

# **MODERN SCIENTIFIC INNOVATIONS IN PSYCHOLOGY**

**Collective monograph**



Lviv-Toruń  
Liha-Pres  
2019

Recommended for printing and distributing via the Internet  
as authorized by the Decision of the Academic Council  
of Ivan Franko National University of Lviv  
(Minutes No 69/6 dated 18.06.2019)

**Reviewers:**

**Konrad Janowski**, PhD, Vice-dean of the Faculty of Psychology, University of Economics and Human Sciences in Warsaw (Republic of Poland);

**Prof. dr hab. Tadeusz Dmochowski**, University of Gdansk (Republic of Poland);

**Nataliia Zhyhailo**, Doctor of Psychology, Professor of Management Department of the Ivan Franko National University of Lviv (Ukraine).

**Modern scientific innovations in psychology** : collective monograph /  
T. B. Partyko, I. I. Snyadanko, S. L. Hrabovska, V. V. Zarytska, etc. – Lviv-Toruń :  
Liha-Pres, 2019. – 100 p.

ISBN 978-966-397-128-5



Liha-Pres is an international publishing house which belongs to the category „C” according to the classification of Research School for Socio-Economic and Natural Sciences of the Environment (SENSE) [isn: 3943, 1705, 1704, 1703, 1702, 1701; prefixMetCode: 978966397]. Official website – [www.sense.nl](http://www.sense.nl).

# CONTENTS

<b>TOPICAL ISSUES OF OBJECT AND SUBJECT OF AGE-RELATED PSYCHOLOGY IN MODERN UKRAINIAN REALITY</b> Partyko T. B., Snyadanko I. I., Hrabovska S. L.....	<b>1</b>
<b>CONCEPTUAL ANALYSIS OF PHENOMENON “EMOTIONAL INTELLIGENCE”</b> Zarytska V. V., Falko N. M.....	<b>19</b>
<b>PSYCHOLOGICAL ASPECTS OF PERSONAL AND SPIRITUAL YOUTH GROWTH</b> Zhyhaylo N. I., Snyadanko I. I., Hrabovska S. L. ....	<b>38</b>
<b>THE ROLE OF ALTERED STATES IN THE FORMATION OF WORLDVIEWS</b> Kononenko O. I., Shandruk S. K. ....	<b>58</b>
<b>PSYCHOLOGICAL ASPECTS OF SOCIAL CAPITAL UNDER GLOBALIZATION</b> Smuk O. T. ....	<b>76</b>



## **TOPICAL ISSUES OF OBJECT AND SUBJECT OF AGE-RELATED PSYCHOLOGY IN MODERN UKRAINIAN REALITY**

**Partyko T. B., Snyadanko I. I., Hrabovska S. L.**

### **INTRODUCTION**

Successful development of scientific knowledge is stipulated by a clearly delineated area of research which is different from related fields and sciences. This statement is mainly related to those sciences that originated from one source and further on focused on similar issues, for example, psychic genesis. There are different aspects of this issue: anthropogenetic, orthogenetic, epigenetic, phylogenetic, ontogenetic and sociogenetic, while this study focuses on ontogenesis.

Considering origin and establishment of human mental functions in ontogenesis, in Ukraine these issues are studied by experts in developmental psychology. In our country this field of science is also called genetic psychology though it has nothing to do with identification of the role of genotype and environment in formation of individual psychic peculiarities. Impairments of mental and physical development (disontogenesis), especially in childhood, are studied by special psychology.

Age as a unit of analysis appeared in the focus of attention after the publication of L. Vygotsky's work "The Problem of Age", which was written in the 1930s, though it was published 50 years later, to be exact, in 1984<sup>1</sup>. After reading this work one can differentiate between the fields of interest of two closely related areas: developmental psychology and age-related psychology. The former studies the genesis of psychic in the whole diversity of this process in ontogenesis, while the latter focuses on peculiarities and regularities of age-related dynamics of psychic in ontogenesis. What will such differentiation of fields mean from the scientific point of view?

First of all, it will enable us to come closer to the crucial solution of the issue about age-related norm of mental development. What is meant is the correct approach to this issue taking into account the fact that the age of a person is the function of both biological and historical time. Thus, there are different dimensions of age: passport, biological, social, cultural

---

<sup>1</sup> Вьготский Л. С. Проблема возраста. Собр. соч. в 6 т. Т. 4. Москва : Педагогика, 1984. С. 244-268.

and psychological one. This or that answer regarding correctness of studying age-related norms of mental development does not diminish topicality of studying potential and critical mental capacities in different age-related periods, and does not lessen the importance of identifying those limitations of mental development of a person that are imposed by his/her age. Here comes one more issue that is to be resolved by age-related psychology, which is the issue of age periodization of human life. To resolve this issue one should agree about evidence base that might be used as a criterion for logical passage from one age category to another one.

Thus, interest in object and subject of age-related psychology is scientifically well-grounded. The article is aimed at analyzing approaches to this issue in Ukrainian psychological reality. It should be stressed that the founders of this area of science were such distinguished scholars as I. Sikorsky, M. Lange, V. Zen'kovsky, S. Baley, H. Kostiuk. In Kyiv I. Sikorsky (1842–1919) founded Therapeutic and Pedagogical Institute where they studied childhood-related issues. He was one of the first to start experimental research of performance capabilities of pupils. I. Sikorsky's scientific findings were presented in his monograph "The Soul of a Child" (1901). Well-known Ukrainian-Russian psychologist M. Lange (1858–1921) studied early childhood ("The Soul of a Child During the First Years of Life", 1892). V. Zen'kovsky (1881–1962) became popular after publication of such scientific works as "Children and War" (1916), "The Role of Family in the Life of a Child" (1919), "Psychology of Childhood" (1924), "The Issue of Upbringing in the Light of Christian Anthropology" (1934), etc. The most known works of the Ukrainian-Polish psychologist S. Baley (1885-1952) are "Psychology of the Teenage Period" (1931), "Outline of Psychology in Relation to the Development of Child's Psychic" (1938), "Characterology and Typology of Children and Youth" (1946), "Psychological Problematics of the Teenage Years" (1950). Ukrainian psychologist H. Kostiuk (1899–1982) for almost 40 years chaired Research and Development Institute of Psychology in Kyiv (nowadays – Institute of Psychology named after H. Kostiuk at the National Academy of Pedagogical Sciences of Ukraine), where under his guidance the scholars conducted research on different issues of age-related psychology. The scholar advocated the idea that internal conditions of child's development underwent changes in the process of activity of a child. The driving forces of mental development of a child are inner contradictions between the new content that has to be mastered and the level of cognitive activity already

achieved. The emphasis was put on the role of education and upbringing in this process<sup>2</sup>. Academic findings of these scholars is the foundation for modern research in the field of age-related psychology in Ukraine.

### **1. The object of age psychology: experience of Ukrainian scholars**

It is traditional that every research, especially empirical one, starts from identification of its object. The very notion is interpreted in different ways. If one refers to the comprehensive dictionary of modern psychological terms, then object is defined as "... the fragment of reality onto which the activity of the subject interrelated with it is aimed at"<sup>3</sup>. Thus, it can be both a person (those, who are studied) and phenomenon (something that is studied). What will be the object of age-related psychology?

The researchers have different ideas about this issue. For instance, M. Savchyn and L. Vasylenko are of the opinion that the object of age-related psychology should be a person as a subject of self-development<sup>4</sup>. However, a person as an individual who is capable of getting to know the surrounding world and oneself simultaneously is the subject of psychology. Probably, the aforementioned coincidence, when a person as an object of cognition and self-cognition is at the same time a subject of this cognition, shows specificity of modern research in this field. We consider that such integration of object and subject makes the process of identification of psychological problematic of age-related psychology much more complicated in comparison with other fields. Therefore, it is worth considering other opinions on this issue.

R. Pavelkiv<sup>5</sup> and well-known in Ukraine Russian scholars H. Burmens'ka<sup>6</sup>, I. Kulagina<sup>7</sup> and L. Obukhova<sup>8</sup> link the object of this science to the development of psychic (psychic functions, personality) at different stages of life. In this case there are vague boundaries between age-related psychology and developmental psychology which in Ukraine are traditionally viewed as different applied fields of psychology.

---

<sup>2</sup> Вікова психологія / за ред. Г. С. Костюка. Київ : Радянська школа, 1976. С. 19-20.

<sup>3</sup> Психологічний тлумачний словник найсучасніших термінів / під кер. В. Б. Шапара. Харків : Прапор, 2009. С. 282.

<sup>4</sup> Савчин М. В., Василенко Л. П. Вікова психологія : навчальний посібник. 2-ге вид. Київ : Академвидав, 2009. С. 8.

<sup>5</sup> Павелків Р. В. Вікова психологія : підручник. Київ : Кондор, 2011. С. 6-7.

<sup>6</sup> Психология развития. Словарь / под ред. А. Л. Венгера. Москва : ПЕР СЭ, 2006. С. 25.

<sup>7</sup> Кулагина И. Ю. Возрастная психология (Развитие ребенка от рождения до 17 лет) : учебное пособие. Москва : Изд-во РОУ, 1996. С. 4.

<sup>8</sup> Обухова Л. Ф. Детская психология: теории, факты, проблемы : учебное пособие. Москва : Тривола, 1996. С. 24.

Developmental psychology deals with the issue of origin and establishment of psychic functions of a person, for example, self-consciousness, motives, intellect, etc. Its researches are based upon an important theoretical provision that people are not given ready-made psychic phenomena at birth, but undergo complicated process of establishment under the influence of various external and internal conditions and factors. Here one tries to answer the question about development process while keeping to the most important strategy of this science which is to form a psychic phenomenon. The way of experimental formation of mental processes was for the first time outlined by L. Vygotsky and was called experimental and genetic method. View of the object of research from the positions of psychic functions genesis is also clearly presented in the works by J. Piaget, S. Maksymenko and other scholars.

One of the leading researchers of this issue in Ukraine is the director of the Institute of Psychology named after H. S. Kostiuk at the National Academy of Pedagogical Sciences of Ukraine S. Maksymenko. The fundamental work “Development of Psychic in Ontogenesis” presents the author’s concept of personality development in the context of his/her life. Lots of attention is paid to the problem of experimental and genetic method of studying psychic. Specific implementation of this method in the subject of age-related psychology is a forming experiment. “The logic of this method suggests not just simple record of peculiarities of different empirical forms of psychic, but active modeling, their reproduction under particular conditions that enables us to reveal their essence”<sup>9</sup>.

We think that age-related psychology should focus on a slightly different aspect of development which is age-related mental changes. Age is a key notion and major category of national age-related psychology. Interest in the issue of age was first observed in anthropology. In the process of studying traditional societies it was revealed that age and age groups are important structure forming principles of society functioning. Belonging to a certain age group ensures person’s rights and duties, determines major social roles and norms of behaviour. The idea of age-related changes as exclusively biological ones has begun to change. Thus, the notion of age acquired different meaning for understanding the process of development of individual and personal features of a person.

Famous scholar B. Ananjev has established a link between age and biological and historical time and considered age-related changes both

---

<sup>9</sup> Максименко С. Д. Розвиток психіки в онтогенезі. В 2 т. Т. 1 : Теоретико-методологічні проблеми генетичної психології : монографія. Київ : Форум, 2002. С. 291.



ontogenetic and biographical ones. The scholar distinguished two major characteristics of age: metric and topological ones. Metric characteristics are described by the total number of years one has lived. Average life expectancy of the population is the socially important dimension of this characteristic. Topological one is characterized by the stages and periods of various psychic functions establishment which is reflected in human life periodization<sup>10</sup>.

