.

The problem of social competence of the individual is the subject of study of domestic and foreign scientists, in particular, specialists in the field of philosophy, psychology and pedagogy.

Formation of approaches to the definition of the essence of social competence is based on the works of A. Argyła, P. Berelson, A. Goldstein, E. Koblianskaya, D. Ravena, N. Sivak and others. Research of social competence was carried out by such Ukrainian scientists as N. Borbich, I. Zarubinskaya, M. Goncharova-Goryanskaya, L. Lepikhova.

Today the task of introducing a competent approach to the field of education, new teaching methods and technologies, a new approach to the training of future specialists in terms of not just a set of knowledge, skills and abilities, but as a set of competencies and opportunities for students to perform the work that is significant on modern labor market. In the interpretation of competence in the national vocabulary and reference, scientific literature does not show much discrepancy. Most domestic scientists agree that the competence of the individual is determined by knowledge and skills, value orientations in society, style of communication, general culture. In particular, A. Khutorsky argues that: “Competence – a set of personal qualities (value-semantic orientations, knowledge, skills, abilities, abilities), due to the experience of activities in a certain social and personally significant area. Competence – is the possession of the relevant competence, including the personal attitude to the subject of activity, it is already established

quality of the individual (a set of qualities) and the minimum experience in the field" [Borbich 2011, p. 93].

According to Yu. Rubin, "competence is a set of competencies" [Sivak 2013, p. 162].

It is important to note that the concept of "competence" and "competence" in foreign scientific theory are used as interchangeable, identified (F. Bastiansen, S. Graff, W. Cunning, B. Runda etc.). This is due, in our opinion, to the translation of the word "competencia" from English and the word "Kompetenz" from the German language, which at the same time have meaning and competence and competence. However, according to the position of domestic scientists (O. Bezkorovayna, P. Boychuk, N. Borbich), these concepts must be eradicated. The mentioned researchers emphasize that the essence of the definition of competence is revealed through the notion of "knowledge", "ability", "skills" and abilities acquired and developed through learning. Competence is the result of gaining competencies. Competence has an element of readiness to perform a task, and also contains elements of personality characteristics of a person. It is worthwhile to distinguish between the concept of "competence" and "competence", since competence, unlike competence, has an element of readiness to solve a problem due to personality characteristics of a person, because of the transition from the quality of knowledge to the quality of activity, which may be non-standard. Therefore, in essence, the concept of "competence" is much broader than the concept of "competence" [Borbich 2011, p. 94].

Let us turn to the interpretation of social competence in foreign scientific literature.

The development of the content of the concept of "social competence" occurred in the 70–90-ies of XX century. In this regard, the role of German scientists (C. Goltz, F. Dorsch, W. Cunning, R. Ulrich, R. Ulrich de Munck, G. Frosch, G. Schuler etc.) in the study of this scientific categories. Thus, the very concept of "social competence" is first introduced in the scientific revolution as the founder of the study of this psychological and pedagogical phenomenon in foreign science, the German philosopher and teacher G. Roth

in the late 60's of the XX century. In his work *Pedagogical Anthropology*, he distinguishes three types of human competence: self-competence (knowledge of oneself), social competence (interaction with others) and substantive competence (practical action) [Decree of the President of Ukraine 2002]. The basis of this classification, the researcher put the so-called triadity of man I. Pestalozzi: "head, heart and arm".

The interpretation of the social competence of the German researcher became the basis for other works of foreign scholars on social psychology, psychology of development, clinical psychology and pedagogy in the context of studying social competence (K. Heinz, C. Goltz, M. Meruzal, I. Klein-Resling, F. Peterman etc.). It should be noted that the greatest number of scientific works on the problem of social competence, as shown by our analysis of the primary sources on the research problem, belongs to foreign scientists (A. Alguver, E. Waters, C. Graff, E. Doll, W. Cuning, B. Cremae, K. Reshke, R. Riemann, V. Seid, L. Srouf, R. Ulrich, G. Frosch, S. Schlitter, E. Schmidt, B. Spinat, G. Schroeder, G. Schuler and others). At the same time, in the last decade, due to changes in the field of education, more and more attention is being paid to the issue of social competence and domestic scientists (I. Zaru-binskaya, L. Lepikhova, I. Mishchenko etc.).

The analysis of foreign and domestic socio-psychological and pedagogical literary sources on the research problem suggests that social competence is already formed personal quality, which contains different social competencies/ competencies (for example, attention to oneself, emotional stability, ability to make decisions etc.). According to the interpretation of the German psychologist U. Cuning, social competence is a multi-faceted generalizing concept, which includes the many competences / competencies that a person possesses. It is the unity of knowledge, skills and skills that provide the quality of social behavior. Under social behavior, the author understands the behavior that contributes to the realization of their own goals while maintaining socially acceptable behavior [Lepikhova 2006, p. 66]. Socially-competent behavior is ensured by a set of such ways of actions, which determine

the mutually beneficial and successful cooperation of all participants in this interaction (W. Cunning, F. Peterman, W. Pflingsthen, R. Hinch).

In foreign developmental psychology (E. Waters, D. Duboss, L. Srouf, R. Fellner etc.), social competence is often equated with the adaptation of an individual to the outside world in the process of socialization during education. An important contribution to this theory was made by American psychologists A. Algever, R. Riemann and German psychologists: M. Dopfner, S. Ray, G. Frosch, S. Schlitter, who expanded the interpretation of social competence by understanding that social competence implies cooperation with the outside world (other people), and at the same time confrontation with him through certain personal aspects [Goncharova-Goryanskaya 2004, p. 71].

In studies of foreign teachers (F. Peterman, V. Seid, G. Schotmeyer etc.) also received reflection of the essential characteristics of social competence, which ensure the implementation of balance (balance) between their own inquiries and the expectations of other people. We believe that the essence of social competence is precisely the balance between cooperation and confrontation of requests and interests of the parties in situations of interpersonal interaction. Therefore, it is necessary to clarify what value implies in the concept of “cooperation” and “confrontation” within our research [Goncharova-Goryanskaya 2004, p. 72].

The word “cooperation” comes from the Latin. “*Cooperatio* means combining the efforts of the participants in the interaction to achieve a common goal, while simultaneously separating their functions, roles, responsibilities” [Sivak 2013, p. 163]. In the domestic and foreign science unanimous opinion is presented that cooperation in the conditions of interaction enhances the interconnection of its participants, promotes mutual assistance, stimulates the development of positive attitudes of partners.

It is important to emphasize that in the interpretation of the concept of “confrontation” by foreign and domestic scholars there are significant differences. Thus, in foreign social psychology (R. Riemann, G. Frost etc.) under confrontation understand the ability to defend their interests. The concept of

confrontation is determined by domestic scientists in a completely different context. Domestic scholars (N. Arapova, M. Dyachenko, L. Kandybovich) put another meaning into this notion, linking it with aggressive opposition to another person, society [Zarubinskaya 2011, p 312]. We will treat confrontation within the scientific position of foreign authors (A. Algever, R. Riemann, G. Frosch, S. Schlitter) as defending their views and interests. Thus, the essence and form of manifestation of social competence is interpersonal interaction, which ensures the adoption of the positions and interests of another person while defending their views [Goncharova-Goryanska 2004, p. 73].

G. Frosh notes that the main thing for the formation of skills of social competence is the correct assessment of the situation and position of the person, the emotions, the views of it and the people surrounding it, which there are behavioral alternatives and which the corresponding reactions will cause one or another behavior. Thus, the high level of social competence is expressed in the ability of a person to avoid the reactive opposition of people, in the ability to see which motivation motivates people to act, the ability to quickly and adequately evaluate other people. Such personal qualities (the ability to correctly assess the emotional state and the motivation of another person, the ability to avoid reactive resistance, the ability to quickly and adequately assess other people) belong to the emotional and appraisal plane, based on their developed ability to perceive other people. Empathy is included in the structure of social competence by scientists (V. Seid, K. G. Gilman, and others) [Vasilenko 2011, p. 63].

The analysis of the special literature allows us to draw the following conclusions: the presented definitions are not mutually exclusive but interdependent. Undoubtedly, the fact that social competence is a multidimensional phenomenon, and its interpretation depends on the specific task of research in a particular field of science [Kholkovska 2016, p. 63]. Thus, in social psychology, social competence is regarded as a quality that ensures the realization of personal goals while maintaining socially acceptable behavior. In the developmental psychology, the most important is the ability to understand

and accept the views of another, that is to demonstrate empathy in situations of interpersonal interaction. For our study, the greatest interest is the definition of social competence in the foreign development psychology. Such an understanding of social competence should be supplemented, in our opinion, by some provisions (for example, the subjective approach) presented in domestic psychology, as well as in foreign and domestic pedagogical theory and practice.

The personality of the personality is paid special attention in the works of domestic psychologists on social competence (M. Goncharova-Goryanskaya, I. Zarubinskaya, N. Sivak). The theoretical basis for these studies was a subjective paradigm, developed by A. Abulkhanova-Slavskaya, A. Bruchlinsky, S. Rubinstein. Significant in the context of this paradigm is the provision of the personality, not as a subject in itself, but as a subject capable of supporting another person, "to strengthen it mentally". Under the subject, according to S. Rubinstein, understood the subject of conscious, arbitrary activity, the core of which are conscious incentives – the motives of conscious actions. In our opinion, the fundamental meaning in this approach is an understanding of consciousness, formulated by S. Rubinstein, whose components are not only knowledge, but also relations [Goncharova-Goryanskaya 2004, p. 73].

Consciousness, as noted by I. Mishchenko, is formed as a result of sharing with other people knowledge through memory, attention, actions and experiences as a result of a personal act of awareness [Goncharova-Goryanskaya 2004, p. 73].

In pedagogy, subjectivity is understood as the ability of a person to set and correct goals, to understand the motives, to independently build actions and to assess their conformity with the conceived, to construct plans of life [Zarubinskaya 2011, p 316].

From the standpoint of the subjective approach, social competence is considered by domestic psychologists as a higher level of development of social reality (P. Boychuk, N. Borbich, N. Vasilenko etc.).

Thus, N. Sivak defines social competence as the level of formation in the individual of the internal correlation of processes of awareness of social reality and value orientations in social phenomena. Socio-competent behavior,

as the scientist notes, is determined, above all, by the degree of subjectivity of the individual [Lepikhova, p. 66].

And the emphasis on the subjectivity of a socially competent person makes S. Goncharov, who defines social competence as an integrative social quality of the individual. One of the most important manifestations of social competence, the researcher considers the subject ability to self-determination, self-government and rule-making [Mishchenko 2004, p. 84].

I. Zarubinskaya considers social competence as an integrative personality characteristic, which systematically reflects the level of social adaptation, personal self-determination, the professionalization of man as a subject of activity [Zarubinskaya 2011, p 317].

M. Goncharova-Goryanskaya proposed the definition of social competence, which emphasizes the awareness of activities: “social competence – a system of knowledge about social reality and yourself, a system of complex social skills and interaction skills, scenarios of behavior in typical social situations that allow you to adapt quickly and adequately, make decisions with knowledge of the case, taking into account the state of affairs; acting on the principle «here, now and in the best way», to extract the maximum possible from the current circumstances” [Goncharova-Goryanskaya 2004, p. 74].

L. Lepikhova proposes to consider the concept of social competence as an integrative personal formation, in the content of which are united into the system of knowledge of man about society and itself, skills, skills of behavior in society, as well as relationships manifested in the personal qualities of man, his motivations, value orientations, which allows the integration of internal and external resources to achieve socially significant goals and problem solving [Lepikhova 2006, p. 65].

The analysis of the presented definitions allows us to distinguish cognitive (knowledge), activity (skills and abilities of a certain behavior) and emotional (empathy) components of social competence on their basis.

The concept of social competence, first of all, concerns the sphere of social psychology, although more foreign and domestic teachers are turning to this

topic. After analyzing the essence of the notion of social competence presented in pedagogical science, it is important to note that in foreign and domestic pedagogical theory and practice, it is possible to distinguish two lines in the study of the phenomenon under study: the issues of social competence formation in school conditions were studied in foreign science M. Jeruzal, I. Klein-Gesling, G. Schotmeyer, in the national science of O. Bezkorovayna; In Germany, D. Bartelma, S. Walzig, B. Cremey, V. Seid, G. Schuler in Germany studied the development of the corresponding qualities during the professional training, I. Zarubinskaya, P. Boychuk, N. Sivak solved this problem among domestic scientists.

In defining the essence of social competence of the German educator G. Schotmeyer focuses on the feelings of self-esteem, responsibility of the individual. Social competence provides a balance between their own needs and the expectations of others.

M. Jeruzal, I. Klein-Gesling in the structure of social competence, in the first place, include such key abilities as the ability to work in a team and communicative skills. "These abilities, according to the authors, are the most relevant in the modern labor market" [Vasilenko 2011, p. 64].

Based on the above definitions, the most important characteristic of social competence can be considered the ability to work in a team, to build a behavior in which, along with their own interests, other people's interests are also significant.

In the domestic school education, social competence serves as the core of the strategy for achieving goals in modern conditions (O. Bezkorovayna, M. Goncharova-Goryanskaya, T. Dvorak, S. Zlobin etc.). Social competence is defined by scientists as the basis of a universal, capable of dynamic development of personality. At the same time, it reflects the ability of the individual to effectively solve problem situations that arise in the process of realizing their own potential in society. It is obvious that in the foreign and domestic pedagogy of social competence is given a particularly important place in the educational process of school and during the training of specialists of a particular subject field.

In contemporary foreign materials on the issues of forming the social competence of future specialists, the main emphasis is placed on the effectiveness of the interaction of people in the team, the ability to communicate effectively and achieve social goals in different circumstances of communicative interaction with a positive result (B. Krems, V. Seid etc.).

So, scientist V. Seid believes that the ability to work in a team, the ability to solve conflicts, provides the ability to cooperate qualities by members of the group. Necessary conditions for the formation of social competence is the presence of purposefulness, empathy, sensitivity, interpersonal flexibility and adaptability [Boychuk 2013, p. 43].

Thus, the importance for gaining social competence is acquired by such qualities as social understanding of another member of the team (working group), empathy and social responsibility for themselves and others.

In this regard, in the structural plan, social competences include, according to foreign scientists, the following components: empathy (C. Gilman, F. Peterman, V. Seid), self-control of behavior (F. Peterman), perception – adequate perception of oneself and others – (W. Cuning, F. Peterman).

The development of domestic teachers regarding social competence does not contradict, but supplements and enriches the foreign pedagogical theory and practice (N. Vasilenko, L. Lepikhova, I. Mishchenko etc.).

Thus, L. Lepikhova considers social competence an element of universal culture and considers it as a person's readiness for a variant of socially significant self-expression. In the broad sense of the word, as the researcher notes, social competence defines the relationship of professional self-knowledge, self-actualization, self-correction and professional modeling of personal actions. In the situational (narrow) sense of the word, the social competence of professional action determines the level of interpenetration of the norm of the original beginning of "I", which is expressed in the creative decision of a person individually significant situation of professional choice [Lepikhova 2006, p. 67].

N. Vasilenko considers the notion of social competence as the readiness of a future specialist for professionally competent actions on the basis of

special skills: the definition of purpose, structure, regulatory and practical [Vasilenko 2011, p. 65].

N. Bourbich also associates the social competence of a future specialist with the ability of personal self-realization. Social competence, according to N. Bourbich, is an integrative quality of a person, which combines a valuable understanding of social reality, categorical concrete social knowledge as a guide to action, subjective ability to self-determination, the ability to implement social technologies within the scope of human activity [Borbich 2013, p. 37].

Thus, the definition of the concept of “social competence” by the scholars in the domestic and foreign pedagogical theory and practice points to its polysemantic nature. Generally, however, there is a correlation of social competence with the sphere of interaction with the outside world and other people, the ability to build positive relations in the conditions of professional and informal interaction, the ability to work in a team.