At every age a person has a unique, peculiar only for this period, combination of biological, social, cultural and psychological peculiarities which are not characteristic of any other age period. Classic scholar of global psychology L. Vygotsky made a systemic analysis of psychological age. In his cultural and historical concept the scholar defines psychological age as a unit of analysis of child's development that has its own structure and dynamics<sup>11</sup>. Ukrainian psychologists view psychological age as a relatively closed and qualitatively peculiar chronological stage of ontogenesis. Age determines the degree of psychological maturity of a person: his/her cognitive, emotional, volitional and personality areas and is determined on the basis of correspondence of mental development of an individual (for instance, self-consciousness, intellect, will qualities, emotions, etc.) to the age norm of these indicators for the passport age in question.

To properly understand psychological age it is crucial to understand such notions as psychological new formations, social situation of development and leading activity which are analyzed in details in the work by L. Vygotsky "The Problem of Age"<sup>12</sup>. Under new formations the author understands those mental and social changes which appear for the first time at a certain age and which influence the development vector of a person. Thus they set a direction of mental development at a certain age and characterize its structure. New formations can be related to the restructuring of the whole mental structure on a new basis, for example, animation complex and formation of individual life of a child under conditions of close bonds with a mother in infants, and also can be related to separate sides of mental development, for example, beginning of arbitrariness of mental processes in early childhood. Psychological new formations become mature at the end of a certain age period. During transition from one age to another psychological structure of age undergoes changes as well. Thus, every psychological age has

---

<sup>10</sup> Ананьев Б. Г. Избранные психологические труды : В 2-х т. Т. 1. Москва, 1970. С. 192.

<sup>11</sup> Выготский Л. С. Проблема возраста. С. 244-268.

<sup>12</sup> Там само. С. 256-258.

specific and unique structure which is peculiar only for this psychological age. In modern Ukrainian psychology psychological new formations in childhood and in the adolescent period are well-researched, while adulthood and elderly age can be characterized by the lack of research.

Age structure is not static and invariable. Changes in new formations and respective development lines in the transition period from one age into another one raise an issue on age dynamics. The structure formed at one age can be transformed into another structure at another age. New age entails new age structure. Eventually it will influence age dynamics. On the basis of age dynamics reflections L. Vygotsky comes to the important conclusion: there is a basic law of age dynamics. The law lies in the fact that development driving forces at a certain age inevitably lead to rejection and destruction of the very basis of development at a given age, marking cancellation of social development situation, end of this epoch of development and transition to the next age<sup>13</sup>.

To understand age dynamics one should analyze unique and age-specific system of relationships between a person and social environment which L. Vygotsky called social situation of development. It is a source of mental development and leads to the establishment of age-related new formations, it marks the initial moment of all dynamic mental changes at a specific age period as owing to it social becomes individual. Every age is characterized by its unique social situation of development<sup>14</sup>.

At every age social situation of development has a contradiction that should be resolved through age-specific leading type of activity, i.e. activity when new high-quality formations of personality at a specific age of life are established. Leading activity is characterized by the fact that it allows for restructuring of major mental processes and changes of psychological peculiarities of a personality at a given stage of its development. Change of leading types of activities is a long-time process and precedes given stage of development. For example, for infant age leading activities are direct emotional communication with adults and object and manipulative activity; for teenagers – intimate and personal communication.

Conceptualization of a notion of age made it possible to include it into the objects of research of age-related psychology. Thus, since the 1990s age as a development period and age-related variability of mental phenomena were studied as potential objects of research by

---

<sup>13</sup> Выготский Л. С. Проблема возраста. С. 258-260.

<sup>14</sup> Там само. С. 258-259.

L. Obukhova<sup>15</sup> and O. Rybalko<sup>16</sup>. Probably it was too early to discuss it before as it was only in the second half of the previous century when the researchers started paying proper attention not only to the childhood and adolescent period, but also to the age-related changes in adulthood and elderly age. There appeared first generalized data on adult age peculiarities (B. Ananjev, D. Veksler, D. Bromley, N. Baily, V. Ginzburg etc.), where it was proved that adulthood has its own regular changes in mental development. Thus, the academic community managed to overcome stereotypical interpretation of adulthood as an ossification period advocated by Swiss psychologist of the first half of the 20<sup>th</sup> century E. Claparède (1873–1940).

We fully agree with the opinion that most accurately the task of the modern age-related psychology is represented by the idea where the object is the age-related variability of mental phenomena of a person which is reflected in their dynamics – speed, tempo, duration and direction of mental changes in different periods of life. According to M. Zabrotsky, age-related dynamics of human psychic “... includes studying driving forces of individual development of human psychic, regularities of transition from previous periods to the next ones, from lower stages to the higher ones, finding individual and typological discrepancies in mental development ..., establishment of determining factors”<sup>17</sup>.

O. Rybalko<sup>18</sup> indicates the following peculiarities of the object of age-related psychology. Depending on the period and stage of life age variability has different intensity and different meaning for a person. At the beginning and at the end of life it is expressed the most. This variability is revealed in unity with individual peculiarities of a person. With age the role of individual mental peculiarities is enhanced, while the role of age-related peculiarities is weakened. In particular, it is characteristic of the adulthood period. In the same way age variability of psychic is revealed in combination with gender peculiarities of a person. In girls (women) and boys (men) similar mental functions at the same stage of age-related development can be formed in a different way. Finally, manifestation of age variability depends on the way of life of a person and real forms of his/her activity. If a person keeps to a lifestyle peculiar for a certain age and is involved in a certain activity,

---

<sup>15</sup> Обухова Л. Ф. Детская психология: теории, факты, проблемы: учебное пособие. С. 25.

<sup>16</sup> Рыбалко Е. Ф. Возрастная и дифференциальная психология: учебное пособие. Ленинград: Изд-во Ленинградского ун-та, 1990. С. 7.

<sup>17</sup> Заброцький М. М. Вікова психологія: навчальний посібник. Київ: МАУП, 1998. С. 4-5.

<sup>18</sup> Рыбалко Е. Ф. Возрастная и дифференциальная психология: учебное пособие. С. 7-10.

his/her mental functions will not undergo any age-related changes. It is primarily true about adults and elderly people.

## **2. The subject of age-related psychology in the light of key issues and methodological scientific principles**

In general, the subject of psychological research is understood as a part of object which is in the focus of the research. The point is about specific content, quality and regularities of scientific reality the scholar is faced with. Regarding the subject of psychology there has been no consensus among the scholars. In the opinion of the Ukrainian scholar P. Miasojid, "...the subject of psychology is culture-dependent: it is changing throughout historical time, it is enriched owing to the efforts of both single scholars and scientific schools, but still remains incomplete"<sup>19</sup>. Thus, the subject of age-related psychology cannot be universal, established once and for ever. It is changing and expanding depending on a culture, historical period and most important – on the issues and objectives of the psychological research.

Analysis of the PhD works, which are topical in Ukrainian environment and which were successfully defended in leading academic institutions in Kyiv for the recent five years (2015–2019), has shown that young psychologists are mainly interested in the topic of adulthood (60% out of 30 PhDs under analysis). The subject of research is related to personal potential, emotional intellect, stress resistance, inclination to victimity, proneness to conflict and perfectionism, gender and environmental socialization, sense and life orientations and professional identity of teenagers and adolescents. Also among the topics are socially resonant responsibility issues, mental and physical health, orphanhood, personality criminalization and migration problems of young generations.

The research is going on in the traditional area for Ukrainian psychologists, i.e. children-oriented topics (29,4%). This includes cognitive activity, Self-image, psychological welfare, emotional intellect, feeling of one's own dignity and creative abilities. There are significantly less studies in relation to the adulthood issues (10,6%). Ukrainian young scholars are interested in personality spontaneity and crisis of professional establishment in early adulthood, academic self-efficiency of adults in life-long learning, support of public activity and subjective welfare of elderly people. These researches enrich scientific community with new important facts of peculiarities of mental life of modern generation

---

<sup>19</sup> Мясойд П. А. Загальна психологія : навчальний посібник. Київ: Либідь, 1998. С. 4.

of children, youth and adults, however do not enable us to trace age-related mental changes.

In this respect it is worth mentioning the work of a famous Ukrainian researcher T. Tytarenko, who among many other publications has an article on age-related dynamics of personal disharmonies (2004)<sup>20</sup>, and PhD research of the young scholar S. Prakhova on psychological determinants of tackling frustration conditions in pupils of different age groups (2017)<sup>21</sup>.

The classic of Ukrainian psychology H. Kostiuk was of the opinion that the subject of age-related psychology was "...the research of mental development regularities of a person at different stages of his/her individual life or his/her ontogenesis"<sup>22</sup>, as well as "... research of driving forces of human psychic individual development, regularities of transition from previous stages ... to the next ones ... individual and typological differences in mental development of children, teenagers and youth, factors that determine these peculiarities"<sup>23</sup>.

In modern Ukrainian age-related psychology the subject of research is interpreted in different ways relating it to the regularities of mental development of a person at different stages of his/her ontogenesis (M. Zabrots'kyi<sup>24</sup>, R. Pavelkiv<sup>25</sup>, M. Savchyn and L. Vasylenko<sup>26</sup>), age-related dynamics of psychic, key factors of mental processes development and personality features at different stages of one's life and conditions and mechanisms of personality formation and development (M. Savchyn and L. Vasylenko<sup>27</sup>).

Taking into account multi-dimensional approaches, we consider the subject of age-related psychology to be the explanation of psychological peculiarities and regularities of a certain age period of human life and psychological mechanisms of transition from one period to the other. Apart from that a subject of research can be understanding uniqueness of human individuality in different age periods of person's life.

Modern researchers in the field of age-related psychology are faced with a major task to establish a fundamental concept of age-related

---

<sup>20</sup> Титаренко Т. М. Вікова динаміка особистісних дисгармоній. *Практична психологія та соціальна робота*. 2004. № 9. С. 67-74.

<sup>21</sup> Прахова С. А. Психологічні детермінанти подолання фрустраційних станів учнів різних вікових груп : дис. ... канд. психол. н. : 19.00.07. Київ, 2017. 241 с.

<sup>22</sup> Вікова психологія / за ред. Г. С. Костюка. С. 5.

<sup>23</sup> Там само. С. 6.

<sup>24</sup> Заброцький М. М. Вікова психологія : навчальний посібник. Київ : МАУП, 1998. С. 4.

<sup>25</sup> Павелків Р. В. Вікова психологія. С. 6-7.

<sup>26</sup> Савчин М. В., Василенко Л. П. Вікова психологія. С. 8.

<sup>27</sup> Там само. С. 8.

development of a personality in new Ukrainian day-to-day realities. To resolve this major task one needs first of all to conceptually solve a number of topical issues.

The first issue is the problem of causality of age-related mental changes. Here one mainly deals with the issues of preconditions, conditions and factors of age variability of psychic, psychological development mechanisms in every age period, the role of activeness or passiveness of an individual and biological and social aspects in age-related mental changes.

The second problem is related to the chronological order of age-related mental changes. This problem may be solved within the context of the following theoretical tasks: age-related periodization of human life; correlation of biological, social and psychological age of a person. To solve this problem in the first place one needs to identify regularities of transition from one age period to the next one.

The problem of potential and threshold ability of human psychic in different age periods is the third problem. In relation to this the task is to identify actual and potential abilities of a person in different periods of his/her life, and also age-related restrictions imposed on mental development of a person. What is meant here is a range of normative indicators for different mental fields (personal, cognitive, emotional, will-related, communicative, etc.) that represent successful mental development in a certain age period. In this respect it is particularly important to identify the role of early age period in further mental development, degree of personal (emotional, motivational, etc.) maturity of a person and boundaries for preserving mental and social activity of elderly people. The problem of potential abilities of human psychic sets the task of theoretical substantiation of age-related norms of mental functions.

The fourth issue is the problem of psychological new formations, central and partial ones, in different age periods. New formations are those mental and social changes that appear for the first time at a certain age and which influence human development vector. It is these formations that determine the age structure. In this respect the task is to research regularities and mechanisms of new formations creation process, their succession, major tendencies and consequences of new formations, age-related psychological peculiarities that originate from these formations.

The problem of sensitive and critical stages in age-related development of a person is the fifth problem. As early or late influence on psychic in respect to sensitive period can lose its efficacy or have an opposite effect, it is necessary to intensify studies aimed at identification

of boundaries of these periods considering irregularity and heterochronism of mental development. Due to unclear boundaries of age-related crises and conflicts with the surrounding world it is necessary to develop diagnostics criteria particularly for age-related crises which should be different from, for example, personal or existential ones, to provide theoretical substantiation for advantages of influence onto human psychic during age-related crisis. Also more attention should be paid to determination of age crises during early, middle and late adulthood.

The sixth problem is the correlation of conscious and unconscious mental manifestations at different age periods. This problem is related to age characteristics of conscious and unconscious motives of performance, formation of automated actions of a person, etc.

The seventh problem deals with gender differentiation. It arises due to different manifestations of age-related variability of psychic depending on gender. There should be differentiation between age-related mental peculiarities of boys and girls, young man and young ladies, men and women. Omission of this issue leads to studying of a person beyond his/her biological sex and, as a result, provokes inaccuracies in psychological characteristics of age peculiarities in the psychic of men and women.

And finally, issue number eight is an issue of correlation of age-related effects and cohort effects. On the one hand, a person always belongs to a certain age group and correspondingly is endowed with typical age peculiarities of this group; on the other hand, this person at the same time represents a certain cohort – generation that who lives under similar social and historical conditions. It is really so that rebelliousness has been characteristic feature of a person in the process of becoming an adult. However, specific content of this maturity will depend on the fact which generation this young person belongs to: whether it is perestroika (transformation period) generation that was growing up in the 1980s under conditions of USSR collapse, or it is the generation of the independent Ukraine who grew up already in the 1990s under conditions of the sovereign state suffering from economic and political crisis. Thus, it is important to differentiate between effects caused by age-related peculiarities and effects caused by generation differences.

Keeping to the following methodological principles promotes resolving the aforementioned problems of age-related psychology: principle of determinism, development principle, principle of historicism, principle of consciousness and activity unity, differentiation-integration

principle, principle of integrity, principle of heredity-variability and stable dynamic imbalance.

According to modern understanding of the determinism principle or causality principle, psychic is formed under the influence of external environment depending on internal conditions of a living being organization: peculiarities of its nervous and endocrine system, abilities, character, etc. In age-related psychology the principle of determinism means that the researcher has to take into account the fact that there can be different influence of external and internal conditions on human psychic and it can depend on the age of a person – passport, biological, social, cultural, psychological one. This principle also suggests self-determination that is based on the needs of a person which become a source of his/her activity. Self-determination is a psychological mechanism of volitional regulation of behaviour that is actively formed in the adolescent period and can reach its maturity in adulthood. For example, at an early age children learn to be independent mainly under the influence of external determinants (for instance, parental praise). In the teenage period independence can be reinforced by such an internal factor as a sense of maturity, however due to immaturity of the nervous processes and will efforts this volitional quality in principle cannot be fully formed. And only in adulthood a person can be fully independent and it will be favoured by such internal determinants as positive self-attitude, persistence, determination and critical thinking.

According to the development principle psychic regularities are revealed only in the process of development of a specific person and mankind in general. This principle states the necessity to consider age peculiarities of a person within the context of irreversible quantitative and qualitative mental changes. However, the most important thing is not to record different levels of development, but to explore the transition from one level to the other. Inclusion of this principle into scientific research can be evidenced by correct prognosis of the further development of a certain person.

Mental phenomena can be understood correctly only within the context of historical events which was stressed in the problem of correlation between age-related effects and cohort effects. The principle of historicism states the necessity to analyze age-related mental changes depending on specific social and historical conditions and changes that happen in the history of mankind.



Having analyzed the findings of foreign researches, H. Laktionova identified different personal features of people belonging to different cohorts. The generation that was born in the 1965–1970s (baby boomers, taking into account birth boom in the US and Western Europe) are prone to hard-work, orientation to stability, thriftiness, diligence. The researcher explains it by the fact that in adolescence they experienced economic problems. Generation born in 1971–1980s was called “Generation X”, because their characteristics was significantly different in different researches. Generation of teenagers and youth of postmodern period (“Why?”, “What for?”, “Next”), born between 1981 and 1993, formulate and try to find the answer to the questions that their peers in previous years did not have, for instance, “Why is it necessary to work, save money, pursue a career?” They are not ready to sacrifice themselves for the sake of work. The researchers explain it by reduction of specific weight of youth in society due to demographic crisis. This generation of young people are very good team workers and communicators, they have well-formed feeling of their own dignity but at the same time they lack self-possession, patience and perseverance<sup>28</sup>.

Thus, to properly understand age variability of human psychic one should study a number of those historical events that mark the way of a certain cohort to adulthood. Therefore, not all the age-related peculiarities identified, for instance, for the cohort of youth or mature people at the beginning of the 20th century, remain unchanged for the corresponding cohort at the beginning of the 21<sup>st</sup> century. It demonstrates particular importance of historicism principle in the researches of age-related psychology.

According to the principle of unity of consciousness and activity, consciousness and in a broader meaning – psychic, should be studied not as something abstract and passive but as a process or activity of a real subject. Activity is a condition of emergence and formation factor of human consciousness and psychic. This principle indicates the role leading activity and new psychological formations play in the process of mental development of a person at every age-related stage.

The principle of differentiation and integration views development as something that goes from the state of relative globalism to the state of higher differentiation, hierarchical integration and centralization. As a result of mental structures differentiation global, integral homogeneously

---

<sup>28</sup> Лактіонова Г. М. Учнівська молодь постмодерного часу (за результатами зарубіжних досліджень). *Практична психологія та соціальна робота*. 2009. № 5. С. 56-58.

simple forms are separated and divided into heterogeneously complicated parts, levels and forms. Differentiation may result in full autonomy of psychic function that has been formed, or in establishment of new interrelations among functions, i.e. added complexity of the system. Integration is related to bringing together heterogeneous parts and elements. As a result of integration there is increase in the volume and intensity of interrelations and interactions between the elements, their arrangement and self-organization into a single whole with qualitatively new features. Integration is necessary to create new relations for wider adaptation. In the process of differentiation the structure acquires more specific functions and integration enables new relations that ensure broader adaptation. In the opinion of N. Chuprikova, this principle is one of the most important criteria of the system organization levels, as the level of system organization is evaluated by the number of heterogeneous elements making the system (degree of diversity) and the number of different levels (degree of hierarchy), as well as by the number and diversity of relations among the elements and levels<sup>29</sup>. Thus, differentiation-integration principle can be used as a criterion of psychological age structure development.

Integrity principle shows unity of goals and means of achieving them that is ensured by repeatedness, hierarchy, proportionality and balance of structural elements of the whole. Successful functioning of the system depends on the degree of coordination between system elements. This is an integral functional characteristic of the whole that characterizes unity of goals and means of achieving them. Integrity of the system can serve as a criterion for psychic functions development in a certain age period.

Principle of heredity and variability shows interaction of tendencies to preserve and change as a condition of system development. Preservation tendency is ensured by the genotype that passes down information from generation to generation without distortions, while the tendency to change is observed in variability that manifests itself in adaptation of a certain species to the environment. Genetic program of a person as a representative of Homo Sapiens has not undergone any significant changes throughout recent 40 thousand years, however there was huge progress made in mental development<sup>30</sup>. By studying 3442 persons born within the period from 1889 to 1959 K. Schaie found

---

<sup>29</sup> Чуприкова Н. И. Психология умственного развития: Принцип дифференциации : монография. Москва : Столетие, 1997. 480 с.

<sup>30</sup> Асмолов А. Г. Психология личности: Принципы общепсихологического анализа: монография. Москва: Смысл, 2001. 416 с.

out that indicator of mental abilities of these people showed linear growth according to the date of birth.

The principle of stable dynamic imbalance was for the first time formulated in biology by E. Bauer in 1935. It is the unbalanced state of the system that shows high efficiency of the system and serves as the source of its development, age development including. E. Kniazeva and S. Kurdiunov consider that without instability there is no development. Only imbalanced state of the systems provides spontaneous self-organization and development. Stability and balance means evolution deadlock. These are unstable systems that are capable of self-organization and development<sup>31</sup>. Within the context of age-related psychology this principle was implemented in the concept of bilateral regulation contour by B. Ananjev. Mental processes and features of an individual in ontogenesis are regulated by hierarchical (vertical) and complementary (horizontal or bilateral) regulation system. The scholar considered that in the process of getting more experienced, being trained and with the increase in self-regulation level at the middle age the role of bilateral regulation in ontogenesis is growing<sup>32</sup>.

The aforementioned principles are methodological basis for scientific research on age-related psychology in Ukraine.

## CONCLUSIONS

The issue of object and subject of age-related psychology remains in the focus of modern theoretical researches on age-related psychology. If the object is determined by conceptual understanding of this field and is more general and stable construct, then the subject of research depends on social request to resolve specific issues related to the object of research. Consequently, it means its interpretation should be more flexible. Understanding the subject of age-related psychology research is stipulated by historical, cultural and social facts of the early 21<sup>st</sup> century that makes it possible to meet the requirements of the period and solve applied scientific tasks. At the same time compliance with principle provisions on object and subject of research streamlines scientific inquiries in age-related context of research.

Nowadays in Ukraine one should pay more attention to the systemic studies of age-related potential of a person, particularly at the beginning of his/her life (newborns and infants), in middle and elderly age (middle

---

<sup>31</sup> Князева Е. Н., Курдюмов С. П. Законы эволюции и самоорганизации сложных систем: монография. Москва: Наука, 1994. 238 с.

<sup>32</sup> Ананьев Б. Г. Человек как предмет познания : монография. Ленинград: ЛГУ, 1968. С. 272.

and late adulthood). Age peculiarities of these and other age periods described by the scholars of the middle or the second half of the 20<sup>th</sup> century have to be critically reviewed from the viewpoint of belonging to different generations.

Thus, cohort sequential method could be more widely applied in the researches of Ukrainian psychologists. At the same time attention should be paid not only to the statement of different age-related changes, but also to the regular character of such changes and psychological mechanisms of transition from one age period to the other one in order to build a picture of the integral life journey of a person. Efficient psychological support of the clients also requires understanding uniqueness of the inner world of a person within the context of his/her age-related needs and understanding the reasons and necessity of influence on this person. In this way age-related psychology will contribute to the resolution of tasks which are highly topical in modern Ukrainian reality.