It should be emphasized that social competence is an integrative characteristic of the individual. In this statement, we rely on the views of I. Zarubinskaya and N. Sivak. Competence is characterized by scholars as an integration characteristic, which provides solutions to problems and problems, the solution of which is related to the interaction between people. Social competence is a complex personal entity that contains intellectual, emotional and moral components. Importance in determining the essential characteristic of social competence is to take into account its active character, which ensures the mobilization of knowledge, skills and behavioral relationships [Zarubinskaya 2011, p 325].

Consequently, the analysis and synthesis of the views of domestic and foreign psychologists and teachers allowed to characterize social competence as a psychological and pedagogical phenomenon, which provides productive interaction, the features of which are the advocacy of each of the participants in their interests (from the standpoint of confrontation) and the simultaneous acceptance of other people’s interests (from the standpoint cooperation). Social competence as a kind of concept has the most important generic char-

acteristic of the concept of competence, namely, integrity, which is expressed in the unity of knowledge, skills and behavioral relationships.

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The Technological Model of Developing Creative Thinking of the Future Teacher in the University Education Conditions

Abstract: In the article an innovative approach to the creation of a technological model for future teacher's creative thinking development through the implementation of the author's variant learning technology is presented, as well as the corresponding pedagogical conditions that ensure the formation of the pedagogical system of effectiveness of the creative thinking of the future teacher (ensuring the pedagogical disciplines contents of the creative orientation on the basis of the competency approach, organization pedagogical reflection, student's emotional and motivational preparation for creative self-realization in teaching and learning principles according to personality oriented, subjective and polysubjective approaches, providing active and creative learning tools such as problem, heuristic and contextual learning).

Key words: creative thinking of the future teacher, optional technology for student learning, technological model for the development of creative thinking.

Modern approaches to the development of student's creative thinking are primarily related to the creation of new pedagogical technologies. We proceeded with the understanding of this concept, which is given in the monograph *Pedagogical Technologies in Continuing Vocational Education* [Sysoeva, Al-

eksiuk 2001]. “Under pedagogical technology, first of all, is understood the system of the most rational ways to achieve the set pedagogical goal, the scientific organization of the educational process, which determines the most rational and effective ways to achieve the ultimate educational and cultural goals” [Sysoeva, Aleksyuk 2001, p. 27]. Pedagogical technology should correspond to the following requirements: systematic, conceptual and scientific, structuring, manageability, reproducibility, planned efficiency, algorithmic, optimality of costs, the possibility of replication and transfer to new conditions. In addition, technological aspects of training specialists in professional educational institutions can be presented at the level of organization of activity, studying of discipline, presentation of educational information, monitoring, and evaluation of knowledge, motivation and stimulation of teachers and students [Sysoeva, Aleksyuk 2001, p. 27].

Having considered some modern pedagogical technologies, we propose our own approach to the problem of forming the creative thinking of a future teacher, who passed an experimental examination at the Vinnytsia State Pedagogical University named after Mykhailo Kotsiubynsky. The results are designed as an author’s module – a variant technology for forming the creative thinking of the future teacher in the process of studying pedagogical disciplines.

The purpose of the technology presented is the technical support of the process of forming the creative thinking of the future teacher as his key competence in the conditions of university education.

Initial Positions of the Author’s Approach

1. Orientation to the Humanistic Education Paradigm.

Our technology recognizes the essence of the approach to the formation of creative thinking of the future teacher as a process of self-creation, which functions on the basis of the unity of consciousness and student conscious-

ness and aimed at forming their readiness for pedagogical creativity. The emphasis in setting goals is on ensuring the realization and self-realization of creative possibilities of subjects of pedagogical interaction, both students, and teachers. Modular-variant technology, as a means of creative professional development of students, is humanistic by its nature.

2. The Personal Orientation of the Developed Technology.

It was manifested in the focus on psychological and pedagogical assistance to the student in the formation of his subjectivity and professional-creative self-determination. In our technology, this was provided on the basis of the following provisions:

- the content of the material of the disciplines of the pedagogical cycle was constructed in such a way that it provided the identification of the content of the subject's creative experience of the student, including the available creative experience;
- the learning process was aimed at ensuring not only the amount of knowledge, its structuring, integration, generalization but also the constant transformation of the student's acquired subjective creative experience;
- pedagogical reflection provided self-worth for own education, and the forms contributed to the possibilities of self-education, self-development, self-expression in the process of studying the disciplines of the pedagogical cycle;
- designing and organizing the contents of the disciplines of the pedagogical cycle provided the opportunity for each student to choose an option of its content, type, form and time of creative tasks, etc.;
- enabling students to choose ways of creative work in such a way that they are independent and productive;

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- variable and systematic monitoring and evaluation of creative work contributed to the improvement not only of the result but also of the productivity of the learning process.

3. Unity of Technology and Content of Vocational Education

In our technology, the content and procedural components of the learning process were developed in the unity of goals, content, methods, forms, and means of studying the disciplines of the pedagogical cycle. Thus, the content of pedagogical disciplines, as its essential characteristic, determined its procedural part, that is, the content and procedural parts of the modular-variant technology adequately reflect each other.

Conceptual provisions:

- pedagogical theory – the basis of the creative solution of professional problems;
- pedagogical competence – an instrument of creative decision;
- each student has creative abilities;
- creative thinking, as a key competence, can be developed in the process of specially organized education;
- the effectiveness of the formation of creative thinking depends on the created pedagogical conditions;

4. Basic Principles of the Author's Modular-Variant Technology:

4.1. A Principle of the Subjectivity of Participants in the Educational Process

A feature of our modular-variant training is the attitude towards the student as a subject of self-development. Considering the variability in the process of studying students of pedagogical disciplines as a prerequisite for their understanding of their active role in the development of their own personality, we proceeded from the fact that not a teacher in high school teaches a student, and the student himself learns with the help of a teacher. And for such training, conditions should be created that clearly identify possible levels of education, both minimal and high, which involve solving creative tasks.

As a condition for the implementation of this principle, we determined the requirement of the priority role of the student in the process of learning, and the essence of such training determined the cognitive and creative activities of the student. An independent creative educational product of the student, the creative application of the received knowledge is recognized as the result of learning, and the reproduction of ready-made knowledge is considered only an admission to the fulfillment of creative tasks.

The principle of subjectivity in its essence implies the need for differentiation of education, orientation towards the student's personality, his intellectual and general development. Therefore, the next principle we have chosen – the principle of differentiation, the novelty of our approach lies in the fact that this is a differentiation of free choice.

4.2. Differentiation by the Free choice of the Option of Study, Forms of Control and Time Differentiation (Within the Course of Studying)

The difference between our approach is that we do not distribute students to groups as is customary, but we give each person the opportunity to freely choose a training option. This approach, in our opinion, creates conditions for awareness and development of personal creative possibilities. We have been guided by the search for such methods of the orientation of the student for a better education, in which he feels a full freedom of choice of the proposed ways of acquiring knowledge. It requires a student of certain qualities, such as the ability to independently set educational goals and plan the progress of their achievement, find original ways to solve the problem and how to present their solution.

5. Variability of the Content of Pedagogical Disciplines

This approach to training required a restructuring of the curriculum, the development of the entire course in three content options. To this end, we have developed a *Teaching and Methodological Kit for Modular-Variant Training in Pedagogical Disciplines* (Учебно-методический комплект для модульно-вариантного обучения по педагогическим дисциплинам), aimed at developing students' creative thinking [Slastenin *at al.* 1999]. The program envisaged compulsory independent work of the student on each topic of the lecture and seminar classes on the basis of the student's free choice of study option. In each version, there were several tasks of the same complexity for the choice of interests. This provided a differentiation for free choice, as well as an opportunity for each student to demonstrate their creative abilities.

Students were offered three basic training options based on the general compulsory program:

- the first version of the preparation, the main one, envisaged the reproductive activity of the student on the basis of the study of theoretical issues of the topic;
- the second variant, increased complexity, demanded partly search activity in the selection of literature, studying it, the performance of the corresponding tasks, etc .;
- The third variant, creative, envisaged the solving of creative tasks, tasks of a research nature, which included the comparison of different views, the study of ideas in its development, the writing of works of reflection, etc.

The main criterion for selecting these levels, we chose the level of problem. In this case, the concept of “level of a problem” (M. Mahmutov) reflected the content of the educational material, the presence of educational problems of varying complexity in it. We determined the level of a problem by means of two indicators: the complexity of problems, issues, tasks (taking into account their quantity and quality) and the ratio of the three main (according to the content of the study task) types of independent work of students:

- a) reproductive,
- b) partial-search,
- c) creative.

Variants of training were allocated conditionally by us, therefore, the second and third versions partially present reproductive activity. This approach was chosen to stimulate the transition of most students from basic to more complex options for performing intellectual tasks. In addition, the first version was a peculiar basis, which defined the content of compulsory knowledge on each topic.

There were also developed forms of organization and ways of implementing variate training. The main form of differentiation in the process of preparation for lectures and seminars was selected individually (differentiated work of students in the course of self-study on the basis of developed instructions).

Seminars differed in forms of organization: presentation of creative work, discussion, problem-solving, round table, conference, etc. From lesson to occupation, methods of implementing variability became more complicated, taking into account students' experience in participating in similar classes, knowledge gained changes in the level of development of creative abilities.

Thus, at the first seminar, the method of implementing variability was based on the use of different ways of methodological assistance to students in preparation for the lesson; on the second – it was carried out with the help of differentiated by volume, complexity, and content of individual classes; on the third – by organizing group forms of educational activities with the elements of mutual learning; on the fifth – through different forms of control over the implementation of differentiated by the complexity of educational research work.

6. The Modular Construction of the Learning Process

Modular learning is a central principle that defines the whole approach to the organization of learning within our technology: the choice of goals, content, forms, and methods of teaching. The essence of our approach to the implementation of modular training is that the student independently works on the implementation of a freely chosen version of training on the basis of a teaching-methodical kit for modular-variant training on disciplines of the pedagogical cycle. In this case, the functions of the teacher depend on the chosen student option of training and vary from information and advice to the creative-coordinating.

The features of our approach are as follows:

- a) the content of the disciplines of the pedagogical cycle is represented in complex modules, which perform both informative and methodical role in the manual for its assimilation;

b) with the help of modules a conscious and independent assimilation of the chosen variant of preparation from pedagogical disciplines is provided;

c) the essence of organized modular training contributed to the adherence to the priority subject-subjective relationships between teachers and students in the process of studying pedagogical disciplines.

The positive results of the modular construction of the process of teaching pedagogical disciplines are as follows:

a) a modular program on pedagogical disciplines dismissed teachers from a purely informational teaching function;

b) it creates conditions for the student's free choice of the optimal path of his education;

c) in the process of organized modular learning, conditions were created for pedagogical reflection and self-management by students of studying pedagogical disciplines.

7. The Principle of Joint Productive Activity of Participants in the Educational Process (SPD)

We adapted the well-known conceptual approach to learning, developed by V. Lyudis, to the conditions of the future teacher's training [Lyudis 1989].

In accordance with the three options for training students in pedagogical disciplines, we identified three levels of interaction between a teacher and a student as elementary units of joint productive activity. The transition from one phase of interaction to the next phase was associated with the introduction of the student into a new activity and at the same time into a new kind of interaction. The nature of the division between the teacher and students of functions and joint actions in solving pedagogical educational tasks ensured the establishment of self-management in general, led to the regulation of personal positions and relations. In the course of this simultaneous dynamics

of forms of didactic interaction and the level of cognitive-creative activity of students, there was a phased development of creative thinking of students.

The dynamics of forms of didactic interaction, connected with the change of functions of the teacher and student at each stage of the study, led to the possibility of student self-change as a subject of learning. Forms of didactic interaction provided a gradual learning to determine the content of the goals of education.

The structural unit of the SPD we considered the situation of joint productive activity as the main form of mastering pedagogical knowledge, which envisaged the organization of the process of joint decision creative pedagogical tasks. In this situation, the formation of a student's cognitive and creative position in the unity of the intellectual, creative and moral components of his personality took place. The positive dynamics of the development of creative thinking in the process of such a form of cooperation arose and developed only on the basis of constructing a productive, creative, rather than adaptive, reproductive activity. We attributed this to the fact that the process of solving creative pedagogical tasks formed the objective basis for the positive didactic interaction of all participants in the educational process, even those students who did not have the opportunity to make an independent decision, and created an incentive to participate in creative activity, most often it is a motivation for a creative achievement. The use of creative pedagogical tasks in our study did not exclude reproductive tasks. The gradual formation of creative thinking involved the gradual increase of intellectual complexity and the creative component of productive creative tasks from the stage to the stage of learning, which contributed to the enhancement of the sense-forming function of the motives of creative achievements.

The nature of the didactic interaction between the teacher and the students differed significantly at different levels of co-operation. In the reproductive educational situation, the didactic interaction in the system of "teacher – pedagogical task – student" we built on the type of subject-object relations. In a creative educational situation, the position of a teacher and a student in

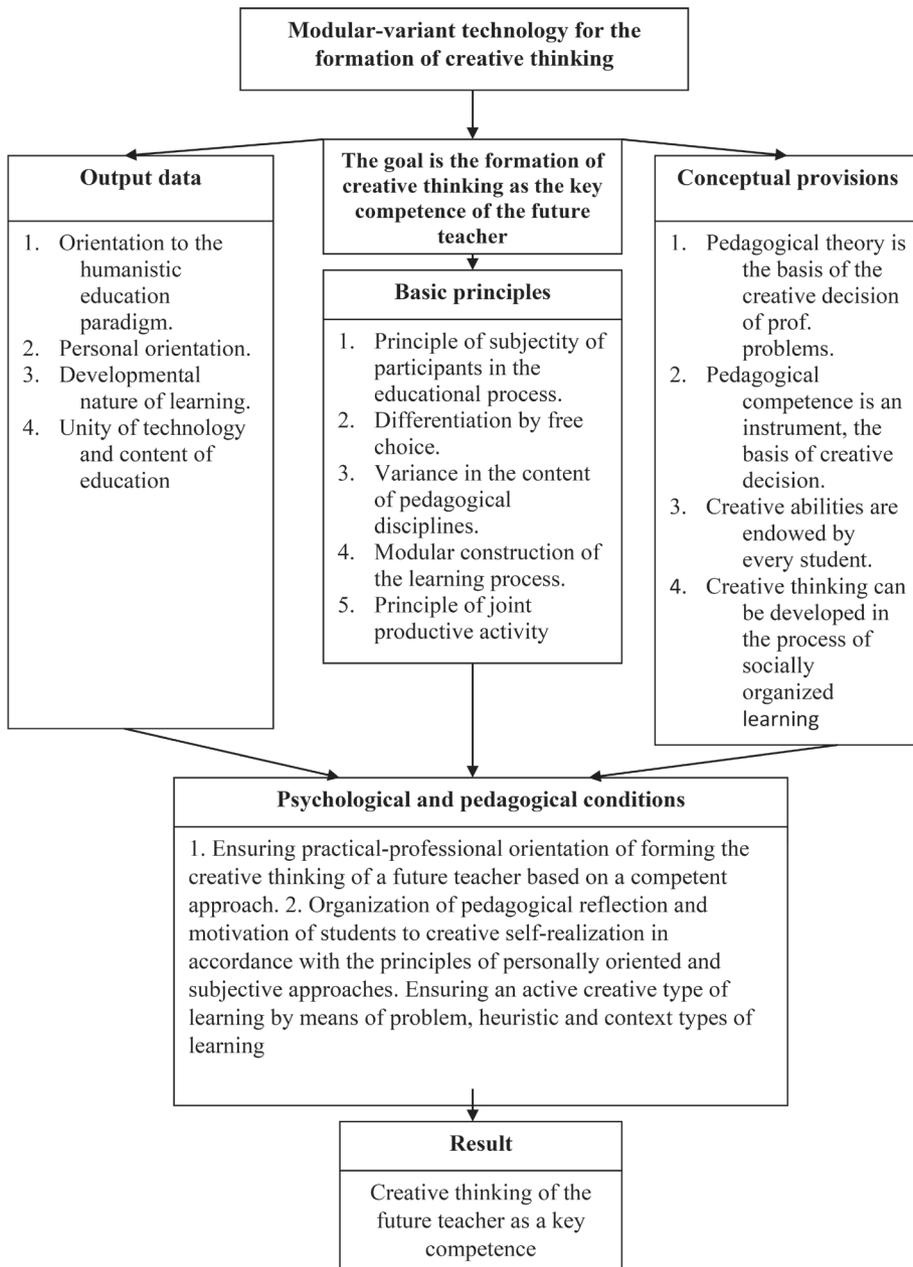
the process of solving a pedagogical task is equal, namely, the subject is subject. The student's functions were not limited to the mastering of knowledge but related to the need to produce new ideas, plans, and hypotheses to solve a creative task, and thereby obtain new knowledge.

The mentioned principles of modular-variant learning technology became crucial in developing its content component, which was developed as "Training and methodical kit for modular-variant training in pedagogical disciplines" [Slastenin *at al.* 1999].

The presented educational and methodical kit for modular-variant training in pedagogical disciplines became the content basis of technology.

The structure of the technological model is shown in Figure 1.

Figure 1. Technological model of formation of student’s creative thinking



Source: own study.

Thus, the technological model of the development of creative thinking of the future teacher in the conditions of university education is constructed in the form of modular-variant technology, it has a clear structure, theoretically substantiated, content and methodically secured.

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Pedagogical Aspect of Prospective Foreign Language Teachers' Training to Work in Conditions of Inclusive Educational Environment

Abstract: The article deals with the problem of training of prospective teachers of foreign language to work in inclusive classes. The authors study and analyse normative documents concerning inclusive education in Ukrainian secondary school and point out the role of the teacher in the process of implementation of inclusion. It is investigated that the theoretical and methodological basis of training of prospective teachers of foreign language are axiological, anthropological, holistic, student-centred, activity-based, differentiated, competency-based approaches. In the article the model of training of prospective teachers of foreign language and its components are cleared up. The researchers consider pedagogical conditions that promote successful formation of inclusive competence of foreign language teachers in the process of professional training, among them: use of the potential content of pedagogical disciplines to the formation of students' tolerance, positive motivation to implementation of inclusive education; the practical orientation of the contents of training

students to future inclusive activities, applying of contextual technology that allows to form a coherent structure of professional activities of prospective teachers in conditions of inclusive education; the use of innovative (problematic, interactive, discussion, simulation) methods that provide an active position of the student, corporate assimilation of theories and technologies of inclusive education.

Key words: inclusive competence, training of prospective teachers of foreign language, inclusive education, pedagogical conditions, methods of English teaching in inclusive classes.

The democratic changes in Ukraine, the process of entering into the world economic community led to changes in the attitude of society to problems of people with disabilities and to the necessity of their wider integration with society.

In school education it is embodied in developing of conceptual principles that create conditions for equal obtaining different degrees of educational standard by children with special needs. The approach “school for all” was laid out in the Salamanca Declaration, which was adopted in 1994, by 92 countries, including Ukraine. In this document the creation of inclusive education was proclaimed as the priority task of education policy.

At that period in the world educational practice the term “integration” was replaced by the term “inclusion” (D. Agnes, T. But, M. King-Sears, T. Mittler, D. Rosa and other scholars). If the integration involves the child’s adaptation to the requirements of the system, then the inclusion is to adapt the system to the needs of the child.

The Concept of Inclusive Education in Ukraine [Order of Ministry of Education and Science from 1.10.2010., No. 912] proclaims that inclusive education is a complex process of ensuring equal access to quality education for children with special educational needs by organizing their training in secondary schools on the basis of student-oriented teaching methods, taking into consideration individual peculiarities of educational and cognitive activities of these children. This document points out that inclusive education in

Ukraine is implemented starting from pre-school [Kontseptsiiia 2010].

Due to the intensification of the process of implementation of integrated and inclusive education in Ukraine, the Cabinet of Ministers of Ukraine adopted resolution No. 872 (15th September 2011) "On Approval of the Procedure of Organization of Inclusive Education in Comprehensive Educational Institutions". The Classifier of Professions is supplemented by new position – Assistant Teacher of Inclusive Education. The qualification characteristic and basic functional responsibilities of social educators in conditions of inclusive education are developed. The functions and powers of specialists of psychological services in the context of providing psychological and social support for all participants in the educational process in conditions of inclusive education are defined. Since 1.10.2015. in the Classifier of Professions the position – Assistant of Preschool Teacher [Order of the Ministry of Economic Development from 2.09.2015., No. 1084] is appeared.

The widespread implementation of ideas of integration and inclusion in secondary schools of Ukraine requires changes in the training of prospective teachers.

Inclusive education imposes new requirements for secondary school teacher. The teacher should be able to prioritise corrective, training and educational objectives, ways of their realization; develop individual corrective and compensatory work plan for each child taking into account the nosologies; adapt curricula, program material, methods, forms of training and education to the individual educational needs of the children; focus on social experiences, educational opportunities to every child; develop a variety of techniques and tools to promote the overall development of children; create the conditions for the social adaptation of children with special needs and healthy children, their acquiring of social skills.

Implementation of this strategic goal depends on the quality of training of prospective teacher to the performance of their professional duties. That is why one of the most urgent present problems is to update content, forms, methods, means and technologies of training and education of students of

higher pedagogical educational institutions, taking into account the trends of educational inclusion.

Research study of inclusive education and its implementation in education environment is conducted by a number of scholars, among them: V. Bondar, L. Danilenko, M. Derkach, N. Diatlenko, V. Zasenko, Yu. Kavun, A. Kolupaieva, G. Kukuruza, Yu. Naida, L. Petushkova, Yu. Rybachuk, T. Sak, V. Siniov, N. Sofiy, A. Taranchenko and others. The authors stress on the exceptional importance of professional work of educators, related to inclusive orientation of education.

The aim of this paper is to determine the value and features of training of prospective teachers of foreign language to work in conditions of inclusive schools.

In modern conditions it is dominant to train an educator, who is able to transcend own subject, make interdisciplinary connections, and understand professional knowledge in the system of culture. It is important to have an ability to organize the educational process as social interaction, engage the personal resources of students to meet challenges of life creativity.

Implementing the humanitarian nature of the profession, the teacher as an educator and an organizer of the educational process is not limited by assessment and control of students' training but stimulate their personal achievements and share responsibility for the results of cooperation with them.

In our society there are different opinions concerning problems of inclusive education. If the parent community initiates integrated learning, admits joint training as a need, then educational community is more restrained in initiatives and recognizes this form of training as a necessity. Educators understand and recognize the complexity of this new and unconventional approach in education. Hence the nature and content of main directions of school work school are changed and filled with atmosphere of cooperation and interaction between all participants in the educational process (work with the teaching staff, students, and parents). As a result, properly organized co-education changes all participants of the process.

Work with educational community is a leading element in the creation of inclusive education. Without creating the alliance of like-minded people

in school it is problematic to realize the idea of collaborative learning. This process should be preceded by preparatory work: idea adoption, creation of adaptive environment, explanation of all tasks of coeducation to all teachers of school, formation of positive public opinion, didactic software, and recruitment provision for these classes.

We consider that it is necessary to attract experienced, creative, balanced, with a democratic style of management teachers who are ready to work in inclusive classes. Authoritarian teachers tend to complicate the process of integration. It has more negative effects than positive. Success and development of student with special needs depend on the degree of teacher's awareness of collaborative learning ideas, and the depth of understanding of the problems of the child. The teacher also requires assistance in the understanding of student's educational problems and in the choice of pedagogical mechanisms for cooperation with the student.

The most significant direction of teacher's work is to create experience of social and evaluative relationships, interaction and communication of children with different educational opportunities. The role of the teacher is not only to learn himself how to accept each child and recognize child's uniqueness and value but also to teach all students to do it. It is especially important to teach others to interact, to provide the necessary assistance and support, to identify positive attitude [Dmitrenko 2012, pp. 364–368].

Students with special needs should be assisted in mastering the general educational abilities, skills and means of educational activities. A positive result of the work can be considered as the moment when students need less of individual assistance. The degree of autonomy of the child grows, and his/her maintenance is reduced to a minimum of all interacting structures. The result is always individual and in each case it depends on the potential opportunities of students, developing in the process of training.

At the same time, inclusive education is a creative process; it gives the teacher the unlimited possibilities for the realization of their creative potential. Such training, as a new form, requires different approaches, interactive

teaching methods, collective forms of work that are based on active cooperation between all its participants.

Thus, the realisation of the strategic goal of implementing of inclusive education in Ukraine depends on the quality of training of prospective teachers to the performance of their professional duties.

For example, consider the process of training of prospective teachers of foreign language to work in inclusive environment. In our opinion the high level of inclusive competence of teachers of foreign language is characterized by: a high degree of awareness of the importance and needs the implementation of educational activities in conditions of inclusive educational environment; highly developed knowledge, abilities and skills that are the indices of the cognitive and operational criteria of professional competence of teachers foreign language; the ability to monitor and evaluate their own activities with further correction, to exercise creativity and initiative in different learning environments. Characteristic features of high level is also the ability to choose the most appropriate style of communicating with children with specific needs, possession of tactics and methods of impact on students in conditions of different learning situations, awareness of the strengths and weaknesses of their actions. A teacher of foreign language with this level of professional competence demonstrates confidence and ability to combine exactingness with democracy, which is manifested in providing initiative and autonomy of learners with special needs; able to establish emotional contact, to form relationships of mutual sympathy and trust, to show goodwill and tact in dealing with students with special educational needs, for whom it is important during the formation of their motives for learning foreign language [Kazachiner 2016].

Mastering of high level of inclusive competence is achieved by means of ensuring consistency and continuity in the formation of the inclusive readiness of prospective teacher of foreign language, achieving the effect of “pedagogical resonance” by means of variety of organizational forms, technologies, teaching methods, and extra-curricular activities as well as that involve pur-

purposeful and complex formation of academic, professional, social and personal competencies that make up the foundation of inclusive readiness of prospective specialists.

The theoretical and methodological basis for the training of prospective teachers of foreign language to work in conditions of inclusive education should be axiological, anthropological, holistic, student-centred, activity-based, differentiated, competency-based approaches.

Axiological approach is the methodological basis that defines the system of pedagogical views, which are based on understanding and strengthening of the value of human life, its preservation and prevent of negative attitudes towards children with special needs. Axiological approach allows determining the position of values of prospective teacher and opportunities of its impact on the position of student's values.

Anthropological approach allows to introduce systematically the data of human sciences as the subject of inclusive education and consider them in the process of organization and implementation of inclusive activities. To the anthropological circles of sciences that can provide assistance for inclusive activities may be included: Anatomy, Physiology, Pathology, Philosophy, Logic, Psychology.

Holistic approach focuses on integrative backbone connections of educational system; on the study and the formation of sustainable and variable, principal and less important aspects of system. It provides clarifying of contribution of individual components to the processes of development of the personality. In this aspect it is closely connected with student-centred approach.

Student-centred approach takes into account the age and individual characteristics of children and creating conditions for their personal formation, promoting abilities and opportunities disclosing, upbringing of volitional qualities etc.

Activity-based approach serves as the theoretical-methodological strategy and allows to explore the content of the readiness of prospective teachers to work with students in conditions of inclusive education, to optimize the methods of its formation and development, and identify ways of practical improvement.

Differentiated approach in education is one of the ways of solving pedagogical problems taking into account the social and psychological features of students with special educational needs. Differentiated approach optimizes educational activities of teacher, allows to determine the content and forms of education for certain categories of students.

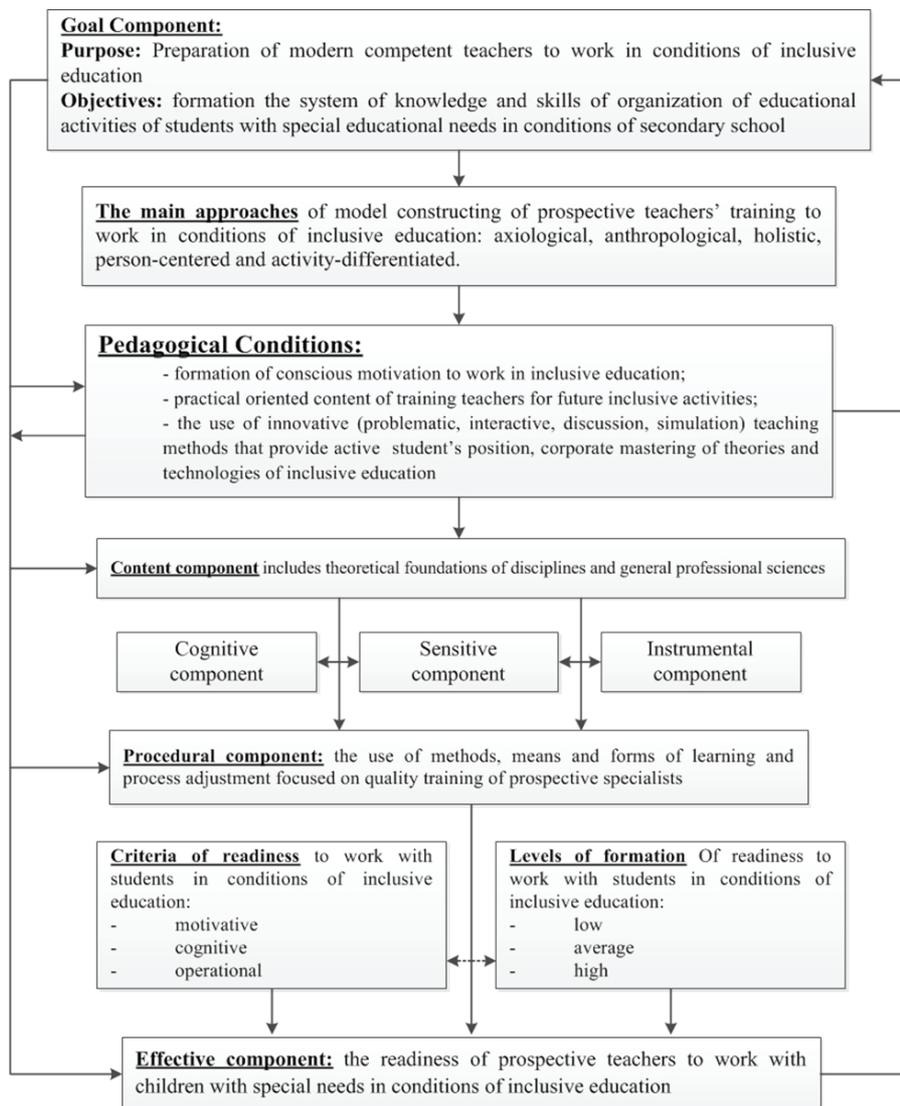
Competence approach of teacher of inclusive education is represented by a system of academic, professional, social and personal competencies that determine the ability and readiness for the successful implementation of the professional and pedagogical activities and achieving educational results, taking into account the needs of all participants of inclusive educational environment [Voloshyna 2011, pp. 34–37].

Identification of competencies complex that makes up a functional model of the teacher of inclusive education is a guideline in determining the content of education and in selection of appropriate methods and work techniques.