### **SUMMARY**

The article focuses on different approaches to identification of object and subject of age-related psychology which are studied by modern Ukrainian psychologists. The research outlines the difference between age-related and developmental psychology. It is stated that the key notion and category of this field should be psychological age of a person. The study substantiates that the object is age variability of psychic phenomena of a person that manifests itself in their dynamics (speed, rate, duration and direction of mental changes in different periods of life). The subject of the research is explanation of mental peculiarities and regularities of a specific age period of human life and psychological mechanisms of transition from one age period to the other one, understanding unique individuality of a person in different stages of his/her age. It is stressed that the object is more general and stable construct, while the subject allows more flexibility in its interpretation. Therefore, the article analyzes key challenges this field of psychology poses for Ukrainian researchers and major methodological grounds theoretical and empirical studies are based on.

## REFERENCES

1. Выготский Л. С. Проблема возраста. Собр. соч. в 6 т. Т. 4. Москва : Педагогика, 1984. С. 244-268.
2. Вікова психологія / за ред. Г. С. Костюка. Київ : Радянська школа, 1976. С. 5, 19-20.
3. Психологічний тлумачний словник найсучасніших термінів / під кер. В. Б. Шапара. Харків : Прапор, 2009. С. 282.
4. Савчин М. В., Василенко Л. П. Вікова психологія : навчальний посібник. 2-ге вид. Київ : Академвидав, 2009. С. 8.
5. Павелків Р. В. Вікова психологія : підручник. Київ : Кондор, 2011. С. 6-7.
6. Психология развития. Словарь / под ред. А. Л. Венгера. Москва : ПЕР СЭ, 2006. С. 25.
7. Кулагина И. Ю. Возрастная психология (Развитие ребенка от рождения до 17 лет) : учебное пособие. Москва : Изд-во РОУ, 1996. С. 4.
8. Обухова Л. Ф. Детская психология: теории, факты, проблемы : учебное пособие. Москва : Тривола, 1996. С. 24.
9. Максименко С. Д. Розвиток психіки в онтогенезі. В 2 т. Т. 1 : Теоретико-методологічні проблеми генетичної психології : монографія. Київ : Форум, 2002. С. 291.
10. Ананьев Б. Г. Избранные психологические труды : В 2-х т. Т. 1. Москва, 1970. С. 192.
11. Рыбалко Е. Ф. Возрастная и дифференциальная психология : учебное пособие. Ленинград : Изд-во Ленинградского ун-та, 1990. С. 7-10.
12. Заброцький М. М. Вікова психологія : навчальний посібник. Київ : МАУП, 1998. С. 4-5.
13. Мясоїд П. А. Загальна психологія : навчальний посібник. Київ : Либідь, 1998. С. 4.
14. Титаренко Т. М. Вікова динаміка особистісних дисгармоній. *Практична психологія та соціальна робота*. 2004. № 9. С. 67-74.
15. Прахова С. А. Психологічні детермінанти подолання фрустраційних станів учнів різних вікових груп : дис. ... канд. психол. н. : 19.00.07. Київ, 2017. 241 с.
16. Лактіонова Г. М. Учнівська молодь постмодерного часу (за результатами зарубіжних досліджень). *Практична психологія та соціальна робота*. 2009. № 5. С. 56-58.

17. Чуприкова Н. И. Психология умственного развития: Принцип дифференциации : монография. Москва : Столетие, 1997. 480 с.
18. Асмолов А. Г. Психология личности: Принципы общепсихологического анализа : монография. Москва : Смысл, 2001. 416 с.
19. Князева Е. Н., Курдюмов С. П. Законы эволюции и самоорганизации сложных систем : монография. Москва : Наука, 1994. 238 с.
20. Ананьев Б. Г. Человек как предмет познания : монография. Ленинград : ЛГУ, 1968. С. 272.

**Information about the authors:**

**Partyko T. B.**

PhD in Psychology, Associate Professor,  
Professor at the Department of Psychology  
of the Ivan Franko National University of Lviv  
1, Universitetska str., Lviv, 79000, Ukraine

**Snyadanko I. I.**

Doctor of Psychological Sciences, Associate Professor,  
Head of Theoretical and Applied Psychology Department  
of the National University "Lviv Polytechnic"  
12, Stepana Bandery str., Lviv, 79000, Ukraine

**Hrabovska S. L.**

PhD, Professor,  
Head of the Department of Psychology  
of the Ivan Franko National University of Lviv  
1, University str., Lviv, 79000, Ukraine

## CONCEPTUAL ANALYSIS OF PHENOMENON “EMOTIONAL INTELLIGENCE”

Zarytska V. V., Falko N. M.

### INTRODUCTION

This section reveals the views of scientists on the essence of concepts of intelligence and emotional intelligence. The theories of multiple intelligence G. Gardner, J. Stain, J. Gilford, M. Sullivan and the role of emotions in each of the distinguished types of intelligence are grounded. The author proved the legitimacy of the allocation of emotional intelligence in a separate type of intelligence, reveals the signs of its presence and signs of a high level of its development. The approaches to the structure of emotional intelligence are analyzed, the author's own theory of emotional intelligence is presented, namely: the definition of the concept of “emotional intelligence” is given, features of its existence are identified, the structure of emotional intelligence is determined.

Approaches of scientists to construct the structure of emotional intelligence and its contents in accordance with the own vision of its essence are revealed. The common features and differences in views on the totality of components, which must be included in the structure of emotional intelligence, are analyzed. The structure of emotional intelligence developed by the author of this study is presented and the expediency of the components set out in it is substantiated.

The essence of intelligence is defined as the quality with which a person is born, he depends on the genes, the closest environment or the interconnection of these two factors, notes O. Pivovarova<sup>1</sup>. J. Piaget treats the notion of “intelligence” as biopsychic adaptation to the existing circumstances of life. The same opinion is followed by V. Stern. D. Wexler believes that intelligence is the ability of an individual to make meaningful behavior, rational thinking and effective interaction with the surrounding world.

M. Michel thinks that intelligence is a concrete ability of a person to be guided in any life situation. A. Binet defines intelligence as the general

---

<sup>1</sup> Пивоварова О.В. Методи розвитку творчого мислення / О.В. Пивоварова // Практична психологія та соціальна робота. – 2007. – № 2. – С. 52–54.

ability to understand and comprehend phenomena in different ways<sup>2</sup>. Consequently, there is no single view of the concept of intelligence and its essence, and even more so on the multiplicity of intelligence and the role of emotions in it. G. Gardner<sup>3</sup> explains this by the fact that science is being developed, supplemented by new data that needs to be studied and classified, and if the classification is not even sufficiently complete, it still gives impulse to subsequent generations of theorists and practitioners to more effectively discuss and investigate the concept of “intelligence” and “emotional intelligence” that are not fully defined until now.

The attractiveness of the approaches to defining the concept of “emotional intelligence”, its essence and significance for a person is that the ability to feel, recognize and control emotions is a skill that can be advanced and developed<sup>4</sup>.

### **1. Development of Ideas about the Phenomenon of Emotional Intelligence**

In the psychology of emotional intelligence there are several theories: the theory of emotional and intellectual abilities, D. Caruso, J. Mayer, P. Salovey; the theory of emotional competence of D. Goulman, K. Saarny; non-cognitive theory of emotional intelligence R. Bar-On; two-component theory of emotional intelligence D. Lucin and others<sup>5</sup>. But all of these approaches arise from the theory of multiple intelligence of G. Gardner, which indicated the factors proving the legitimacy of the allocation of emotional intelligence into a separate form of intelligence.

According to G. Gardner's theory, the individual intellectual ability of a person should have certain skills, by which one can solve, or avoid, or overcome the difficulties with which he is confronted. In addition, such a set of skills should be capable of formulating the problem, thus laying the foundations for the acquisition of new knowledge. There are certain preconditions for the development of any human ability. Prerequisites are a way to make sure that the kind of intelligence that is considered, is useful and important at least in this cultural environment. Of course, attempts to give names and to describe in detail the most important types

---

<sup>2</sup> Ерчак Н.Т. Общая психология. Тестовые задания / Н.Т. Ерчак. – Мн. : Новое знание, 2005. – 272 с.

<sup>3</sup> Гарднер Г. Структура разума: теория множественного интеллекта / Г. Гарднер. – М. : Вильямс, 2007. – 512 с.

<sup>4</sup> Зарицька В.В. Теоретичний аналіз наукових підходів до визначення поняття «емоційний інтелект» / В.В. Зарицька // Социальные технологии: актуальные проблемы теории и практики : Междунар. межвуз. сб. науч. работ. – Киев ; М. ; Одеса ; Запорожье, 2007. – Вып. 36. – С. 100–107.

<sup>5</sup> Деревянко С.П. Развитие эмоционального интеллекта в тренинговых группах / С.П. Деревянко // Психологический журнал. – 2008. – № 2. – С. 79–84.



of intelligence were made repeatedly, beginning with medieval trivium and quadrivium, and up to five models of communication, allocated by psychologist L. Gross (lexical, social-gesture, iconic, logical-mathematical, musical), and also to seven separate forms of knowledge, proposed by the philosopher P. Hirst (mathematics, physical sciences, interpersonal understanding, religion, literature and figurative art, morals, philosophy). A priori these classifications are all correct and they can be useful for the classification of the intellect, but the greatest difficulty is that all of them are the most a priori attempt of a thoughtful person (or culture) to establish the existing differences between types of knowledge. Here G. Gardner advises to identify those types of intelligence that meet certain biological and psychological requirements, which will complement the existing knowledge about intelligence, its types and criteria for their definition. If we use the notions of intelligence and its types from published sources, then we can say that in most cases this is a “subjective” analysis of facts. G. Gardner tried to rely on well-known scientific judgments, highlighting eight “signs” of intelligence. The very word “sign” is understood as a criterion that is characteristic of this type of intelligence. One of the signs of a certain type of intelligence may be the potential isolation of individual ability as a result of injuries. Referring to a neuropsychologist's study of lesions in certain parts of the brain, he argues that the consequences of such an injury can be the most evident to confirm the presence of clearly expressed specific abilities that underlie human intelligence. The second sign is the presence of the mentally retarded, the wunderkinds and other unusual individuals. These people are endowed with the most expressive individual abilities in the full or partial absence of others. In the case of a wunderkind, we are dealing with a particularly gifted person in a certain field of knowledge, and in working with a mentally retarded person (idiots and other people with mental disorders, including children with autism), we often see how on the background of inhibited indicators in some spheres one of the abilities is kept in a unique cleanliness. This fact proves that there is a presence of different types of intelligence, although some attribute to such phenomena the genetic nature. The third sign of intelligence (central, according to G. Gardner) is the presence of a person with one or more basic operations or mechanisms for processing information that work with different types of information received. They even express the idea that human intelligence can be defined as a neuron mechanism or information processing mechanism that is genetically programmed to be activated by

means of internal or external information. And, for example, it gives sensitivity to the height of sound as the basis of musical intelligence or the ability to simulate movements as the main skill of the physical (kinesthetic) intelligence. The fourth sign of intelligence is that each type of intelligence has its own special history of development, through which both “normal” and gifted people pass in the process of ontogenesis. Expanding the history of the development of a particular type of intelligence, it is necessary to pay attention to what role it plays in human life. In addition, it is necessary that, in the development of intelligence, separate levels of mastering them, from the universal fundamentals through which each person passes, to the outstanding competence heights available to those people who are extremely talented or undergo special training can be identified. It is also necessary to highlight critical periods in the history of development and individual milestones associated with learning or physical development of the individual. This attribute is very important for those who are involved in educational problems, the study of processes of human perception of change, changes in attitude to education, etc. The fifth sign of intelligence is evolutionary history and evolutionary plasticity. Some types of intelligence appear so clearly that you can identify their evolutionary ancestors, including those abilities that are common to other organisms. In addition, attention is also required to those special abilities that function in isolation from other biological species, given that rapid changes have occurred in different historical periods of human development, as well as stagnation in evolutionary processes. The sixth sign of intelligence is in that giving preference to research in certain areas of psychological science sheds light on the work of certain types of intelligence. So, using the methods of cognitive psychology, one can, with a great degree of accuracy, study the details of information processing (linguistic and spatial). You can investigate the relative autonomy of a particular type of intelligence: the problem of interference in the activities of each other; Identify the forms of memory, attention, perception, which may be specific to a particular type of information that a person receives.