We have developed *the model* of training of prospective teachers to work in conditions of inclusive education (Figure 1). The functional model is presented by goal, content, organizational and effective components. The goal component provides formulation of the goals and objectives of the process of training of prospective specialist to work with the students in conditions of inclusive education. The content component includes the theoretical foundations of educational disciplines: “Inclusive Education”, “Fundamentals of Correctional Pedagogy”, “Pedagogical Technologies of Inclusive Education”, professional sciences (Pedagogy, Psychology), methodologies (Methods of Teaching of certain subjects). The function of organisational component is the organization of educational process in accordance with the logic of the content and aims. The process of training of prospective teachers to work with students in conditions of inclusive education involves the formation of special culture of teachers in relation to individual characteristics of students, the ability to adapt the material taking into account their capabilities. The effectiveness of the process of training of prospective teachers to work with students in conditions of inclusive education is promoted by appropriate

methodological tools, among them: lectures (introductory, review, summary, problem); methods of game: simulation, training, group discussions, brainstorming, analysing of specific teaching situations, social and perceptual improvisation. The effective component is characterized by indicators and levels of students' readiness to future work taking into account the peculiarities of organization of educational process, the contingent of students.

Figure 1. Model of training of future teachers of foreign language to work in conditions of inclusion



Source: own study.

The effectiveness of the process of professional training of students to formation of investigating quality is ensured by the implementation of *the pedagogical conditions*, namely: use of the potential content of pedagogical

cal disciplines to the formation of students' tolerance, positive motivation to implementation of inclusive education; the practical orientation of the contents of training students to future inclusive activities, applying of contextual technology that allows to form a coherent structure of professional activities of prospective teachers in conditions of inclusive education; the use of innovative (problematic, interactive, discussion, simulation) methods that provide an active position of the student, corporate assimilation of theories and technologies of inclusive education.

Consider each of these pedagogical conditions.

Use of the potential content of pedagogical disciplines to the formation of students' tolerance, positive motivation to implementation of inclusive education.

In modern society the formation of emotionally valuable attitudes of students towards inclusive education is especially challenged, taking into account the peculiarities of modern students. The study of Ukrainian and foreign scholars emphasize the intrinsic restructuration of students' value priorities, where material values, success, power, career, well-being are dominated. A lot of young people are characterised by infantilism and individualism. The low motivation, inferiority and the randomness of the choice of university, unwillingness to connect future with the teaching profession are those realities that cannot be ignored in the interaction with the students.

The problem of tolerance is particularly important due to the development of inclusive education, which includes children with special educational needs in general educational environment and adapts them. It is known that the main problem of the special child is restriction on ties with the world, lack of contacts with children and adults, limitation on access to cultural values, quality education. Furthermore, one of the urgent problems is the problem of the negative attitudes towards children with special needs, the presence of physical and mental barriers that impede to raise the quality of education of children with disabilities. The problem reinforces the fact that teachers sometimes behave themselves with such children intolerantly.

In this regard, one of the main tasks of the study of educational disciplines is forming of teaching tolerance, i.e. the ability to understand and accept the child as he/she is, despite the fact that this child is sometimes the bearer of the other values, logic thinking or behaviour. Furthermore, in our opinion, teacher's tolerance concerning children with special needs, first of all, is the presence of strong teacher's belief in providing active assistance in the educational process.

The positive attitude to success is the key to a good result in any activity. The teacher is the authority for the student, who presents public opinion, impacts on beliefs and subsequent behaviour of children. Therefore, if the teacher has no preconceived attitude and negative social settings to the child with special educational needs and if the teacher positively relates with such schoolchild with disabilities among other schoolchildren and creates conditions for favourable social and psychological climate in a group, then the atmosphere has a positive impact on the attitudes of others toward such inclusive child.

M. Savchyn, analysing the features of higher pedagogical education, emphasizes that it provides in-depth knowledge, mastery of educational technologies and the development of the personal potential of prospective teacher. Its dominant feature is students' educational and creative training of professional activities: acquaintance with the advanced pedagogical experience, mastery of innovative technologies of obtaining knowledge, using it in own professional development; the formation of critical thinking; the development of ability to organize research search and analyse significant pedagogical problems. The most important personal and professional feature of teacher, according to the psychologist, is the love to children, the desire to work and communicate with them, self-improvement, and self-development. It is impossible to provide the effective pedagogical activities without this feature [Savchyn 2007].

The need for special requirements to the teacher who works with children with disabilities, was emphasized by V. Sukhomlynskyi: "It is clear: if you teach them as well as you teach all other children, they inevitably will remain

uneducated, unfortunate, unhappy people who will think all their lives: 'I'm not capable.' They must be constantly protected because they are vulnerable: sphere of intellectual life in childhood is closely merged with the sphere of morality, and each failure in learning is perceived as bitter disappointment" [Sukhomlynskyj 1977, pp. 584–590]. The outstanding educator stressed that upbringing of the person, who differs from others having poor progress in education, should be "in a hundred times tender, sensitive and more careful".

The practical orientation of the contents of training students to future inclusive activities, applying of contextual technology that allows to form a coherent structure of the professional activities of prospective teachers in conditions of inclusive education.

Professor A. Kolupaieva gives information that, now up to 65% of teachers who are students of improvement qualification courses do not obtain methods of work with children who have special educational needs. Furthermore, up to 23% of teachers are not familiar with special programmes, have no precise and deep knowledge about the physiological peculiarities of this category [Kolupaieva 2009, pp. 3–8]. This information should be the matter of concern, as the teacher acts the most important part of the process of inclusive education.

Organization of lessons in inclusive education requires a deep methodological reflection and generalization of existing experience. Any child, including children with special educational needs, goes to school for knowledge and skills. If the teacher pays attention mainly to the child with disabilities, he "loses" class, and if the teacher gives priority to class, the "special" child doesn't receive the necessary assistance. The basic form of organization of educational work during the tutorial is a combination of self-done, individual and collective forms of activities. This organization of lessons creates conditions in which all the students of the class are included to task performing.

Today, in the process of European integration to joint educational environment, the quality of teachers' education is determined by the level of his/her professional competence. Hence, a new conceptual guidance for development of modern education in the framework of the Bologna process is application

of competence that defines the orientation of the educational process on formation and development of the key (basic, core) and subject competences.

In our opinion, contextual technology is the most effective one in forming the inclusive readiness that involves the use of possibilities of training activities (tutorial and self-done work), educational and research work, practical training (pedagogical practices), and extracurricular activities of prospective teachers (participation in trainings, volunteer groups, information campaigns). This technology involves the transformation of the content of future professional and pedagogical activities in terms of inclusive education (external context) in the content of higher pedagogical education, reflected in the content of the subjects, and the formation of the internal context of education – professional and socio-personal competencies, that determine the inclusive readiness.

Contextual technology shifts stress from the accumulation of the regulatory defined knowledge, abilities and skills to the formation of the ability to practical activities and application of skills and experience of the successful operations in situations of professional activities and social practice.

The essential feature of contextual technology is modelling by language disciplines of integral content of future educational activities. The means of knowledge formation are contours of professional activities. Therefore abstract teaching positions (knowledge, contradictions, regularities, principles) are drawing together with the realities of the chosen profession.

The basis for the formation of the inclusive readiness of prospective teachers of foreign language is the contextual challenges and situations. They reflect problems of interaction, communication, sharing of social experience of subjects of inclusive educational environment, where the solution is a means of forming a complex of academic, professional and social and personal competencies that make up the inclusive readiness of teacher. In this case the nature of problematic tasks and situations is provided by the presence and subjective awareness of contradiction which need to solve by prospective teacher [Voloshyna, Dmitrenko 2016, pp. 142–150].

The publication by O. Efremova presents seven basic schemes for modeling of education activities in the process of teaching disciplines of pedagogical cycle: a) problem simulation; b) knowledge simulation; c) student position; d) teacher position; e) analysis of problem; f) result; g) interpretation [Efremova 2004]. We consider that it is necessary to focus on meaningful educational material, which determines ideas, values and principles of inclusive education in the subject areas of all blocks of disciplines. This work should be carried out throughout the whole period of training of prospective teachers of foreign language: in the process of direct learning in university, during pedagogical practice and extracurricular educational events as well.

We share the opinion of M. Zhyhoreva that the efficiency of work with children who have complex disorders depends on the competence and professionalism of teachers. This teacher should be competent in almost all areas of special pedagogy (oligofrenopedagogy, speech therapy, tiflo- and surdopedagogy) and special psychology. In addition, the teacher should be well informed in certain issues of medical disciplines. It is the key to success in the context of integrated approach to education of children in this category. The basis of a deep understanding of their features, that is important for the development of variable models of the individual collection programmes [Kazachiner 2016].

We consider that it is appropriate to involve the discipline “Methods of Foreign Language Teaching to Children with Special Needs” in the educational process of prospective teachers of foreign language. In the process of studying of the specified discipline students solve the problem of the choice of pedagogical technology of teaching foreign language to children with disabilities. Here are several issues that are appropriate to submit for discussion:

1. Specificity of speech development and language acquisition of children with disabilities (the ability to perceive a limited amount of information (especially verbal); originality of generalization of obtained information; difficulties of applying of existing knowledge; difficulties of verbal mediation).
2. Broken ratio of affect and intelligence (prevalence of affective component over intellectual component, that increases the importance of emotional in-

centives for children with disabilities), which stimulates the teacher to use encouragement, compensation and other means of emotional stimulation.

3. The benefits of foreign language learning for children with disabilities (positive impact on the development of mental functions; a stimulatory effect on the common speech abilities of a child; educational and informational value of foreign language learning).

In the process of studying disciplines it should be emphasized the importance of applying the principles of inclusive education in foreign language lessons for children with disabilities, namely:

- form lexical, grammatical and phonetic skills in the process of performing tasks that provide the memorization of new words and their application in communication;
- use of information and communication technologies that enable “special” child to engage with pleasure in foreign language learning;
- create favourable psychological climate and form situations of success at each lesson of foreign language;
- apply health preserving technologies, customized programme based on the peculiarities of psychophysical development and abilities of children with special needs, illustrated and audio materials, interactive elementary tasks on CD [Voloshyna, Dmitrenko 2016, pp. 142–150].

Interdisciplinary ties of disciplines of training curriculum of prospective teachers of foreign language reflect essence and values of inclusive education and provide implementation of axiological function of education. It involves integration of theoretical, methodological, psychological, pedagogical and specialized knowledge. It is necessary to ensure the sharing ideas of inclusive education and the formation of inclusive readiness of prospective teachers by consideration of specific issues of theory and practice of inclusive process in the study of other disciplines, such as: “Foreign Language” (selection of texts that reveal problems of discrimination in society and education, interaction in educational environment), “Philosophy” (issue of human life values; tolerance as a way of thinking, communication, interaction), “Economy” (ed-

ucation and employment of people with disabilities), "Sociology" (access to education for all people). It is also advisable to provide pedagogical practice in secondary schools, where inclusive classes are open.

The use of innovative (problem, interactive, discussion, simulation) methods that provide an active position of the student, corporate assimilation of theories and technologies of inclusive education.

For example, we have identified some directions of implementation of innovative technologies in educational process of pedagogical subjects teaching.

Visualised aspect. A lecture as the leading form of organization of the training process in higher educational institution is considered to be diversified. Along with introductory, problematic, overview, binary, integrated lectures and lecture-conferences, lecture-dialogues, lecture-discussions, lecture-consultations, it should be preferred to present lecture-visualization. It helps to gain experience in the selection of material and the logical system of its presenting by using technical means and skills of technological organization of the educational process.

Multimedia direction opens new opportunities to computer usage in the educational process, especially in the self-done work of students. This technology has great potential to store a significant amount of information. As different organizational forms of teaching (seminars, workshops, laboratories, practical sessions, tutorials, research and self-study work) are used in university, so multimedia tools allow to find, transfer, and process various information in short time, use information and reference systems of telecommunications actively and independently.

Development and implementation of the automated training systems which are used, not as separate programmes of disciplines, but as educational systems that present complex (demonstration, theoretical, practical, test materials) and computer programmes that control the process of learning. Components are electronic versions of educational and methodological materials: computer presentation of illustrative nature, electronic dictionaries, reference books and textbooks, laboratory workshops, simulations,

test systems and models, computer slide films, computer programmes that control the process of learning, programmes of assessment. The widespread introduction in educational process of the automated training systems will increase the productivity of students' learning and the effectiveness of university teachers' activities.

Interactive training. In the process of interactive learning students have the opportunity to share thoughts, ideas, suggestions, and the teacher is an organizer of joint activities, business cooperation, creative search, creates an atmosphere of sincerity and respect. Technologies of collective and group training include simultaneous collaboration of students.

Technologies of situational modelling include the participants of educational process in game (game simulation) during classes. Under such circumstances, students are provided with the maximum freedom of intellectual activity that is limited only by the rules of the game. Prospective teachers choose the roles by themselves in the game, putting forward assumptions about the likely development course of events, searching for ways to solve the problem situation, taking responsibility for the chosen solution. The goal of the role-play is to determine attitudes towards particular life situation, gain experience, master certain skills. Students have the opportunity to analyse and creatively use their own experience to simulate events and actions.

Technology of study of debatable ideas. Discussion is regarded as public dispute of the particular issue. Participation in discussion develops critical thinking, provides an opportunity to determine own position, and deepens the knowledge of the problem.

Socio-psychological training facilitates and accelerates the process of learning, effective social behaviour, promotes communication skills required for the organization of productive interaction with other people in the practical activities and interpersonal relationships, creates opportunities for self-knowledge and self-determination.

Project-based technology allows not only transferring to students the certain amount of knowledge, but teaches how to acquire this knowledge indi-

vidually and be able to use gained information for the solution of new educational cognitive and practical tasks.

In the context of methodological training of prospective teachers of foreign language to work in inclusive classes it is appropriate to offer variable system of tasks, depending on the level of possibilities of mastering the material; adapt and modify educational material due to nosology of the child; involve prospective teachers to solve the professional and pedagogical situations, perform tasks during the teaching practice; participate in information campaigns of the positioning of the ideas of inclusive education; develop a professional portfolio of teacher of inclusive education.

Mastering of modern communicative and gaming technologies by prospective teachers of foreign languages in inclusive class involves the use of special tasks, aimed at development of perception, thinking operations, training of intelligent actions, working with the formation of child's personality, and it is a necessary component of methodical preparation. The purpose of application of modern communicative and gaming technologies is the communicative development of children, their ability to solve communicative tasks in different spheres and communicative situations by language means.

Thus, inclusion is a priority direction of work in modern schools. Prospective teachers should be prepared specifically to work with children with special educational needs in conditions of secondary school. For the formation of professional competence of teachers of foreign language, who will be members of team of psychological and pedagogical support of inclusive child is not enough to study of pure professional disciplines. This training should be comprehensive. The disciplines of psychological and pedagogical cycle should form a) certain skills of working with children with different nosologies; b) ability to formulate and implement individual developing programmes for particular special child; c) development of readiness to cooperate with special remedial teachers and specialized psychologists; d) formation of knowledge, skills and abilities of work with parents of various categories of children.

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Theories of Personal Development as a Theoretical Basis of Education

Abstract: The complexity and versatility of personality development have formed several varied, often antagonistic theories. According to which of the factors of development is considered the most important, one can distinguish the following groups of the theory: biogenetic (predominant genetics); sociogenetics (the priority of the environment); the theory of the interaction of factors: a) confrontation; b) convergence, personalized (personal priority).

Each theory has both advantages and disadvantages. After all, in nature it is difficult to find what can be considered ideal. We can not with absolute certainty assume that a particular theory can fully explain all aspects of personality development. Due to the complexity, diversity of the process of personality development, various theories explain its individual aspects. The teacher should have a great deal of knowledge of different theories of development, in order to deeply and comprehensively analyze the behavior of students and realize the correctness of their formation as a person.

Key words: theories of personality development, biogenetic theories, sociogenetic theories, theories of cooperation of factors, personalistic theories.

Large data sets that are difficult to work with are arranged using theories. Scientists who study the influence of various factors on the development of the individual, use the relevant theories to select and organize the data obtained in the course of research and their interpretation of more general positions. The information thus obtained, together with a broader theory, allows scientists to predict future behavior.

A clear understanding of theories of human development allows us to re-examine the assumptions that we hold in our convictions and to determine the extent to which they correspond to the real state of things. Introducing the different theories, we can also analyze behavior from several points of view and evaluate other explanations.

The complexity and multidimensionality of the personality development led to the emergence of several, often antagonistic theories. According to the fact which of the factors of development is recognized as the leading one, four groups of theories can be distinguished:

1. Biogenetic theories (the prevalence of heredity).
2. Sociogenetic theories (the advantage of the environment).
3. The theory of the factors interaction: a) confrontation, b) convergence.
4. Personalistic theories (the advantage of personality activity).

Each theory has its own advantages and disadvantages, but it is unlikely that there would be one that could be called the only correct one. It is unlikely that any one theory could fully explain all aspects of personality development. Due to the complexity, multiplicity of this process, different theories explain only some of its aspects. The teacher needs knowledge of various theories of development in order to deeply and comprehensively analyze the behavior of pupils and to understand the patterns of their personal formation.

Biogenetic Theory of Development

A peculiar motto of the theories of this direction is that the development of the individual takes place as the deployment of the inherited program, which

is laid down in the genes. One of the most influential representatives of the biogenetic direction was the American psychologist Stanley Hall (1846–1924). According to his theory, each individual in his development passes four stages corresponding to periods of evolutionary development of mankind:

1. Early childhood (the first 4 years of life), when the child reproduces the animal phase of development.
2. Childhood (from 5 to 7 years old), which corresponds to the historical epoch, when ancient people lived in caves and engaged in hunting and fishing (at this age, children play hideouts, Indians, use toy weapons).
3. Adolescence (from 8 to 12 years old) – corresponds to the end of the wilderness and the beginning of civilization, since at this age the child is inclined to study reading, writing, reading, drawing, foreign languages, work, music and other subjects, constantly exercising and obeying discipline.
4. Adolescence, or puberty period (from 13 to 24 years) – corresponds to the period when mankind was experiencing a violent transitional period, a period of “storm and pressure”. S. Hall considered youth as a period of great shock, poor emotional adaptability and unbalance, frequent changes in mood, fluctuations between active interest in everything around him and apathy, cheerfulness and depression, self-affirmation and modesty. The end of this phase marks itself as a second birth, when in the individual there appear higher, more perfect human features that corresponds to the period of the birth of modern civilization.

Since S. Hall believed that the sequence of development stages was determined by heredity, he recommended educators should not interfere and give children the opportunity to independently move from one stage to another. Such an approach was calming on those educators who could not cope with the children: they always had the hope that things will change in a short time by themselves. However, such a position often led to the fact that serious anomalies of the development of boys and girls were considered as a norm.

S. Hall's bio-genetic theory of development was criticized from many sides: a) it underestimates the role of the socio-cultural conditions surrounding;

b) S. Hall believed that for each stage of development inherent immutable and universal forms of behavior, due to biological driving forces – but this dogma subsequently was denied by studies of different cultures; c) he believed that educators should give children complete freedom and patiently treat their socially inappropriate behavior, and d) he insisted on the inevitable period of “storm and pressure” in adolescence, which was also denied by research: in some cultures, youth is not accompanied by crises, stormy changes.

The theory of another American psychologist Arnold Gezell (1880–1961) also has a biological orientation and suggests that the development process is guided by genetic factors that determine the sequence of occurrence of behavioral features and developmental tendencies. According to it, abilities and skills arise themselves, regardless of special training and exercises. This is the concept of biological determinism, which denies the ability of parents and teachers to influence the development of the child. Since maturation is considered as a natural biological process, it is anticipated that most of the problems that arise during the upbringing of children will later be solved by themselves. It is believed that the child must “overdo” all the difficulties and deviations, so parents are not recommended to apply special methods for maintaining discipline.

A. Gezell said that the child’s nervous system ripens in the process of several stages and natural sequence. He or she sits before starts to get up; mumble, before beginning to speak; invented before telling the truth; a child paints a circle before drawing a square; he or she becomes selfish before becomes altruistic; depends on others before comes to dependence on him/herself. All child’s abilities, including morality, are subject to the laws of growth.

The A. Gezell’s follower Louise Bates Ames gave the parents the following tips:

1. Discard the idea that the one your child grows up with depends on you and that in this regard you can not lose any moment.
2. Try to appreciate the miracle of growth. Watch and enjoy the fact that every week and every month bring something new in the development of your child.

3. Respectfully treat his/her immaturity. Take into account the fact that the child will naturally have to first crawl before they walk, express their thoughts with one word before pronouncing the whole phrases, and say no before saying yes.

4. Try not to think about what will happen later. Rejoice and let your child enjoy every stage of development before moving on.

A. Gezell emphasized that “the attachment of an individual to a culture can never overcome the effect of maturation”, since the latter has a leading role. The main trends and the chronological sequence of maturation are universal, inherent to all equally. This approach contradicts the data of cultural anthropology, as well as social and pedagogical psychology, proving the importance of socio-cultural influences on the person.

Summarizing the views of the representatives of the biogenetic platform, it should be noted that they all one way or another decisive role in the development of personality deduced heredity. The development of the individual is governed by the internal forces of maturation, and the influence of socio-cultural conditions and education is negligible. Development takes place on the basis of an unchanging, universal scheme, which does not depend on the socio-cultural environment. Consequently, the possibility of education as a targeted influence on the formation of the individual, according to supporters of this approach, are very limited.

Sociogenetic Development Theories

Representatives of the sociogenetic direction, as opposed to biogenetics, consider the social environment as the leading factor in the development of the individual. Such a position is inherent primarily to psychologists and educators of behavioristic orientation, as well as to the supporters of the cultural-historical concept of development.

Behaviorist Theories

Representatives of the behavioral direction believe that the development of the individual is determined by the environment, and most forms of behavior is acquired through the teaching. Learning is the process of changing an individual as a result of gaining personal experience or practice. It is not limited to formal schooling, the mastering of the foundations of science, but also includes the assimilation of moral principles, beliefs and manners, such as the manner of speaking, gesturing etc. Proponents of the theory of learning consider the development of the child as a gradual accumulation of experience, knowledge, skills and abilities. Thus, one of the founders of this direction – John Watson (1878–1958) believed that man becomes what he learned to be. Demonstrating his belief in the power of education, he wrote in his book *Behaviorism* (1924): “Trust me a dozen healthy normal children and give them the opportunity to bring them up as I consider it necessary; I guarantee that by choosing each one at random, I will make it to those whom I conceive: a physician, lawyer, artist, businessman, and even a beggar or a thief, regardless of his data, abilities, vocation, or race of his ancestors”. J. Watson is convinced that heredity is not essential in the development of the individual, whose future depends largely on education.

Children learn these behaviors that cause positive emotions and try to avoid troubles. Thus, behavior changes under the influence of its consequences. An important role in this case is reinforcement – any stimulus that increases the likelihood of repeating certain reactions, forms of behavior. It can be negative and positive. Positive is the reinforcement that is pleasant to a person who satisfies certain needs and helps to repeat the forms of behavior that deserve the promotion. Negative reinforcements are an unpleasant stimulus that forces you to avoid certain actions. Each individual develops through the automatic formation of links between stimuli and their reactions to them, or between methods of behavior and their consequences. For behaviorists, there is no fundamental difference between the teaching of animals and humans. In this regard, the approach to education is reminiscent of a career, where stimuli are “carrots and sticks”.

Behaviorist development theory is called deterministic, since according to it everything in human behavior, including values, settings and emotional reactions, is determined by the influence of the external environment. Behaviorists come from the assumption that people by nature are neither evil nor good: people are reactive creatures, they simply react to environmental influences and become as the environment requires. Therefore, the main thing in upbringing is to put children in an organized environment and to develop a clear system of rewards for the desirable behavior and punishment for the undesirable.

In the 90 years in the United States, based on well-grounded behaviorist principles, numerous pedagogical programs for the education and rehabilitation of people with behavioral abnormalities have been developed. Widespread popularity, in particular, the system of tokens. Imagine a colony for adolescent offenders. In this tightly controlled world awards such as tasty food, time to workout in the gym, a separate bedroom, fresh magazines and finally weekend holidays, are bought for tokens. These tokens can be earned for the precise performance of clearly defined rules of conduct in the classroom and at work. Thus, tokens become effective reinforcements of diligence and success in learning, adherence to rules of conduct and productive work.

Socio-cognitive Theory

American psychologist Albert Bandura expanded and perfected his theory of social learning, giving her a new name for socio-cognitive theory. Cognition implies thinking, and such a change in the name of the theory reflects the shift in emphasis on thinking as a part of learning.

A. Bandura believes that in life, learning is much more often due to observation: the child watches what parents, grandparents, peers, other people are doing, and tries to imitate their behavior. If she sees that some affairs, deeds, and reactions of other children are encouraged, they will most likely try to copy them. If some acts of peers lead to negative consequences, punishments,

the child will avoid them. Children, for the most part, imitate those people who admire, love, which in their lives are more important than others.

Cultural-historical Theory

The essence of the views of L. Vygotsky (1896–1934) on the development of personality is a provision on the cultural and historical origin of the actual human mental functions and cultural forms of behavior. This means that mental functions - such as attention, memory, thinking, will etc. - are not internal from the outset, as considered by classical empirical psychology. They are formed as a result of mastering the external means of cultural behavior and thinking, which L. Vygotsky called signs. Formation of higher mental functions occurs in the process of communicating people. Higher mental functions arise and develop in the process of upbringing and learning and can not arise otherwise: they are not peculiar to man from birth. “All higher mental functions are interiorized relations of social order, the basis of the social structure of the individual. Their composition, genetic structure, mode of action – in short, their entire nature is social; even turning into mental processes, it remains quasi-social. A person even alone with himself retains the functions of communication” [Vygotsky 1983]. In this sense, a person is a social being, without interacting with society, it will never develop in itself the qualities that have developed as a result of the development of all mankind.

Formation of higher mental functions goes a long way in the development of the child, during which there is a transformation of external social forms of behavior into the internal form of individual consciousness – “ingrowing from the inside inside” [Vyotsky 1983]. This provision was reflected in the formulated L. Vygotsky’s law of development of higher mental functions: “[...] every function in the cultural development of the child appears on the stage twice, in two plans, first social, then psychological, first between people, as an interpersonal category, and then inside the child, as an intrapsychic category. This concerns equally arbitrary attention, logical memory, the formation

of concepts, the development of freedom” [Vygotsky 1983]. Hence, higher mental functions exist initially as a forms of collective behavior, as a form of communication with other people and only subsequently become the internal mental functions of the child. So, for example, at first, the language is a means of communication between people, but in the course of development it becomes internal and begins to perform an intellectual function.

L. Vygotsky formulated a number of other laws of the child’s mental development:

- a) child development has a complicated organization in time: its rhythm, which does not coincide with the rhythm of time, and its pace, which varies in different periods of life (the year of life in an early childhood is not equal to fatal life in adolescence);
- b) the law of metamorphosis: development is a chain of qualitative changes (the child is not just a small adult who knows less or less, it has a qualitatively peculiar psyche);
- c) the law of unevenness: every psychic quality has its optimal (sensitive) period of development [Vygotsky 1983].

The specifics of child development consists in the fact that it is subject to the action of non-biological laws, as in animals, and the actions of socio-historical laws. Biological type of development occurs in the process of adapting to nature by imitating the properties of the species and by acquiring individual experience. A person has no innate forms of social behavior. Its development takes place by the appropriation of historically acquired forms and methods of activity.

Despite some ambiguity in the interpretation of the sources of personality development, representatives of the sociogenetic platform unite the fact that they consider the influence of the social environment as the main factor of development. If for the representatives of the so-called behavioral direction is not particularly important, whether this environment is spontaneous or organized, then supporters of the cultural-historical concept have an exclusive role in organizing social influences – education. “Only that education

is good, which leads to development” – a key thesis, which characterizes the essence of the last position [Vygotsky 1983].

Theories of Interaction of Factors of Personality Development

Among the adherents of the theories of the interaction of two factors, there are also certain differences. So, agreeing that development is due to the interaction of factors of heredity and the environment, they interpret the nature of this interaction differently. According to the author of the psychoanalytic theory S. Freud, there is a constant confrontation between heredity and the cultural environment. In contrast, W. Stern, J. Piaget and others. consider development as convergence (climbing, interweaving) of heredity and environment.

The theory of confrontation of two factors of personality development (S. Freud)

The Austrian psychologist S. Freud (1856–1939) identified three areas in the structure of the individual: the unconscious Id (“It”), conscious Ego (“I”), and the Super Ego (“Over-I”).

Id (“It”) – this is the initial, basic and at the same time the most archaic part of the human person. According to S. Freud, a newborn child is a solid club of instinctive needs. Since these needs, due to various circumstances, can not always be satisfied, “It” conflicts with the circumstances (reality) in which the child falls. For example, the desire to take a quart with water may be hindered by the fact that it will turn out to be hot.

Id is guided by the principle of satisfaction; its purpose – the maximum of pleasant and minimum of unpleasant sensations. If we were guided solely by the impulses coming from Id, our life would be unlikely to be prolonged. To survive, a person can not act on the basis only of his fantasies and blindly following the impulses that arise there; she must learn to reckon with the surrounding reality. So, in particular, the little boy soon begins to realize that

he can not just impulse to grab someone else's toy, because an older child can beat him for it. Therefore, he must learn to take into account the real situation before acting. The mental authority responsible for the fact that a person is not exposed to the first impulse, and takes into account reality, Freud called Ego.

Ego ("I") develops from Id, but unlike the latter, it is in constant contact with the outside world. "I" protects "It" as a bark tree, but it also feeds on the energy "It". Conscious life proceeds mainly in Ego. Because Ego takes into account the surrounding reality, according to Freud, it is guided by the principle of reality. With the accumulation of experience (in memory), "I" avoids dangerous stimuli, adapting to moderate, and, most importantly, with the help of active activity, is capable of rebuilding the environment for itself. As it develops, it gradually gains control over the requirements of Id, deciding whether an instinctive need will be realized immediately or its satisfaction will be postponed to more favorable circumstances.

Ego is under constant influence of external (environment) and internal (Id) impulses. The growth of these impulses is accompanied by stress, a sense of "discontent", a decrease – relaxation, a sense of "pleasure". He strives for pleasure and tries to avoid dissatisfaction.

S. Freud emphasized that although Ego's functions are to some extent independent of Id, his energy is entirely borrowed by Ego in Id. Comparing Ego with Id, he used the analogy of a rider on a horse: "A horse is a source of motor energy, while the rider has the privilege to choose a direction and control the movement of a much stronger being. But often in the relationship between Ego and Id, far from ideal relationships are established, when the path chooses a horse".

With the advent of the Oedipus complex (4–5 years), there comes a new important period in the development of the child. It is at this time that thanks to the mechanism of identification (identification) of boys with his father, girls with his mother, there is the assimilation of moral values and the formation of such an instance as a conscience that forms a separate substructure of personality – "Over-I". From this time on, the conflict between the needs, the

trains of the child, on the one hand, and the objective reality – on the other, is replenished by the conflict between the desire to receive pleasure and the realization of the impossibility, shame of the individual trains. That is, the conflict begins between “It” and “Over-I”. For example, the child saw a bright toy in a game partner, guided by impulses from “It”, that is, seeking pleasure, just trying to take possession of it. With the advent of the structure of her personality, “Supreme Self”, her traction, desire and needs will be exposed to the conscience of conscience (“so do not do good children”). According to S. Freud, “I” is trying to balance the unconscious needs that come from “It”, with the reproaches of conscience coming from “Over-I”.