Taking into account that various mechanisms of information processing work in a coordinated way, experimental psychology helps to identify ways in which specific skills for a certain cultural sphere interact while complex tasks are performed. The seventh sign of intelligence is support from the side of psychometry. The results of psychometric experiments are another source of information that can be used to talk

about certain types of intelligence. Since it is a fact that the tasks by which an estimation of a particular type of intelligence is closely interrelated and not related to those tasks that should be evaluated by another type of intelligence, proves the probability of the existence of their different types, although, as the research shows, the interpretation of psychometric research does not always give a reliable and complete picture. The eighth sign of intelligence is the ability to decipher symbolic systems. It is known that a significant part of the presentation and transfer of knowledge between people occurs through symbolic systems, formed in certain cultural conditions, which contain important types of information. The main three systems of symbols (language, figurative images, mathematics) are considered, which became especially important for the survival and development of mankind. G. Gardner believes that one of the features through which the initial ability to process information was used by a person is its ability to perceive coding in the form of a symbolic system recognized in this culture. Although intelligence can function without its symbolic system or without any other cultural find, the primary feature of human intelligence is that it “naturally” tends to be embodied as a symbolic system. The intelligence should be taken wider than the specialized mechanisms of information processing, but more narrowly than the general abilities such as analysis, synthesis, or the feeling of “I”. Yet in the very nature of intelligence it is laid down that each of them operates according to its program and has its biological basis. Therefore, it is groundless to allocate each type of intelligence to all the above-identified features, they can be eight or less. Each type of intelligence should be perceived as a separate system with its own rules, although human beings have different types of intelligence in one form or another. It is appropriate to carry out analogies with the work of the eyes, heart, kidneys and other organs in the human body, where each organ performs its own functions, only their interaction provides the vital functions of the whole organism.

In the process of learning skills and abilities, it became a tradition to distinguish between knowledge of “how” (hidden knowledge of how to perform a task, they are also called procedural knowledge) and knowledge of “what” (this is the available knowledge of the actions required to perform a particular operation – proposal or meaningful knowledge). Proceeding from the above, the essence of intelligence represented by G. Gardner in the form of a set of knowledge “as” – operations to perform actions. With regard to the available knowledge of intellect, which in

some cultures is given special attention, while in others, it is not given much importance, he argues that in nature there can be no clear distinction between types of intelligence. All of them are explored and described separately in order to give them scientific justification and show practical significance in human life. In the process of scientific activity aimed at the development of the theory of multiple intelligence, G. Gardner identified three meanings of the term “intelligence”. First, intelligence is a peculiar feature of all human beings (each of us has, to a certain extent, all kinds of intelligence). Secondly, intelligence is a quality, on the basis of which people are different from each other (no two people, even twins, do not have absolutely identical intellectual profiles). Third, intelligence is a way of fulfilling a person's task in the light of his interests, opportunities. G. Gardner considers the third definition is the closest to his theory, and defines intelligence as the ability to solve problems or create products that are of value in a particular or several cultures. In this definition, nothing is said about the sources of these abilities, nor about the methods of testing them.

G. Gardner identified seven types of intelligence: linguistic; logical and mathematical; musical; spatial; bodily-kinesthetic; two forms of personal intelligence, one of which focuses on the surrounding people, and the other – on the individual itself, that is, interpersonal intelligence and intrapersonal intelligence. Based on these data, we will try to analyze what place in each type of intelligence is allocated to human emotions and which features features and functions of emotions in each group of types of intelligence. The characterization of the first group of types of intelligence (“objective”) indicates that in each of them a certain place is given to the sensation and sensitivity of a person to the one with which he is in contact. The second group of types of intelligence (“non-objective”) of linguistic and musical characterizes the sensitivity to the meaning of words and sounds, to different speech functions. It is the ability to feel certain linguistic phenomena that determine the level of development of linguistic intelligence in parallel with linguistic knowledge (rhetorical aspect, mnemonic potential, ability to explain their activities and activities of others). Speaking about the development of linguistic intelligence, G. Gardner also talks about the development of human sensitivity to the corresponding phenomena of speech as an important tool – a means to achieve a certain vital purpose. By revealing the essence of musical intelligence, he explains the influence of music on emotions and the sense of man, and proves that music is the embodiment of the feelings of a person

who creates or performs a musical composition, and the influence on the feelings of other people who listen to music. Psychologists have shown that different sounds cause people different feelings: sounds can calm people, thaw, believe in something good, or despair, even in the sense of life. All this speaks of the decisive role of emotions for the development of musical intelligence, and the level of development of musical intelligence is determined by the ability to express feelings by means of music. In particular, spatial intelligence is manifested not only in clearly expressed but almost elusive spatial abilities, which G. Gardner explains as sensitivity to different forms of perception of images or forms and shows the significance of the senses as mechanisms for the development of spatial intelligence. In logic-mathematical intelligence G. Gardner focuses attention on logical and abstract thinking and does not clearly show the role of emotions in this process, although, from the point of view of psychology, the effectiveness of thinking, logical operations affects the emotions and emotional state of personality as well as the process of execution these operations. Body-kinesthetic intelligence implies the ability to convey feelings and emotions with the help of body movements. Body movements are an important mechanism for manifestation of their feelings and aspirations, the expression of attitude towards others. As for personal intelligences (in-person and interpersonal), they are based on feelings and emotions. Through them, the person manifests itself "I", shapes the attitude toward others, models his behavior in different life situations, and so on. In general, the analysis of the significance of feelings and emotions in the structure of each type of intelligence suggests that they permeate the development of each type of intelligence, manifesting in different ways in each particular situation. From this we can conclude that feelings and emotions are the mechanisms without which productive thinking, decision-making, the implementation of certain operations, the implementation of personal or group plans, achievement of goals is impossible. This can be conditioned by the need to highlight the emotions and feelings and the ability of the individual to feel, manifest, manage them in accordance with a particular life or professional situation in a particular type of intelligence and give him the name: emotional intelligence. Although emotions and feelings play a significant role in the development and manifestation of almost all types of intelligence allocated by G. Gardner, the allocation of emotional intelligence as a separate type of intelligence will enable to distinguish its features in order to develop ways to improve this process and determine the criteria for its development.

The theory of multiple intelligence was also developed by well-known British psychologist J. Stein<sup>6</sup>, who says that this theory is so new that experts still can not determine the exact number of existing types of intelligence. One can accept that the six types of intelligence identified by it play a key role in our everyday lives, defining success or failure in any beginning.

They include: emotional intelligence that covers the sphere of feelings of both their own and the feelings of other people, including all internal and interpersonal relationships; verbal intelligence that covers the sphere of words: conversation, writing, reading and listening, visual intelligence, which covers the sphere of vision and visual images; logical intelligence that encompasses the sphere of reflection, consciously guided thinking and some aspects of problem solving, creative intelligence that covers the scope of originality, innovation, insight, generation of new ideas; physical intelligence that covers body coverage, coordination, and acquiring physical skills. J. Stein, unlike G. Gardner, clearly distinguishes emotional intelligence as a separate type of intelligence. Of all six kinds of intelligence, she places the emotional intelligence first, considering that it covers every aspect of our relationship with other people: from family and friends to leaders, colleagues and subordinates. The author emphasizes that the types of intelligence he has allocated are not separate components of one intelligence, but six separate, independent systems of the brain that develop and function independently of each other.

In addition to the allocated G. Gardner and J. Stein types of intelligence J. Gilford and M. Sullivan<sup>7</sup> identified as a separate form of social intelligence. They interpret it as an integral intellectual ability that determines the success of communication and social adaptation. Social intelligence, in their research, provides an understanding of human actions and actions, understanding speech production of man, as well as non-verbal reactions (facial expressions, gestures). It is a cognitive component of communicative personality abilities and professionally important quality in professional activities. Social intelligence includes the emotional component of communicative abilities – empathy and arises later than emotional manifestations.

In recent decades, the emotional intelligence as a separate type of intelligence was studied by such scholars as I. Andreeva, V. Barabanshchikov, R. Bar-On, N. Bilkina, G. Garskova, D. Goleman, J. Caprara,

---

<sup>6</sup> Стайн Д. Язык интеллекта / Д. Стайн. – М.: ЭКСМО, 2006. – 352 с.

<sup>7</sup> Михайлова (Алешина) Е.С. Тест Дж. Гилфорда и М. Салливена: диагностика социального интеллекта : метод. руководство / Е.С. Михайлова (Алешина). – СПб., 2001. – 89 с.

N. Kovriga, D. Lucien, J. Mayer, E. Nosenko, M. Ponomariova, P. Salovey, D. Cervon, K. Saarny, J. Stein and others.

The concept of “emotional intelligence” was introduced into the scientific circulation by P. Salovey and J. Mayer and was disseminated through the book of D. Goleman, in which he analyzed the concept of “intelligence” and the relationship of intellectual operations with emotions. According to the statements of P. Salovey, emotional intelligence includes the combination of such abilities: the exact recognition of their and others' emotions, empathy, management of their own and others' emotions, the strategic use of emotions to motivate and solve problems. Later, along with J. Mayer and D. Caruso, they came to the construction of a four-component structure of emotional intelligence.

D. Goleman regards emotional intelligence as a set of seven components: self-consciousness, self-motivation, stability in the presence of adverse circumstances, control of excitements, mood regulation, empathy and optimism, which enable an individual to comprehend their feelings and feelings, manage emotions and use them in relationships with others.<sup>8</sup>

J. Staine defines emotional intelligence as the ability to perceive their own feelings and feelings of other people. It includes the four most important skills in the emotional intelligence: self-awareness, emotional control, receptivity and positive interactions.

G. Garskov's<sup>9</sup> value of emotional intelligence suggests that emotions reflect the attitude of man to different spheres of life and to himself, and intelligence is precisely what serves to understand these relationships, therefore, emotions can be the object of intellectual operations. These operations are carried out in the form of verbalization of emotions, based on their awareness and differentiation. In her opinion, emotional intelligence is the ability to understand the personality relationships represented in emotions, and to manage the emotional sphere on the basis of intellectual analysis and synthesis.

Analyzing the approaches of different scholars to the interpretation of the concept of “emotional intelligence” and the disclosure of its essence, I. Andreeva<sup>10</sup> gives a definition of some of them. Her explanation of the essence of emotional intelligence, she gives this way: emotional

---

<sup>8</sup> Goleman D. Sex roles reign powerful as ever in the emotions / D. Goleman // New York Times. – 1988.

<sup>9</sup> Новикова Л.М. Эмоциональный интеллект и его развитие у детей / Л.М. Новикова // Народное образование. – 2007. – № 3. – С. 186–195.

<sup>10</sup> Андреева И.Н. Эмоциональный интеллект: исследование феномена / И.Н. Андреева // Вопросы психологии. – 2006. – № 3. – С. 78–86.

intelligence reflects the inner world and its connections with the behavior of the individual and interaction with reality, and the final product of the emotional intelligence is the decision-making on the basis of reflection and comprehension of emotions, which is a differentiated assessment of events that have a personal meaning. O. Yakovleva<sup>11</sup> and R. Buck<sup>12</sup> define the emotional intelligence as the ability to deal with the inner environment of their feelings and desires; P. Salovey, J. Mayer define it as the ability to understand the attitude of the individual, represented in emotions, and to direct the emotional sphere on the basis of intellectual analysis and synthesis; as the ability to effectively control emotions and use them to improve thinking<sup>13</sup> and other. I. Isaev determines emotional intelligence, based on his interpretation of D. Caruso, who wrote that emotional intelligence is not the opposite of intelligence, not the triumph of feelings above reason, it is a unique intersection of both processes, which include a set of skills such as: the accuracy of evaluation and the manifestation of emotions, the use of emotions in the thinking activity, understanding their emotions and others, managing their emotions and others<sup>14</sup>. L. Vinogradova<sup>15</sup> defines emotional intelligence through two main characteristics: the clarity of awareness, that is, the ability of a person to recognize and identify their own emotional reactions in a particular situation, the ability of an individual to evaluate their emotions. She proved that people with a developed ability to identify their own emotional reactions that clearly perceive and assess their thoughts in complex, and even stressful situations, are less likely to exhibit cognitive difficulties and operate more effectively. She noted the above qualities of emotional intelligence as the most important indicators of psychological regulation of emotions and behavior. E. Nosenko and N. Kovryga<sup>16</sup> define emotional intelligence as a very important integral characteristic of the individual, realized in the ability to understand emotions, to summarize their content, to isolate emotional subtext in interpersonal relationships, to regulate emotions in such a way as to

---

<sup>11</sup> Яковлева Е.Л. Эмоциональные механизмы личностного и творческого развития / Е.Л. Яковлева // Вопросы психологии. – 1997. – № 4. – С. 27–32.

<sup>12</sup> Buck R. Motivation: emotion and cognition: A developmental-interactionist view / R. Buck, Strogman K.N. (ed.) // International review of studies on emotion V.T. – Chichester : Willey, 1991.

<sup>13</sup> Mayer J.D. Emotional intelligence: Theory, Findings, and Implications / J.D. Mayer, P. Salovey, D. Caruso // Psychological Inquiry. – 2004. – Vol. 15. – № 3. – P. 197–215.

<sup>14</sup> Исаев И.Ю. Алхимия эмоций: немного о природе чувств и страстей / Игорь Исаев. – М. : Беловодье, 2009. – 256 с.

<sup>15</sup> Виноградова Л.В. Интеллектуальный контроль как способ интерпретации эмоционально-трудных жизненных ситуаций / Л.В. Виноградова // Психологический журнал. – 2004. – № 6. – С. 21–28.

<sup>16</sup> Носенко Е.Л. Емоційний інтелект: концептуалізація феномену, основні функції : монографія / Е.Л. Носенко, Н.В. Коврига. – К. : Вища шк., 2003. – 126 с.



promote through successful emotions a successful cognitive cognitive activity and overcome negative emotions that interfere with communication or achieve individual success.

The isolation of emotional intelligence as a separate type of intelligence of a person above the designated researchers confirms its right to exist, the ability to identify, manifest and measure the level of his development in the individual. Before we give our interpretation of the concept of “emotional intelligence”, we consider it appropriate to distinguish the main features that, in our opinion, prove the legitimacy of the allocation of emotional intelligence in a separate form of intelligence: the presence of reactions in the individual to objects, objects, with which faces a person in the process of life. These reactions may be adequate or inadequate; assessment of the personality of reactions to objects, objects, situations of other people; the ability to determine the role of emotions in human life; the ability to show emotions according to or contrary to the situation; the ability of the individual to control their emotions; the ability of the individual to recognize and control the emotions of other people; the ability of an individual to use emotions to achieve the goal; the level of development of the emotional sphere can be measured by specific methods, as evidenced by experimentally tested psychological studies; the very fact of the allocation in psychological science of emotions as “a special class of subjective psychological states of the person, reflected in the form of direct experiences, feelings of a pleasant or unpleasant attitude of man to the world and to people, to the process and the result of its practical activity<sup>17</sup>”.

A person with a high level of development of emotional intelligence is characterized (according to the researches of A. Mitch) by the most significant, clearly expressed features: expressing a feeling clearly and directly; is not afraid to express uncertainty and fears; can explain nonverbal signals used in communication; can express disappointment without offending the interlocutor; is able to control their fears, excitement, uncertainty; is attentive to the dangers, worries and thoughts of other people; during communication he is able to recognize the motives emotions or hidden emotions; cautious and tactful in their emotional reactions; balances feeling with reason, logic and reality; independent, self-confident, morally stable; acts in accordance with his claims, and not under the influence of duty, feelings of guilt, pressure or violence;

---

<sup>17</sup> Былкина Н.Д. Развитие представлений детей об эмоциях в онтогенезе / Н.Д. Былкина, Д.В. Люсин // Вопросы психологии. – 2000. – № 1. – С. 38–48.

optimistic, does not allow failures to oppress themselves internally<sup>18</sup>. All of our features are not contrary to the signs of intelligence, which, based on the well-known scientific judgments, identified G. Gardner.

Taking into account all the signs of emotional intelligence that we have highlighted and the signs of a high level of emotional intelligence, we propose the definition of “emotional intelligence” in this edition. **“Emotional intelligence is the integral property of the individual to recognize, control, regulate their own emotions and emotions of others and use these abilities in activity and communication”.**

## 2. Structure of Emotional Intelligence

In order to develop emotional intelligence, researchers of this problem identify the most important of its components and offer a structure, depending on which components they include in the set, which determines the content of emotional intelligence.

The structure of emotional intelligence R. Bar-On<sup>19</sup> includes the following main components: internal personality sphere, interpersonal sphere, adaptability, stress management, general mood. R. Bar-On is one of the most important components of emotional intelligence which must be developed and developed, considers internal personal and interpersonal spheres, adaptability and ability to manage stress, and the fifth component – the general mood – acts as a consequence of the first four and manifests itself in the form of an optimistic mood and a feeling of happiness that is extremely important for human life.

A slightly different structure of emotional intelligence is offered by P. Salovey and J. Mayer, which includes four main components: understanding emotions, accuracy of evaluation and expression of emotions, emotional thinking and thinking emotion management.

A proper variant of the structure of emotional intelligence was proposed by D. Goleman, which includes four structural elements: emotional self-consciousness; self-control; social sensitivity; relationship management. These components combine a certain group of knowledge, skills, abilities and abilities. In the structure of D. Goleman there is an emotional self-awareness and social sensitivity, which is not emphasized in previous structures, as well as self-control and emotion management in relationships, which include other scientists in the structure of emotional

---

<sup>18</sup> Митч Энтони. Тренинг эффективных продаж. Уникальные подходы к использованию эмоционального интеллекта / Энтони Митч. – М. : Вершина, 2004. – 304 с.

<sup>19</sup> Андреева И.Н. Эмоциональный интеллект: исследование феномена / И.Н. Андреева // Вопросы психологии. – 2006. – № 3. – С. 78–86.

intelligence. Thus, D. Goleman complements the previous structures of emotional intelligence by two important components: emotional self-awareness and social sensitivity that need to be developed.

I. Andreeva offers her own structure of emotional intelligence, which includes four main components: the recognition of person's own emotions; owning your emotions; understanding the emotions of other people; self-motivation. Each of them gives reasons and reveals their content. Compared with the structures of the aforementioned authors, I. Andreeva more specifically focuses on such key points as: the ability to adequately describe, express, identify, differentiate, isolate, control, register in the mind, anticipate their power, include in their cultural experience, motivate manifestations, move according to the situation, excite before the assimilation of emotions, etc. All of these elements are better measurable than others, so it is possible to determine the level of development of emotional intelligence by appropriate techniques and develop ways to improve their development on the basis of the data. In this we see the great practical value of the structure of the emotional intelligence of I. Andreeva.

Among Ukrainian researchers, the problem of emotional intelligence is quite clearly represented in a five-factor model, developed by E. Nosenko and N. Kovriga. They believe that a person who can be characterized as having an emotional intelligence, has five basic abilities: awareness of a person's own emotions, regulation of their own emotions; the ability to adjust to work; recognition and understanding of emotions that arise from other people; ability to maintain benevolent relationships with other people.

Considered above five structures of emotional intelligence indicate that it is considered as a set of appropriate human abilities, which serve as criteria for determining the level of their formation in the individual. Comparing the above-mentioned approaches of scientists to the structure and content of emotional intelligence, one can distinguish their common features, namely:

- everyone agrees that emotional intelligence is a set of components, each of which is a list of basic abilities, personality abilities, but their list is somewhat overloaded, which makes it difficult to apply methods for determining the level of their development;
- everyone believes that emotional intelligence can be developed, but does not show how to build this process;

- everyone proposes to begin development of emotional intelligence for the development of the intrinsic sphere, only call it differently (recognition of their own emotions, understanding their own emotions, owning their own emotions and simultaneously developing the interpersonal sphere (to recognize and understand the emotions of others, to evaluate them, to take into account in communication and activities );

- everyone thinks it is necessary to teach a person to manage emotions, understanding the management ability to use emotions to establish a positive relationship with others, for making decisions, choosing a model of behavior, attracting attention. engaging others in a particular job, and more. However, each of the variants of the structure has its own special, characteristic only for this structure of the components as a definite result:

- general mood (optimism and sense of happiness) – R. Bar-On;

- taking into account emotions in cognitive activity (for justification of own thoughts, for solving specific problems, at critical moments of communication or activity, for organizing creative activity, etc.) – J. Mayer and P. Salovey;

- social sensitivity (sensitivity to changes in the surrounding life, a person's perception of the attitude towards others, the level of satisfaction with relationships with her, etc.) – D. Goleman;

- self-motivation – I. Andreeva;

- the ability to adjust to activity and maintain positive relations with others in activities and communication (N. Kovryga and E. Nosenko).

Based on the extremely valuable ideas of the above-mentioned researchers, we have proposed our own vision of the structure of emotional intelligence, based on the fact that it should be the basis for the development of emotional intelligence of students in the process of their training.