As we see, the development of personality takes place against the background of confrontation, struggle inherited needs, instincts and cultural environment. Hence the task of education, according to S. Freud, should consist in mitigating the antagonism of these two spontaneously operating factors. And this is possible if the main principles of the educational activities of the teacher will be tolerance and tolerance.

The Theory of Psychosocial Development of Personality E. Erickson

In the stream of psychoanalytic theory, the problem of the development of personality was also worked out by American psychologist Eric Erickson (1902–1994). Like S. Freud, he believed that only a psychologically mature man was able to meet his needs for personal development, the desire of his own (I), and meet the requirements of society. At the same time, E. Erickson proposed to reconsider some Freud’s main provisions on personal development. In his view, S. Freud attached great importance to the biological, in particular, the sexual, factors of development and underestimated the role of education, social relations and the influence of culture on the formation of the individual. In addition, E. Erickson believes that significant changes in per-

sonality development can occur in adulthood, and not just in early childhood.

E. Erickson identified eight stages of development that span all human life. Each of them faces a problem or a crisis situation that needs to be solved for the further harmonious development of the individual.

The main task of the first stage (birth – 1 year) – the formation of confidence in the outside world. E. Erickson believed that in children, it occurs when their environment is consistent and predictable, that is, when they are fed, warmed and haughty.

For the second stage (1–3 years) there is a contradiction between autonomy, independence, on the one hand, and dependence, on the other. Children are beginning to assert their independence: they say “no”, “I myself”, allow themselves to walk and run where they want to, etc. E. Erickson believed that the child should be given a sense of independence, that it is not necessary to identify excessive severity or even cruelty in relation to her. If the child constantly feels disapproving of her behavior, she may have doubts about the ability to do anything on their own.

The third stage (3–6 years) begins with the emergence of a conflict between the initiative and the guilt. In this period, the child’s cognitive activity, which is induced by curiosity, becomes extremely vigorous and persistent. It is at this stage that parents can notice the increased interest of children in gender issues. Very important for further development is the reaction of parents to all manifestations of the research behavior of the child. The main danger of this stage, E. Erickson considers the possibility of forming a child feel guilty for their curiosity and activity, which can hold back the initiative.

At the fourth stage (6–12 years), in the first school years, the child has to resolve the conflict between diligence and a sense of inferiority. When entering school, children begin to perform certain tasks and acquire appropriate skills. It is important that the child feel confident during this period. If, however, she lags behind in teaching or is constantly failing, it can lead to a sense of inferiority.

At the fifth stage (12–19 years), in adolescence, the main contradiction between the formation of a sense of identity and role uncertainty. The young

man tries to make up elements of character inherited from childhood, a holistic person and choose one or another profession. The consequence of the unsuccessful solution to this problem may be the wrong definition of his place in life or the diffusion of personality.

At the sixth stage (20–25 years), in the transition from adolescence to adulthood, the main solution is the contradiction between intimacy, the formation of close relationships and the tendency of man to isolate. During this period, skills should be developed to build relationships between people based on tolerance and tolerance. Those who fail to establish such relationships may find themselves in a psychological isolation and have superficial relationships with others. The most important type of relationship, according to E. Erickson, is the relationship between sexes based on mutual sympathy and devotion.

At the seventh stage (26–64 years), an adult of middle ages resolves the conflict between the pursuit of creativity and the propensity to stability. The ability to create is not only the ability to have children, but also a creative attitude to life. Without such an attitude, according to E. Erickson, a person is in a state of stability, stops in development.

At the eighth stage (65 years–death) there is a conflict between the integrity of the individual and despair. Holistic nature is characterized by a sense of the order and significance of life, involvement in world culture, satisfaction from the achievement. Despair may arise out of fear of death or dissatisfaction with the past.

Theories of Convergence of Two Factors

If the theory of S. Freud examines the development of personality as a consequence of confrontation between heredity and the environment, then, in contrast to it, W. Stern, J. Piaget and others consider development as convergence (ascent) of these factors.

W. Stern believed that mental development – it is not just the discovery of innate properties and not a simple perception of external influences. This is

the result of the convergence of internal affiliations with external living conditions. W. Stern wrote that for any function, no property can be asked: does it come from the outside or inside? The only logical question is: what exactly does it come from inside and outside of it? After all, in its development there is always one and the other, only every time in different ratios. Try to determine what is more important in the development of personality – heredity or the environment – the same as asking: hydrogen or oxygen is more important for the formation of water.

This is the most common concept in modern psychology. Scientists diverge only in the interpretation of the ratio of heredity and environment, maturation and learning, biology and culture in the mental development of personality.

Personal Development Theories

In theories of this direction, the main factor in the development of the individual is not heredity or the environment, or their interaction, but the activity of the person itself (English personality), which manifests itself in the form of self-actualization, self-development. Such a position is defended, in particular, by the supporters of humanistic psychology (A. Combs, A. Maslow, C. Rogers), which was formed in the middle of the XX century as a reaction against the external determinism of behaviorists and Freudian internal determinism. Humanistic psychology is closely linked to the philosophy of existentialism – an influential trend in contemporary philosophy, the focus of which is the desire of man to find the meaning of his personal existence and to live freely and responsibly in accordance with ethical principles. The psychologists of the humanistic direction reject the determinism of traits, instincts, or environment. The main factor in the development of the individual, they consider her own activity: people themselves choose how they live and what to be.

“Do not forget the most important fact: neither heredity nor the environment are the determining factors – argued Austrian psychologist A. Adler.

– They only provide the starting ground for development and the influence that the individual responds to, using his creative power”. Heredity and the environment, in his opinion, make their contribution to the formation of personality, but the influence of creative “I” far exceeds their effect. In the end, the main thing is not what a person is endowed with from birth (heredity) or with what she encounters in life (environment), but how she perceives both and disposes of it.

According to Abraham Maslow, “the sources of formation and humanity are only in the person itself, they are by no means created by society. The latter can only help or hinder the formation of human humanity, just as a gardener can help or prevent the growth of a bush of roses, but he can not do that instead of a bush rose roses oak”.

Such an understanding of the development of the individual determines the specific role of education in this process. “Education – according to S. Gould – is a variety of types of formation, the formation of a choice, the struggle of a person for someone to become [...]. The purpose of the whole process of education is to teach a person to create himself as a person.”

Thus, the supporters of the humanistic direction believe that the development of the individual is determined by its internal aspiration for self-actualization, that is, the realization of all its potential opportunities. The education of the same and other external factors should not only prevent this. Special value is given to self-education, through which the individual develops his abilities, asserts his own individuality and originality. Education is often seen as a person’s manipulation or external pressure that holds back the development of individual peculiarities of children, unifies them, imposes template norms and behaviors.

Humanistic psychology contributed to the spread of education methods, based on respect for the uniqueness of each child and belief in the creative potential of the individual.

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Theoretical Approaches to Determine the Nature of Medical Ethics

Abstract: The article deals with the theoretical ideas to understand the correlation and the senses of such concepts as “medical ethics”, “doctor’s ethics”, “medical deontology”. The peculiarity and the principles of professional medical ethics are also defined by correlating with basic moral-ethical principles and norms. The article gives a brief description of the medical ethical categories. The principle of humanism is viewed in a sense of fulfilling professional medical duties. Common ethical categories as equality and righteousness are good and evil, freedom, duty, responsibility, honor and dignity are given in their image in medical profession. The relatedness between the professional ethics and the law given in the article made it possible to describe the norms of performing duties and unjustified risks in medical work. Moral perplexities of medical work are analyzed. The duties to protect the patient’s health and interests are considered the main thing in medical work.

Key words: medical ethics, professional medical ethics, principles, ethical categories.

Representatives of each profession are called to perform certain social functions. Their activities are due to the specific purpose, features of the implemen-

tation of professional tasks. Each profession outlines a specific environment for communication, which affects the peculiarities of the professional interaction of people, regardless of their desire. Inside professional groups, the connections and relationships that exist between people are formed and maintained.

Due to the fact that professions differ not only in the object and input of labor force, but also in the objectives of influence, distinguish specific types of professional ethics: political, legal, diplomatic, medical, pedagogical, theatrical, the ethics of a manager, scientist, journalist etc. [Kovaliova 2015].

Specificity of certain types of human activity is determined particularly by high and ultra-high moral requirements for those professionally engaged in it. One of these professions is medical, in which a peculiar code of honor, professional behavior (based on general moral principles), along with general moral rules, absorbed all, sometimes dramatic, experience of this kind of human activity, was developed.

A large number of literature is devoted to the problems of medical ethics. In the writings of many prominent physicians of the XIX century, issues related to the peculiarities of the professional interaction of medical staff and patients: M. Mudrova, S. Botkin, V. Manassein; a special contribution was made by prominent Ukrainian scientists-doctors, doctors M. Pirogov, M. Maximovich-Ambodik, D. Samoilovich, V. Obraztsov, M. Strazhesko, F. Yanevsky, D. Zabolotny, O. Bogomolets, doctor-bishop V. Voyno-Yasenetsky (sainted Luke), M. Amosov and others. In recent decades, the questions of medical ethics have been studied by O. Grando, B. Petrovsky, O. Ivanushkin, I. Kassirsky, L. Leshchinsky, Yu. Kundiev, S. Vekovshinin, T. Mishatkina, I. Siluyanova, J. Turak, S. Levenets, N. Elshtein, N. Kasevich, P. Nazar, V. Moskalenko, O. Nasinnik, L. Pyrig, V. Kulinichenko, I. Radziyevska, G. Tereshkevich, B. Vedenko and others. The issues of ethical and deontological training of doctors were highlighted in the works written by Yu. Vernadsky, E. Wagner, N. Magazanik, A. Orlov, I. Suk, L. Hazes, I. Shamov and others. Ethical and deontological problems were reflected in the writings of doctors-writers M. Bulgakov, V. Veresaev, A. Chekhov and others.

In the process of studying scientific and theoretical publications, we found the lack of a unified position of scientists regarding the relationship and the content of the concepts of “medical ethics” “doctor’s ethics”, “medical deontology”. Relying on literary sources [Ivanyushkin 1998, Kovaliova 2015, Mishatkina 2003], it can be argued that the most distinct delineation of the terms “medical ethics” and “doctor’s ethics” can be observed: doctor’s ethics justifies the moral principles of the behavior of the physician, whereas medical ethics contains principles and norms that determine the behavior of all medical personnel. With regard to the terms “medical/ doctor’s ethics” and “medical/ doctor’s deontology”, some authors believe that these concepts should not be divided, but should be considered as unity [Bakshtanovsky 2005]. Others believe that the term “doctor’s ethics” is self-sufficient, since it includes all problems connected with the relationship between the participants in the medical, rehabilitation and prevention processes as well as the regulation of the behavior of medical personnel in accordance with the criteria of professional honor and dignity. In the opinion of another group of authors, in particular specialists of the old school, it is quite possible to do with the term “medical deontology”, the content of which contains the same components [Kagan 1997].

There is also no unity of opinion among the supporters of the division of the terms “medical deontology” and “doctor’s ethics”. Some authors, in particular I. Kassirsky, believe that doctor’s ethics is integral to medical deontology. According to another position, medical deontology is based on the provisions of medical psychology and medical ethics, but cannot either replace or merge with medical ethics. At the same time, the majority of researchers (O. Ivanushkin, Y. Lisitsin, R. Lovellet, E. Burak, N. Elstein etc.) consider that the medical ethics cover a broader sphere of moral relations than deontology, that is, deontology is a part of ethics. Deontology is called the practical embodiment of medical ethics [Alekseenko 2010, Kovaliova 2015].

As the analysis of special literature shows, medical ethics is seen as a kind of professional ethics.

Historically, professional ethics has developed, first of all, in medical, legal, pedagogical and other professions, in which the subject of labor is the person himself. The specifics of moral regulation in medicine, law and pedagogy are determined by the fact that these areas of social practice have an impact on such priority social values at all times as life and health of a person, his right to personal integrity, education, full development of the human personality [Bakshtanovsky 2005].

V. Bakshtanovsky and Y. Sogomonov emphasize that professional ethics are aimed at revealing the limits of power over people, which arises in the process of implementation of specialized activities. Professional ethics is intended, on the one hand, to justify the power of a professional in the field of his activity – without this he will not be able to perform his tasks, on the other hand – to limit the full power of the teacher over the pupil, the doctor – over the patient, and the journalist – over the recipient of the information. Thus, professional ethics introduces significant changes in the configuration of the power relations of modern society and is intended to reduce the dependence of one person on the other, arising due to the differences in their social functions and professional status [Bakshtanovsky 2005].

Medical ethics is considered as a specific manifestation of common ethics in the activities of medical personnel. The meaningful study of this concept is presented in the philosophical writings of O. Ivanushkin, who believes that the term “medical ethics” is used in two meanings. In the first sense, it is identified with the notion of professional medical ethics, which is a set of moral norms and assessments, as well as moral relations that govern medical practice. In the second sense, medical ethics is a scientific and educational discipline, the object of study of which is professional medical morality [Ivanyushkin 1998].

This discipline substantiates and systematizes norms, evaluates professional medical morals, examines theoretically as a traditional moral and ethical problems of treatment (for example, “medical secrecy”), as well as new aspects of medical science that have arisen in connection with modern scien-

tific and technological progress (for example “ethical control of medical and biological research in humans”) [Kundiev 2003, Tereshkevich 2008].

In recent years, the terms “biomedical ethics” and “bioethics” are used to describe, analyze and evaluate the entire diversity of influence on life of the society of biomedical sciences (genetics, molecular biology, immunology, medical engineering and psychology). These concepts in special literature are often used as synonyms. However, some authors find it necessary to delimit these concepts. In their view, bioethics and biomedical ethics interact as a general and unitary one: bioethics highlights the problems of moral attitude to life of any living organism, biomedical ethics specifies the principles of bioethics in relation to man. At the same time biomedical ethics also contains the traditional medical ethics and simultaneously goes beyond its limits. In our study, we will consider traditional medical ethics as a professional ethics for medical personnel [Mishatkina 2003].

The analysis of special literature allows us to state that the principles of professional ethics of doctors proceed from the basic moral and ethical principles [Alekseenko 2010, Mishatkina 2003]. The basic rule is humanism which is a philosophy of life that treats human beings as the highest value, protects their freedom and full development. Despite the fact that the very term “humanism” arose in the Renaissance, the idea of humanity, humanity as a moral value was formed in the middle of the first millennium B.C. It occurs in the Bible, in the ancient Indian, ancient Chinese, ancient Greek philosophical sources of VI–IV centuries B.C. The idea of humanism has been already included in the famous “golden rule of morality”: treat others the same way you would like to be treated.

According to O. Ivanyushkin, medical humanism defines the protection of human life and helps as the main social function of medicine, which must fulfil this task, guided by scientific knowledge and professional skills. The basis of medical humanism are universal human standards of morality [Ivanyushkin 1998].

Together with the principle of humanism in the national literature on medical ethics [Alekseenko 2010, Kovaliova 2015, Moskalenko 2005, Teresh-

kevich 2008] the principle of a bona fide attitude of a person to his work is proclaimed. If in the rule of medical humanism in the most general form the goal of professional medical activity is displayed, then in the principle the good faith attitude to labor in the most general form determines the means of achieving this goal [Alekseenko 2010, Tereshkevich 2008].

Medical ethics operates in the general ethical categories: equality and justice, good and evil, freedom, duty, responsibility, conscience, honor and dignity. However, as the researchers point out, these categories, refracted through the prism of professional activity, acquire in their medicine their specifics, which often leads to a fundamental dissonance between their perception and evaluation by “ordinary” people and physicians [Kundiev 2003, Moskalenko 2005].