The structure of emotional intelligence is developed by us includes four basic components: an understanding of own emotions; self-control and self-regulation of emotions; understanding of the emotions of others; use of emotions in activity and communication, the level of development of which is determined by specific criteria. Based on which capabilities in the first place require detailed research and development, we have identified a minimum number of the most important indicators for determining the levels of development of each component in the structure of emotional intelligence. To determine the level of understanding of our own emotions, we have identified the following

indicators: the ability to recognize their own emotions, the ability to assess their emotional state, the ability to determine the cause of emotions, the ability to explain the significance of emotions, the ability to positively perceive the evaluation of their emotions by others. To determine the level of self-control and self-regulation of emotions, we have identified the following indicators: the ability to restrain emotions, the ability to show emotions in accordance with the situation, the ability to remain calm in difficult situations, the ability to control their emotions, the ability to regulate their own emotions. To determine the level of understanding of the emotions of other people, we recognized the expediency of such indicators: the ability to realize the emotional states of others, the ability to understand the unspoken emotions of others, the ability to empathy; the ability to positively influence the emotional states of others, the ability to predict the power of others' emotions, their duration, their consequences. The following indicators are used to determine the ability to use emotions: emotional stability; ability to extraterrestrial sensitivity; flexibility of communication in communication; domination of positive emotions; the ability to get closer to people on an emotional basis.

From our structure of emotional intelligence it is clear that the indicators of the level of development of each of the structural components are detailed to such an extent that it would be possible to give as complete a description of the level of development of each of them, which will make a general conclusion about the level of development of emotional intelligence of the individual. Yes, such a component as an understanding of our own emotions, we are supplemented by the ability to evaluate our own emotions and explain their meaning, on the basis of which develops the ability to positively perceive the evaluation of their emotions by other people. Such a component of emotional intelligence as self-control and self-regulation of emotions is supplemented by the ability to restrain emotions and show them in accordance with the situation. Understanding the emotions of others in our structure is not limited to empathy, it is supplemented by the ability to perceive the emotions of others, to understand even unexpressed emotions (nonverbal manifestations), as well as the ability to positively influence the emotions of others, to predict their strength, duration, and consequences. A necessary component of emotional intelligence, we consider the ability to use emotions in activities and communication, which involves emotional stability, the ability to extravert sensitivity; flexibility

of manifestation of emotions in communication; domination of positive emotions; A desire to get closer to people on an emotional basis.

## CONCLUSIONS

Theoretical analysis of scientific approaches to the definition of the concept of “emotional intelligence”, which included the disclosure of the essence of emotional intelligence and approaches of modern scientists to its structure, allowed to draw such conclusions. The close relationship between emotions and intelligence makes it possible to talk about emotional intelligence as a separate type of intelligence, based on the theory of multiple intelligence, which G. Gardner determined and substantiated. He has proved on numerous examples that there are a number of intelligences that form a cognitive profile peculiar to each person, and identified seven types of intelligence: linguistic, logical and mathematical, musical, spatial, physical, kinesthetic, internally personal, interpersonal, and also highlighted the list signs that confirm the presence of certain types of intelligence or several of them and calls them criteria, by which you can determine not only the type of intelligence, but also the level of its development. Based on the analysis of all types of intelligence allocated by G. Gardner, it has been established that each of them plays a role in the emotions and depends on the ability of the individual to recognize them and to manage them depends on the success of the chosen human activities. These abilities can be developed regardless of the level of development of one or another type of intelligence, because this development takes place according to its rules and the level of development is determined by its criteria, which proves the legitimacy of distinguishing emotional intelligence into a separate form of intelligence.

The only interpretation of the concept of “emotional intelligence” in scientific literature does not exist, therefore, on the basis of the analysis of definitions of this concept by different scientists and their own vision of the essence of this phenomenon, we formulate the definition of the concept of “*emotional intelligence*” as *an integral property of the individual, which manifests itself in the ability to recognize, control, own emotions and emotions of other people and use these abilities in activity and communication.*

For the development of emotional intelligence it is necessary to structure its components and to select a list of criteria for each component, so that one can identify the level of its development. There is no single

approach to the construction of the structure of emotional intelligence, since each of the authors builds it, depending on its own interpretation of the essence of this phenomenon. On the basis of the analysis of the approaches of our scientists to the structure of emotional intelligence considered by us, it has been established that everyone agrees that emotional intelligence is a set of components, each of which represents a list of basic abilities of the individual, but their list is somewhat overloaded, making it difficult to apply methods for level detection. their development, all believe that emotional intelligence can be developed, but does not show how to build this process; all of fer to begin development of emotional intelligence for the development of the internal personality sphere, although it is known that the development of intra personal and interpersonal emotions intertwined and not go one by one, all feel the need to teach the person to manage emotions, show why it is necessary, but do not show how to implement. In each of the structures we have reviewed, we have our own criteria for them: optimism and sense of happiness – R. Bar-On; taking into account emotions in cognitive activity – J. Mayer and P. Salovey; social sensitivity – D. Goleman; self-motivation – I. Andreeva, adjusting oneself to activity, establishing positive relations – E. Nosenko and N. Kovriga, but they are not easy to trace, because they are not specified to determine the level of their development. Taking into account the positive aspects and disadvantages of the structures analyzed for our emotional intelligence, we proposed a structure of emotional intelligence, which includes clearly identified four most important *components of emotional intelligence: the understanding of their own emotions; self-control and self-regulation of own emotions; understanding of the emotions of others; use of emotions in activity and communication.*

## **SUMMARY**

This section reveals the views of scientists on the essence of the concepts of intelligence and emotional intelligence. The theories of multiple intelligence by G. Gardner, J. Stein, J. Guildford, M. Sullivon are analyzed and the role of emotions in each of the identified types of intelligence is substantiated. The author proved the validity of the allocation of emotional intelligence as a separate type of intelligence, reveals signs of its presence and signs of a high level of its development. The approaches to the structure of emotional intelligence are analyzed, the author's own theory of emotional intelligence is presented, namely:

the definition of the notion “emotional intelligence” is given, signs of its presence are highlighted, the structure of emotional intelligence is defined. Scientists' approaches to determining the structure of emotional intelligence and its content in accordance with their own vision of its essence are disclosed. The general signs and differences in views on the set of components that need to be included in the structure of emotional intelligence are analyzed. The structure of emotional intelligence developed by the author of this research is presented and the expediency of the set of components selected in it is grounded.

### REFERENCES

1. Пивоварова О.В. Методи розвитку творчого мислення. Практична психологія та соціальна робота. 2007. № 2. С. 52–54.
2. Ерчак Н.Т. Общая психология. Тестовые задания. Мн. : Новое знание, 2005. 272 с.
3. Гарднер Г. Структура разума: теория множественного интеллекта. М.: Вильямс, 2007. 512 с.
4. Зарицька В.В. Теоретичний аналіз наукових підходів до визначення поняття «емоційний інтелект». *Социальные технологии: актуальные проблемы теории и практики* : Междунар. межвуз. сб. науч. работ. Киев. М. Одеса. Запорожье, 2007. Вып. 36. С. 100-107.
5. Деревянко С.П. Развитие эмоционального интеллекта в тренинговых группах. *Психологический журнал*. 2008. № 2. С. 79-84.
6. Стайн Д. Язык интеллекта. М.: ЭКСМО, 2006. 352 с.
7. Михайлова (Алешина) Е.С. Тест Дж. Гилфорда и М. Салли-вена: диагностика социального интеллекта: метод. руководство. СПб., 2001. 89 с.
8. Goleman D. Sex roles reign powerful as ever in the emotions. *New York Times*. – 1988.
9. Новикова Л.М. Эмоциональный интеллект и его развитие у детей. *Народное образование*. 2007. № 3. С. 186–195.
10. Андреева И.Н. Эмоциональный интеллект: исследование феномена. *Вопросы психологии*. 2006. № 3. С. 78-86.
11. Яковлева Е.Л. Эмоциональные механизмы личностного и творческого развития. *Вопросы психологии*. 1997. № 4. С. 27–32.
12. Buck R. Motivation : emotion and cognition: A developmental-interactionist view. *International review of studies on emotion V.T.* – Chichester : Willey, 1991.



13. Mayer J. D. Emotional intelligence: Theory, Findings, and Implications /J.D. Mayer, P. Salovey, D. Caruso // *Psychological Inquiry*. – 2004. Vol. 15. № 3. P. 197–215.

14. Исаев И.Ю. Алхимия эмоций: немного о природе чувств и страстей. М. : Беловодье, 2009. 256 с.

15. Виноградова Л.В. Интеллектуальный контроль как способ интерпретации эмоционально-трудных жизненных ситуаций. *Психологический журнал*. 2004. № 6. С. 21–28.

16. Носенко Е.Л. Емоційний інтелект: концептуалізація феномену, основні функції : монографія / Е.Л. Носенко, Н.В. Коврига. К. : Вища шк., 2003. 126 с.

17. Былкина Н.Д. Развитие представлений детей об эмоциях в онтогенезе. *Вопросы психологии*. 2000. № 1. С. 38-48.

18. Митч Энтони. Тренинг эффективных продаж. Уникальные подходы к использованию эмоционального интеллекта. М. : Вершина, 2004. 304 с.

19. Андреева И.Н. Эмоциональная компетентность в работе учителя. *Народное образование*. 2006. № 2. С. 216-223.

**Information about the author:**

**Zarytska V. V.**

Doctor of Psychological Sciences, Professor,  
Head of the Department of Practical Psychology  
of the Classic Private University  
70b, Zhukovsky str., Zaporizhzhia, 69002, Ukraine

**Falko N. M.,**

PhD in Psychology, Associate Professor,  
Head of the Department of Psychology,  
Bogdan Khmelnytsky Melitopol State  
Pedagogical University

## PSYCHOLOGICAL ASPECTS OF PERSONAL AND SPIRITUAL YOUTH GROWTH

Zhyhaylo N. I., Snyadanko I. I., Hrabovska S. L.

*“Personality begins with love”<sup>1</sup>, acad. Maksimenko S.D.*

### INTRODUCTION

The concept of “personality” is diverse and multifaced. Personality is the subject of study of many sciences. Each science studies the personality according its specific aspect. For the psychological analysis of a person it is necessary to clearly distinguish the concept: “person”, “individual”, “personality”, “individuality”, “Person”. The most general (philosophical definition) is the concept of “person” = “individual”. Person is a biosocial being that possesses articulate language, consciousness, higher mental functions (abstract-logical thinking, logical memory, etc.) is able to create tools and use them in the process of social work. Individual belongs to the human race; biological organism; carrier of general hereditary qualities of a biological species, person. Representative of the human race – homosapiens. Any person – an individual, regardless of the level of his physical and mental health (for example, Mowgli, mentally ill, etc.). While the personality is a conscious individual who occupies a certain place in society and performs certain functions – a product of human intelligence. We become a personality under the influence of society, education, upbringing, correlation, communication, etc. Individuality – unique peculiarity of every person's psyche (character, temperament, skills, peculiarities of the occurrence of mental processes, a set of feelings, etc.) that forms its uniqueness, difference from other people.

And finally, the Person with a capital letter is “What a Complete Creation-pearson!” (Shakespeare); “To become a man is an art” (Novalis); “Person reveils in his actions” (Schiemer). The idea of a strong person is most fully represented in the poetry and life of Lesya Ukrainka. Lesya ... A gentle girl with a blue sky in front of her eyes. Eternal legend. The fate did not send her jackets, because all her life was a long and exhausting war with the disease. However, in her poetry, she glorified the invincibility of the spirit of a strong personality.