Below we provide a brief overview of the ethical categories of professional ethics of physicians. The ethical categories “well-being” and “good” are close in terms of content, but not identical. In medical practice, the highest manifestations of well-being are life and health – the main values of mankind. Specific manifestations of the well-being that a physician has to deal with in his professional activities may be the improvement of the patient’s condition and the coincidence of circumstances that contribute to the success of treatment. In general, the model of moral choice in medicine is formulated as follows: the well-being of the patient – the primary purpose of the professional activity of the doctor [Mishatkina 2003, Potter 2002].

The category of well-being is reflected in the ethical principle of “no harm”, but, as emphasized in the scientific literature, in this particular context, this principle may be filled with different content. In one case, it may imply restraint in the actions of the doctor, requiring to repeatedly check the means of treatment, so as not to complicate the unnecessary interference with the course of the disease. In the other cases, when the life of the patient is threatened with mortal danger, the doctor is expected to take rapid and decisive action [Bakshantovsky 2005, Potter 2002].

As is commonly known from the general ethics, everything morally appropriate is good, and immoral – evil. But since in real life there is no absolute

good or absolute evil, medical ethics does not always allow us to distinguish between good and evil in each particular case. The pages of special literature discuss ethical dilemmas with which the doctor has to face practical activity, since each phenomenon and action can in one degree or another carry good and evil in themselves; and the task of the doctor is to be able to detect this measure and minimize evil, creating the best of the good [Tereshkevich 2008].

In many medical ethics codes of the XX century, it is especially emphasized that the doctor in his decisions should have professional independence. In practice, the physician's freedom of action is limited to the oath of Hippocrates, allowed for the use of techniques, instructions and orders from the highest governing bodies to the head physician of the hospital. In addition, the freedom of the doctor is limited and the very nature of scientific knowledge in medicine, which has, as a rule, probabilistic meaning. When making a moral choice, the doctor must exercise some determination to move from thinking and doubt to action.

Researchers note that one of the manifestations of freedom is the right to risk, which is practically permanently present in the activities of the physician. Traditionally, the risk is most closely related to surgery. The assessment of risk in clinical practice and the attitude of the doctor toward it – the most important aspect of the problem of moral choice in medicine. On the other hand, freedom implies responsibility. The generally accepted thesis of the extremely high responsibility of health workers means, first of all, the “high price” of the decisions of doctors influencing life and health of people. An outstanding physician, Academician M. Amosov, wrote: “It is necessary to name things by their names. Thousands of complex and complicated operations and [...] quite a lot of deaths. But I deliberately took the risk of saving lives [...]. And now there is a return – dying less and less. [...]. And so surgeons all over the world work”.

A high degree of responsibility relates to the concept of medical duty. The importance of medical duty is emphasized by the existence of the whole section of ethics – medical deontology – the doctrine of proper professional be-

havior. Moral duty as a general-type category is a social and personal necessity that is realized in forms that are determined by society and correspond to the internal convictions of a person. Duty is a manifestation of necessity, which forces to perform a certain, sometimes difficult, task for the achievement of a public or personal good. In this case, a person must accept the duty not only as external, but also as an internal motivation [Kovaliova 2015].

Medical ethics establishes the equality of all people in the event of illness and in the face of death and requires the same human attitude to each patient. Therefore, a real moral test for a physician is a situation in which he has, for any reason, a sense of antipathy to a patient or his relatives. Based on the principle of helping the patient, regardless of his social background, the duty of a medical professional is to come to the aid first of all to those who need it the most. However, according to publications, in the conditions of economic insecurity or the moral instability of a doctor, there is a significant likelihood that the doctor will be tempted to put his own mercantile interest or a simple desire to avoid anxiety and risk in the first place [Potter 2002].

By analogy with the “golden rule of morality” existing in ethics, there is a “golden rule” in medical ethics, which consists in the fact that the doctor can offer the patient a particular method of treatment, even dangerous, risky, or a new operation only in that case, if he can recommend the use of this method to himself or his relatives [Bakshatanovsky 2005]. As noted by researchers [Alekseenko 2010, Kundiev 2003, Tereshkevich 2008], there are now three systems of ethical regulation of activities in medicine. In addition to the unwritten norms of morality, there are ethical codes and legislative acts. These systems imply a different degree of responsibility: some require a response before conscience, others have an administrative responsibility, others require a response before the law [Mishatkina 2003].

Laws and ethics complement each other. Domestic researchers note that, of course, no laws can replace the physician’s conscience, but conscience cannot replace the laws for the simple reason that there is no conscience in all. In the regulation of relations related to the provision of medical care, one

cannot speak about the benefits of moral or legal norms, their opposition, but only about their harmonious combination as a guarantee and a guarantee of fruitful activity of a physician. Ethics outstrips the laws, while the laws consolidate what has already been developed and tested. Laws cannot predict and exhaust all situations and variants of human relations, therefore, ethics regulates many “eternal” problems of human relationships in situations of illness, death, birth, infinitely repeated suffering [Potter 2002].

Experts believe that the task of medical ethics is not only to formulate a code of certain prescriptions regarding medical activities, but to develop a doctor’s ability to moral orientation in complex clinical situations that require high moral, business and social qualities [Aleksenko 2010, Kundiev 2003]. A support for moral orientation is a system of ethical values that is formed by every healthcare worker. The most important in this hierarchical system are already mentioned values of life and health, which should be added to the priority of the interests of the patient. The basic and decisive values of professional medical ethics are responsibility, selflessness, readiness to provide medical care to those in need, justice, professional independence, the need for self-improvement, mercy, care for people, respect for them, life saving, etc. The lower level of the hierarchy is the norm of ethical and deontologically correct professional behavior, such as restraint and emotional stability, the ability to listen carefully, to show sympathy, to inspire a patient with hope for recovery, etc. Taking the rules of behavior into a category of values, we rely on the opinion of M. Kagan, according to which the idea that after the awareness of a person of its necessity becomes a value, turning from an external, alienated regulator of behavior in the inner [Kagan 1997].

The analysis of special literature allows us to formulate a working definition of the professional ethics of physicians: professional ethics defines the moral, aesthetic and intellectual principles of the behavior of a medical worker; what should be the relationship between physicians, patients and their relatives, as well as between colleagues in the medical team and the whole institutions involved in the struggle for life and health of people.

Thus, professional medical ethics is an applied part of ethics and sociology of morality, which deals with problems of professional duty, requirements and norms, proper behavior in relations systems:

- a) the professional specialist and object of his activity;
- b) the specialist and society, state, law;
- c) the specialist and professional group to which he belongs, the team, other specialists, employees of related specialties, as well as heads and subordinates;
- d) the specialist and citizens who are not currently the direct objects of his activity, but who are the subjects of the public opinion about the workers of his profession;
- e) the specialist and his attitude to himself, his self-esteem and assessment of his activities, its compliance with the ethical standards of the professional group.

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Students' Career Perspective: Theoretical and Practical Background

Abstract: The article highlights the problems of youth readiness to withstand the challenges of present labor market. The peculiarities of vocationally focused City Technology Colleges are considered and the vitality of work-based learning is emphasized. Current approaches and innovative techniques of civil education are analyzed. The research focuses on English resources devoted to improving careers education.

Key words: careers education, career perspective, England, City Technology College, civil values, vocational training, work-based learning.

Introduction

Ukrainian educational institutions have undergone a number of significant changes and have focused on updating the concept of education and improving its content and methods of teaching recently. Innovative learning tools, computer technologies and e-resources are gradually being introduced at

all educational stages. New school courses are appearing, experimental curricula are being developed, and factors of education system modernization are being considered. However, the existing model of careers education in modern Ukrainian schools needs significant transformations and governmental contribution to meet the needs of society since at present school-leavers lack practical experience and employability skills to face the challenges of the world of career building.

In order to ensure the successful integration of Ukraine into the global educational environment, the progressive pedagogical experience of foreign countries should be profoundly researched. Hence, we aim to study the current peculiarities of careers education in England, which is considered to be one of the most successful, giving special attention to the organization of work-related learning process in conventional and innovative types of educational institutions.

The Challenges of Careers Education in England

Appropriate vocational training with a strong academic background of general education is still argued by scholars and educationalists for the reason what exactly should be done to help young people find a right career path. One of the progressive ways of solving this urgent issue they consider is the process of developing a career perspective. Theoretical analysis of this problem of research reveals that English scholars [Castle, Evans 2006, Barnes, Bassot, Chant 2010, Andrews 2011, Hooley, Marriott, Watts 2012] recognize that the process of shaping a future specialist may be fulfilled through vocational training, work-based learning and general education. They also emphasize on developing psychological readiness of students as well as gaining the valuable ability to understand career perspective in order to set and achieve certain career goals.

It should be noted that the latter concept mentioned, "career perspective", which our study is devoted to, is little researched in terms of education. Since the concept under scrutiny as an important component of time perspective is not sufficiently developed, it needs research regarding its structural components as well.

In the 21st century career plays a vitally important role in human society and its concept is closely associated with financial benefits and life success. The word career involves continuity and change creating the sense of chronology and sequence [Inkson, Dries, Arnold 2015]. Since it has changed greatly over the past few decades the understanding of career phenomenon needs a deep insight into psychological and sociological background. But in our research we focus on career through educational studies and regard it as a long planned journey that starts at school when students try to make decisions about their career.

The career choice is one of the most important decisions in professional and personal life and the secondary school has to become the place where future specialists are making the first steps towards a successful career. Therefore, school education should be not only academic but also vocationally focused to create the proper conditions for mastering the basic practical skills necessary for future employment. Since the requirements to vocational training of modern specialists have gradually increased and affected the demand for constant updating and improvement of educational institutions performance at all levels the concept of careers education in school needs reshaping [Roberts 2013, pp. 240–253].

The main reason for the shortage of highly qualified specialists can be explained with the absence of a direct link between the educational institution and the enterprise where the graduate may work in the future. Creating and maintaining such contacts should be introduced at the secondary stage of education for a confident and competitive start in the world of work. The high quality of appropriate career guidance at school will allow providing training of a skilled specialist, competitive on the international labor market and eliminate the youth unemployment [Andrews 2013].

One of the main tasks of modern schools in England is to improve the ways of preparing students for a conscious choice of the future. A balanced combination of basic disciplines with specialized subjects provides the opportunity to prepare a highly skilled specialist. The vast majority of schools in England are characterized with early specialization therefore special emphasis is given to vocational training with the aim of further facilitating the process of professional adaptation. Highly qualified career counseling and support are extremely important in this process. Thus, the leading trend in vocational training of English students is the focus on a number of activities aimed to simplify the further navigation in the adult life.

The legal framework of careers education in England has been exposed to curriculum and qualifications reforms for the last decades. Since September 2008, the Government in England has begun to introduce a new set of qualifications for 14–19-year-olds, called Diplomas, intended to prepare young people for both employment and higher education. The analysis of governmental documents gives reasons to generalize the prior directions of school careers education in England:

- a) drafting a step-by-step plan for preparing students for future successful employment;
- b) studying information on the labor market and modern professions;
- c) providing training taking into account the individual needs of each student;
- d) modernizing educational content;
- e) cooperating with employers and conducting practical training based at local enterprises;
- f) introducing of the principle of continuity for higher education;
- g) providing individual career counseling and guidance [Department for Education 2016, pp. 6–7].

English scholars investigate education policy in their country to introduce measures for improving the existing model of 14–19 schooling and establishing the wider context of vocational and general educational environment. Accord-

ing to A. Hodgson, this can be achieved through: general/academic education, broad vocational education, work-based learning [Hodgson, Spours 2008].

Work-based learning at English schools focuses on the introduction of a series of activities aimed at young people preparation for further adult life and making successful transition from education to employment. However, it is necessary to understand what key mechanisms determine the functioning of such an educational system which in the future guarantees young people both professional and personal development. It is essential to reveal the real needs of the individual and allow to find the right benchmarks for understanding one's destination, which will further affect success and well-being [Jenkin 2013]. But today school-leavers' success does not mean excellent exam results in core curriculum subjects only, work-readiness is considered to be vitally important equipping young people with a number of practical skills: reasoning, problem-solving, team working, critical thinking, active listening, social skills, basic business knowledge [Baker 2016, p. 13].

According to English experts on youth training, in order to ensure the optimal students training for professional purposes they should be provided with qualified psychological counseling to determine their abilities and plan a future career which is possible in case they are ready to withstand the constant changes both in society and labor market. Teachers and psychologists are looking for a range of qualities, skills and abilities which will allow graduates of modern English schools to be successful in finding a job therefore, they carefully examine the requirements of employers for candidates. The school curriculum is improved by reducing the number of compulsory subjects in favor of greater flexibility in the learning process in order to create favorable conditions for the creative development of students. The focus in educational policy has been on flexibility, choice and personalization [Hodgson, Spours 2008].

City Technology Colleges as the Centers of Work-based Learning

The range of English educational institutions has significantly extended over the last 20 years representing different approaches to funding, students' admission rules, teachers' requirements or relevance to National Curriculum:

- maintained schools: foundation schools, community schools, voluntary controlled\aided schools, special schools;
- independent schools: city technology colleges, new academies, early learning organisations, skill centers [Courtney 2015, pp. 799–818].

Since the late 80's of the previous century educational institutions of a new type – City Technology Colleges (CTC) – began to appear in England. CTCs exist at the expense of state funding and sponsorship of successful local companies. It is worth noting that the participation of the latter means not only the financial and technical support, schools are also modernized, educational programs are updated, certain subjects are added or removed, moreover the provision of each student in CTC in comparison with other secondary schools differs in favor of the first educational institution. Hence, one of the major factors in the educational reform is the introduction of a new type of funding for secondary schools, which means that schools are transformed into distinctive enterprises whose budgets depend on the number of students studying there.

Since 2003 most CTCs have begun to receive the status of academies which testified to the high level of academic education and the expansion of the list of specializations provided in these educational institutions. One of the major differences between academies and city technology colleges was the increased funding at the expense of sponsors who received even more autonomy in managing these institutions and recruiting staff. Thus, City Technology Colleges and City Academies began to be called in honor of the owners of large local enterprises, who became not only the so-called purse, but also the face of the school, embodying its educational policy [<http://www.educationengland.org.uk/documents>, access: 7.01.2017.].

CTC students start building their career in the course of studying a wide range of disciplines which provide practical knowledge and skills for future employment. Their motivation in the learning process is extremely important as far as it helps to set up certain goals and achieve them. It is difficult to say that they can be sure in the career choice but the idea of constructing career perspective is that students are not matched with a particular job but acquire professional competencies necessary for the successful achievement of creative potential in future work. Since qualifications play a fundamental role in today's school system CTCs show the way English 14–19 education and training can be modernized.

Career planning in CTCs is considered to be extremely important, since it enables to advance in the professional world. Owing to an individual approach and new technologies, students are most interested in choosing a future career. The deepening of interdisciplinary links is found in curricula which allow concentrating on the practical use of the knowledge acquired.

Today Britain has ambitious goals to reform the educational environment in order to provide equal opportunities for to all representatives of the younger generation. Modern educational institutions should give each student the hope of fulfilling their dreams in adulthood and promote a wide range of technologies and educational innovations that would help teachers to educate not only the highly skilled professionals, but what is preliminary responsible citizens of the future [May 2016].

Current Aspects of Integrating Civil Values into Careers Education through Practical Learning

The English society is increasingly concerned about the constant decline in political and civic activity particularly among young people. That is why proper attention is paid to the importance of promoting civic values at school. Since 2002 a new compulsory subject “Citizenship” has appeared in English

schools aimed to help students become conscious citizens. This discipline is taught via the diversity of innovative methods and techniques of civic education and practical activities ensure the shaping a politically competent, socially active and highly moral personality. Teachers consider the active involvement of schoolchildren in the life of local communities to be the main factor of successful civic education. Volunteering is an integral part of training and extracurricular activities including community initiatives and projects, school councils and school management, school newspapers, debates and roundtables. This is just a short list of the most common and effective forms of civic education for English students. However, the school system often lacks an analytical and critical approach to civic education which only introduces students certain important values, whereas the schooling of a future citizen must focus on a daily life of young people both at school and at home [Kisby 2009].

An interactive approach facilitates the development of practical skills through educational and gaming activities and encourages self-confidence and collaboration. One of the prerequisites for a successful civic education is the implementation of interdisciplinary links which English teachers are constantly searching for.

The significant list of values which civic education provides are as follows:

1. Readiness to take responsibility for the destiny of the country.
2. Necessity to contribute to the scientific, economic and cultural development of the homeland.
3. Gaining patriotic experience through participation in a community life etc.

Studying “Citizenship” the English students are engaged in practical activities which will allow to educate a generation of young specialists devoted to their country in the future.

Schools in England share many common characteristics with educational institutions from other foreign countries but are distinguished by certain peculiarities. Hence, the continuous monitoring of students’ achievements by state representatives confirms the clear position of the government to provide

everyone with the opportunity to receive high-quality general education, regardless of which secondary school is chosen. Future employers are actively involved in school curriculum development in order to improve the conditions for providing vocational training at local enterprises. It is important to emphasize that such practical learning gives students the opportunity to become acquainted with the world of work and to a certain extent guarantees employment [Teachfirst 2014]. Representatives of businesses and industry are regularly invited to schools to conduct individual classes that help students prepare for an interview or write resume, workshops on various aspects of career planning, etc. They take responsibility for helping young people in the process of moving towards the career path, calling such investments that contribute to the country's economic growth in the future a priority for many modern businesses in England.

Conclusions

The current research gives the possibility to conclude that careers education in England takes one of the leading positions in educational policy and is constantly modernized. The introduction of innovative and advanced approaches to the process of youth preparation for the successful integration into the rapidly changing labor market provides training of highly-skilled specialists eliminating the youth unemployment. The key mechanisms that ensure appropriate conditions for the constructing of career perspective are introduced through the well-balanced provision of general education, vocational training and work-based learning giving students better future job opportunities and chances to succeed at work.

The further study of the above-mentioned problem will determine the most effective methods and techniques of careers education in England with a view to their implementation in the Ukrainian educational environment.

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Andragogical Approach to Adult Learning: Experience of Finland

Abstract: The article explores the essence of the andragogical approach, defines its role and significance in the organization of the process of adult learning in educational institutions of Finland, analyzes andragogical principles and technologies of adult learning in Finland.

Key words: adult learning, adult learner, andragogical approach, andragogical principles, adult learning technology, interactive learning, self-directed learning, voluntary participation

Introduction

A global shift from industrial towards information society has changed the way of mankind life facing a complex task of meeting the needs and expectations of a dynamic world knowledge economy. The demands of the labor market are quite volatile, change rapidly and unpredictably, so reducing and

filling the gap between the actual knowledge and skills of employees and the professional qualities required by the employers is one of the main tasks of modern society to achieve economic and social well-being and prosperity of its citizens. Gradually the concept of “education for a lifetime” is being replaced by the concept of “lifelong education” which is becoming a defining condition for the competitiveness of an adult in a modern society actualizing the development of adult education.

An important role in the development of adult education is played by the Program for International Assessment of Adult Competencies (PIAAC, 2013), which assesses the professional skills and competences of the adult population of working age in OECD countries [OECD 2013]. According to its results, Finland is one of the leaders in the development of adult education.

Adult education in Finland is considered to be one of the main priorities of national policy and it is gaining a new significance in the context of modern education [Alanen 1985, p. 47]. In this respect, special attention is paid to the development of adult education, the search of innovative approaches to adult learning is constantly being pursued one of which is the andragogical approach. Therefore, the study and analysis of Finnish experience in using the andragogical approach is of a considerable interest for optimizing the adult learning process. Hence, the purpose of our article is to reveal the essence of the andragogical approach, define its role and significance in the organizing of adult learning process in educational institutions of Finland, analyze andragogical principles and technologies of adult learning in Finland.

Adult Education in Finland as a Priority of State Policy

It is worth noting that Finland has lifelong experience in organizing of adult education which has become an important constituent of education policy in Finland over the past twenty years. The main goal of adult education policy

in Finland is to ensure the availability and competency of labor resources to maintain the desire to extend the working life of adult population as well as to increase to a certain extent the employability of workers creating favorable conditions for lifelong learning. From this perspective, education in this country can be seen as a public good, where the needs of society are served by providing quality learning to all adult learners [Finnish National Board of Education 2011]. Since the 1990s, a growing trend in Finnish adult educational policy has been to focus on personal choice of each adult learner. As the result a wide offer of diverse types of education in various educational institutions and organizations that allow adults to learn obtaining new knowledge in accordance with their own needs and abilities as well as to improve professional literacy. An essential feature of Finnish adult education restructuring is the fact that the government finances adult education staying responsible for its development. This fact confirms the encouraging interest of policymakers in seeking to raise learning outcomes for adult learners.

The Finnish system of adult education consists of formal and non-formal education (so-called liberal education). The purpose of liberal education is to enable groups of adults to improve their education and practical knowledge required in everyday life, to provide adequate social adaptation of adults to work and life-based environments – Act on Liberal Education (632/1998) [Toiviainen 1998]. In this respect, the growth and strength of Finnish society is dependent on the life chances of adult population. The courses in liberal education system enhance the knowledge background and skills of adult learners and are closely associated with the study of foreign languages, information technologies, sports and arts and crafts increasing an individual's educational level in learning, all aimed at acquiring knowledge by adult learners regardless of their social or any other status, personal development and the development of democratic consciousness [Kuosmanen 2014, p. 131]. Almost 25% of the entire adult population in Finland, aged 16 and over, annually participate in various forms of liberal education [*Statistics Finland: Finland in Figures 2013*].

Significant government and legal support contributes to the development of both public and non-state educational institutions. Among them, special importance have summer universities, folk high schools, adult education centers which exist in each municipality.

Almost 1000 different organizations operate, in the system of adult education in Finland, most of them are subsidized by public funds [*Statistics Finland: Finland in Figures 2013*]. They include: more than 10 physical education centers, offering citizens educational services in the field of physical culture and sports, sports tourism and athletic education; 20 continuing education centres of universities, which are separate faculties of universities; 30 polytechnic institutes AMK implementing programs of professional higher education; more than 50 vocational adult education centers, which are municipal or private organizations; more than 50 special vocational institutes, mainly owned by various business corporations responsible for meeting the needs of the trade and industry in the training of qualified personnel; more than 50 schools of post-secondary education for adults and evening schools, which are municipal or private organizations; more than 80 musical schools, music institutions, which provide musical knowledge to amateur students as well as professional music courses; more than 300 vocational institutes.

Thus, the Finnish adult education system helps people to receive a comprehensive education based on lifelong learning, promotes the development of democracy, equality, good relations among different social cultural groups and enhances the cultural level of the people.

According to A. Antikainen and J. Kauppila, its effectiveness is closely linked to the use of the andragogical approach in adult learning [Antikainen, Kauppila 2002, p. 212].

Andragogic Approach: Essence and Specificity

The conception of an adult education process is based on the ideas of the activity paradigm, which is realized through the use of the andragogical approach.

The philosophical basis for the application of the andragogical approach in adult learning is existentialism [Johnson 2013]. This philosophical doctrine attracts by its pronounced interest in human's inner world and individuality. We will outline three important elements of existentialism in the context of adult learning: existentialists proclaimed self-existence, or human existence (from Latin *existentia* – “existence”) as the highest value of being the objective and subjective principles of the world are achieved through the integrity of being in existence; philosophers-existentialists formulated and devised methodically the concept of human freedom as the freedom of choice. According to their statement, the free man is not only a derivative of natural and social factors, but a creature that self-forms, self-chooses and self-selects themselves. Any human being is not considered as passive conformist determined by external conditions, but rather as an active, creative, intentional human being; philosophers suggested the idea of self-responsibility for one's choice. Existentialists believe that any person must be responsible for choosing the way of his/her existence, values and a life path.

A great contribution to the development of the foundations of the andragogical approach was made by the Yugoslav scientists D. Savichevich and B. Samolovchev, the German professor F. Peggeler, the Dutch researcher T. Ten Have, the Polish scientist L. Touros, the Canadian researcher D. Kidd, the English scholar P. Jarvis, the American R. Smith and a group of scientists from Nottingham University. However, the theoretical substantiation of the essence of the andragogical approach was made by the American scientist Malcolm Sheppard Knowles [Knowles 1980]. His study influenced the application of adult education in various fields of activity and found followers in many countries of the world particularly in Finland. He argued that the andragogical approach in adult learning allows considering the following char-

acteristics of an adult learner: “the need to know”. Before starting to learn an adult requires to know what he needs it for; self-direction, self-consciousness. Adults are aware of the responsibility for their lives and are able to make independent decisions, to be self-directed individuals; availability and use of life and professional experience. The feature of adults is their ability to analyze their experience as an important source of learning; readiness to learn. Adults become ready to learn what they need to know and are able to cope with real life challenges; practical approach to learning. Adults aspire not to the remote, but to the immediate application of the knowledge gained; motivation to study. The main incentives for adult education are internal factors such as the desire to increase work satisfaction, personal self-esteem, quality of life, etc. Without awareness of the meaning of learning, adults do not have internal incentives for learning activities [Knowles 1990].

Andragogic approaches according to the Finnish scientists T. Kumpulainen, R. Rinne, M. Vanttaja, R. Rinne, A. Heikkinen, P. Salo are regularities that reflect the pedagogical and psychological factors of effective adult learning and are considered as a purposeful, consistent and systematic process that has its own characteristics and is subjected to a certain set of principles that in turn influence and serve as a verification for the methods and technologies of adult education [Kumpulainen 2006, Rinne, Vanttaja 1998, Rinne, Heikkinen, Salo 2007]. The andragogical approach allows distinguishing the methods of lifelong learning, to the greatest extent increase the motivation of learning, provide problem-reflexive character, contribute to the development of professional adult’s skills.

Andragogic Principles and Technologies of Education in Finnish Educational Institutions of Adult Education

According to the requirements of the Finnish National Education and training Committees [Anderzén 2010], the adult learning strategy should be built on four principles: the principle of self-improvement is a significant life constituent of Finnish citizens, as the working communities develop as educational organizations and are aimed at supporting the independent individual growth of the adult personality; the principle of “conscious perspective”, which promotes adaptation of the adult personality as a member of society; the principle of the search and selection of teaching and learning methods that will provide the adult population with qualitative opportunities for self-development and self-realization both in professional and liberal educations; the principle of supporting and strengthening active adult actions in preserving democracy to form and maintain an active civil position.

In accordance with the outlined strategy the Finnish pedagogy studies the specifics and the conditions for the successful organization of adult learning, substantiates the importance of applying special methods, techniques while adult learning.

Based on the andragogical learning principles defined by M.S. Knowles, Finnish scientists and experts complement them in accordance with the national context understanding them as scientifically grounded guiding norms aimed at meeting the public and individual educational needs of adults regarding their professional, cultural and scientific level in close cooperation with comprehensive harmonious development of the individual. It gives us the opportunity to highlight the basic andragogical principles of Finnish adult education [Tuomisto 1992, Toiviainen 1999].

The principle of freedom and equality with the close interaction of learning participants. This principle corresponds generally accepted democratic principles in the development of Finnish society.

The principle of a leading role of an adult learner in the educational process. The main thing of such process is the activity of the educator and the learner where the latter plays a dominant role since the entire learning process is based on the learner's experience. In Finland, much attention is paid to voluntary education this fact indicates that a learner is given a leading role.

The principle of self-realization, self-sufficiency and subjectivity. The goal of such learning is to enable adult learners to develop themselves regardless of employers that allows them to strive for independence and self-management. The use of innovative teaching methods, interactive, self-directed and self-taught learning technologies creates the conditions for self-realization of an adult in the learning process.

The principle of reliance on the experience of adult learners. In accordance with this principle, the life (everyday, social, professional) experience of the learner is used as one of the sources of learning. This principle is most fully implemented in non-formal education in Finland, particularly in summer universities, folk high schools and adult education centers.

The principle of actualization of learning outcomes. This principle provides the immediate application of the gained knowledge, skills, abilities and qualities in practice and everyday environments.

The principle of the context of learning. On the one hand, adult learning pursues specific and vital goals for adult learners and focuses on fulfilling social roles or personal development and, on the other hand, takes into account the professional, social and life activities based on spatial, temporal and professional factors.

The principle of motivation. Together with the learning procedures the system of adult's motivation for studying is introduced through: receiving the possibility of continuing counseling; obtaining the possibility of updating the informational support of professional activity; grasping career opportunities by means of participation in learning etc.

The principle of elective learning. Its consideration means providing students with a certain freedom in choosing goals, a content, forms,

methods, sources, time, and environment of learning as well as evaluation of learning outcomes.

The principle of development of educational needs. It is realized due to the formation of new education requirements of those who are studying and their specification occurs after the achievement of the previous goal of learning.

An analysis of adult learning of Finnish Adult Education Centre, Helsinki, Tampere Adult Education Centre, Institute of Adult Education in Helsinki lets say that the organization of the learning process on andragogical principles and using the technology of adult education contributes to the main thing: involving adult learners in the organization of learning process. It gives them the opportunity to participate actively in the planning, implementation, evaluation and correction of the learning process as well as affect the content, forms and methods of teaching, adapted to their individual needs and characteristics. It becomes possible to make learning strictly individualized, targeted, clear and functional.

Adult learning technology is a system of certain operations, technical actions and functions of students and educators, grouped by the main stages of the learning process [Chugai, Terenko, Ogienko 2017, pp. 72–77].

In our opinion, application of innovative technologies in adult education predetermines the development of the learner's independent, creative and responsible approach to his/her learning, the acquisition of skills and abilities for self-learning.

An analysis of the activities of Finnish adult education institutions has highlighted the priority of using educational technologies in the learning process: such as personal-oriented, interactive, informational and communicative, gaming, and self-directed technologies etc. An analysis of the essential features of adult learning technology makes it possible to distinguish the following criteria for its quality: diagnostic of the assignment of learning objectives, which are achieved by the use of appropriate technology; the appropriateness of the learning technology to the overall goals and content of adult education and specific learning objectives; the possibility of wide use of technology; the conformity of the technology used to the individual activity;

the availability and effectiveness of the use of computer technologies and educational materials; introduction of new information technologies into the educational process [Niemi, Multisilta, Lipponen, Vivitsou 2014].

Conclusion

The study and analysis of Finnish experience in introducing an andragogical approach to adult learning give ground to conclude that: adult education development is a priority area of Finnish government policy; the structure of adult education has versatile nature and ambiguous concept which results in the emergence of a significant number of educational providers that enable its dynamism and mobility; an essential feature of adult education is based on andragogical, personality-directed approaches and voluntary participation; andragogical approach of adult learning is based on the distinctive features of an adult learner; the organization of the learning process on andragogic principles and using the technology of adult learning facilitates the involvement of a learner in the learning process; the organization of the pedagogical process in the framework of adult learning technologies requires maximum flexibility, individualization, personnel development, strengthening the self-learning; adult learning technologies in adult education are adaptive, which involve the harmonization of all components (goals, content, methods, learning tools, forms of organization of cognitive activity of students, diagnostics of results etc.), which contributes to enhancing the motivation of adult learners, increase psychological comfort, improvement of management of educational process. The experience of Finnish adult education providers has the prospect of adopting adult education not only in Ukraine but also in other countries. Today, adult education needs an andragogical approach, principles and technologies of learning which promote the efficiency of adult education as an important factor of social development, a leading factor of strengthening and improving the position of the country and citizens to compete on the labor market.

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