---

<sup>1</sup> Максименко С.Д. Генеза здійснення особистості : наук. монографія. – К. : КММ, 2006. 255 с.

“As I die, the fire of my songs is lit up in the world. And the flames of my songs are restrained. And the restrained scab that sows. It burns at night, it burns in the day”. (From the collection “Dumas and dreams”).

She was a clear ray breaking through the “darkness of the night”, a bright star that illuminated the thorny path to freedom. “Laughing through tears” and “singing songs in the midst of evil” – this was the motto of her life, and it would be good if it became a guideline for every person. She proudly claimed: Who told you that I am weak, that I am obeying fate? Is my hand trembling? Are the song and the thought disabled? Her song, her thoughts, came to people to light those who are indifferent with fire, to wake up those who are memorable, to illuminate the path of the nation to the top of spirituality and beauty.

The Day newspaper in the person of Larisa Ivshyna forms strong personalities, clarifying today's problems, preserving national traditions, developing spirituality, honesty, and dignity. In this regard, Lina Kostenko has beautiful lines: “Another moment, another moment, only moment and moment, and I will look back, and this is years and years! So with the newspaper “Day”: day, day, day, and suddenly you realize that “Day” is the newest history of Ukraine! So the newspaper “Day” is readed and waited”. History gave us examples of strong personalities: G. Skovoroda, T. Shevchenko, I. Franko, L. Ukrainka, L. Kostenko, A. Sheptytsky, J. Slipy, L. Husar, B. Gavrylyshyn, I.Pulyuy and others like that. Ivan Franko in his poetry “From the Years of Youth” in a series of “heart-spirit-love” accurately connects “personality – language-nation”. In our favorite contemporary, Lina Kostenko, there are the following words: “The most serious opposition is a decent, honest personality” (Legend “To be a vessel for you, or a sea?”).

### **1. Psychology of personal growth of youth**

Socialization of the individual is carried out in social groups, in which a person is consistently included throughout life. Influence on a person's social environment through social groups is mediated by the psychological properties of a person – the type of nervous activity, instincts, temperament, abilities, character, value orientations. It is through the interaction of these beginnings – psychophysiological, natural and social – the personality is formed.

In society there are certain channels, levers of socialization. This is education, education through educational establishments, through cultural institutions, mass media, family, literature, art, computer network Internet,

etc. If an individual is born, then the person becomes in the process of socialization. Socialization is the process of the individual's entry into the social environment through the assimilation of his norms, ideals, values, and others<sup>2</sup>.

The process of socialization continues throughout human life, it is an integral part of human ontogenesis. Synogenesis is an integral process of formation and development of a person, including morphological, physiological, mental and social development; This is the formation of man as a conscious social being, as an individual. In psychology distinguish the concept: Development and formation, maturation and establishment, as well as the implementation of personality. Under development, quantitative and qualitative sequential changes (mental or physical), associated with certain stages of life and progressive, leading to improvement. Formation is a purposeful process of personality changes or individual aspects, qualities due to specially organized influences (for example, the formation of economic thinking, the formation of youth spirituality). Maturation – the physiological, physical and mental changes of the individual or individual functions and processes due to the effects of internal congenital factors. Formation – indicates the acquisition of new features and forms in the process of personality development (for example, the formation of a creative personality in the context of the psychology of family education). Establishment – the process of self-realization of the needs of the individual, opening new prospects for its development. This new term belongs to Academician Maksimenko S.D.<sup>3</sup>.

Mental development of a person is divided into certain age periods, the consistent change of which is irreversible and unpredictable. Each age period (age) is a peculiar degree of physical, physiological and mental development, with its relatively stable qualitative features inherent to it. For each age period characterized by: a sensitive period, a crisis period, a leading activity. Sensitive period – the most favorable for the development of one or another mental function (For example, from one to three – a sensitive period of speech development). Crisis period – a period of rapid and rapid changes in the psyche in one or another age period (for example, the crisis of birth, the crisis of three years, “I-myself”, the crisis of adolescence, etc.) Leading activity – the type of activity most characteristic of a particular age period ( For example, emotional and direct

---

<sup>2</sup> Москалець В.П. Психологія особистості: Навч. посібник. – К.: Центр учбової літератури, 2013. 262 с.

<sup>3</sup> Максименко С.Д. Психологія особистості : Підручник. – К.: КММ, 2007. 296 с.

communication between an infant and an adult [0-1], subject-manipulative activity for young children, role-play plot [3-6 years])<sup>4</sup>.

Prenatal period (from conception to birth). Individual human history begins not from birth, but from its conception. (Parable of the wise man brought to the newborn by a child: after nine months of the prenatal period, not only the fundamental qualitative and quantitative physical, physiological changes of the future newborn, but also its intense mental development occur. Prenatal development – prenatal, uterine development an individual, during which the expansion of the inherited potential of him is taking place. Its peculiarities are determined by the nature of development at the next stages of the life of the child and even of an adult. An infant in the prenatal period takes place in a strictly controlled environment – the uterus – and overcomes several successive stages, but even in the maternal womb, the external environment affects its development. Almost since conception, the child becomes an element of the situation that is formed in the environment. , well-being and lack of stability, stability and shock, health and illness in the family, which expects the child, affect its prenatal development. This is the most important period in human development. After all, a “ready man” is born – in this period all mental functions of the future person are formed (predestination – the innate preconditions for the development of abilities).

Important for normal mental and physical development of the child is the mental and physical state of the mother: positive emotions, proper nutrition, day routine (normal sleep), well-being in the family. This is a necessary condition for the normal development of the child.

Infant (postnatal period). When born, the child physically separates from the mother. It falls into completely different conditions: cold, bright light, air (which was still water), which requires a different type of breathing, changes in the type of food. The newborn baby has its anatomical and physiological features: it has a large head and short legs. The difference in body proportions  $\frac{1}{4}$  (in a child) and  $\frac{1}{7}$  (in an adult) is remained in a child up to 1 or 1.5 years.

Each year, the length of the body is increased by 4-5 cm, and the body weight is 1.5-2 kg. In junior pupils, for example, the mass of the brain is 1250-1300 g, which corresponds almost to the weight of an adult. The average mass of the brain in men – 1375 g, in women – 1275 g. In men it is 2% of the total body weight, in women – 2,5%. For a long time, it was believed that the mental capacity of a person depends on the mass

---

<sup>4</sup> Савчин М.В. Здатності особистості : монографія. Київ: ВЦ «Академія», 2016. 288 с.

of the brain: the greater the mass of the brain, the more gifted man is. But, as it was later, this is not always true. For example, the brain of I. S. Turgenev weighed 2012 gr, and the brain of A. Franz – 1017 gr. The heaviest brain – 2900 g was found in an individual who lived only 3 years. His brain was functionally inferior. It has been established that human intelligence decreases only when its mass decreases to 900 gr or less. So, there is no direct connection between the mass of the brain and the mental abilities of man. But there was determined the best weight of the brain (900 g), beyond which the brain is considered to be inadequate.

Age	Body proportions		
	Length of the body	Weight of the body	Weight of the cerebrum
Newly born	48–52 cm	3–3,5 kg	372–400 gr
1 year	Increase up to 25 cm	Increase up to 6–7 kg	800–900 gr
2 years	Increase up to 10–15 cm	Increase up to 2–3 kg	1000–1100 gr

The psychology of the newborn. The development of the psyche of the newborn is based on the basic actions:- sleep (about 20 hours a day) and feeding. Three states of sleep, which occupy most of the time in the life of the newborn, provide rest of the nervous system and the psyche, protect them from exhausting. During calm and active liveliness, the child is receptive to stimulate adults, and crying, shouting expresses their needs. Those who believe that in the first days of life the baby does not hear anything, sees nothing, understands nothing – they are deeply mistaken. For normal mental development it is enough to have mother and father near a cradle (smile, fairy tale, positive music, love and kindness). Japanese scientists proved: they observing the functions of the brain of the newborn (3 days) asked one of the women to address the child with affectionate words – no changes in the cerebral cortex were examined. Following her, the same words were spoken by the mother – there was arousal of emotions. There are countries where the smile is not accepted, but people still smile to children up to 1 year.

Kid (from 1 to 3 years old). From 1 year to 3 years – a sensitive period of speech development. If at this age, the child is not among people – he/she will speak fluently (For example: Mowgli). The vocabulary of a half year old child usually contains about 10 words. A child aged 1 year 8 months knows 50 words, in 2 years – approximately 200. Up to three years the vocabulary is already 900-1000 words. There is a direct relationship between the quality of language stimulation in the home

environment and the development of the language of the child in 3 years. The critical period in the development of the child's language is the age from 10 months to 1.5 years. It is at this time that you need calm, developing games, and stress is undesirable. At this stage of life, a new relation to the world of things develops: knowledge. At this age, the “dry” theory for the child does not mean anything – the baby must feel all the touch, taste, smell. Of course, there is absolutely no “peaceful” coexistence between adults and children. There are things that usually can not be allowed: pull a lamp switch or other electric appliance (iron, tape recorder, TV), remove from the shelf “adult books”, etc. But in this case, the words “can not!” Is a small hope – it only strengthens the persistence of the baby, alerts and excites him! (The crisis of three years, “I myself!”), (For example: feeding a kitten). The crisis of 3 years belongs to the acute. The child is unmanageable, gets irritated. Behavior almost can not be corrected. The period is heavy for both the adult and the child. Negativism – the reaction is not about the content of the proposal of adults, but on the fact that it goes from adults. The desire to do the opposite, even contrary to their own will. Obstinacy. The child insists on something not because he wants, but because he has demanded it, it is bound by his original decision. Obstinacy. She is impersonal, directed against the norms of upbringing, a lifestyle that has developed up to three years. Arbitrariness. Aspire to do everything by herself. Protest revolt. A child is in a state of war and a conflict with those around him. The crisis proceeds as a crisis of social relations and is associated with the formation of the child's self-awareness. The position “I myself” appears. The child is aware of the difference between “must” and “want”. The best way is to make something else attract attention! Leading activity is a game. In the game the child will know the world. Toys are money in the bank. It is important to cultivate good habits – the moral capital laid down by man in his soul (K. Ushinsky). A bad habit is a moral unpaid loan that can lure a person by increasing interest, paralyzing her best endeavors and can lead to moral bankruptcy. Folk phrase of wisdom says: “If you sow your habit – you will harvest the character. Succeed in character – you will harvest fate”.

Preschooler (3-6 years). During this period, the child first mastered the so-called cannon movements, motions where the desired result is achieved with the help of an instrument, an instrument (learns to use scissors, tools, writing, hammer, etc.). Innovation is the formation of arbitrary behavior: responsibilities; rights; Rules of Conduct; assimilation of moral norms: empathy, benevolence, sociability, etc.

Social situation of preschooler development: need for communication with adults and peers (cognitive communication), discussion with adults about actions and behavior of own and other people. Sensitive period of formation of morality (5-7 years), (it is important to lay the Christian principles – catechism – preparation for the first confession and the first solemn Holy Communion).

The preschool child consists of the basics of moral consciousness and behavior in the unity of their cognitive, emotional, evaluative and behavioral components: the level of development of the intelligence of the preschool child is at the basis of the formation of his first moral representations, understanding of ethical norms, their rationality and expediency; Preschooler moral judgments are at the stage of moral realism, reflecting a clear understanding of good and evil, based on the authority of an adult; ethical standards-samples are formed as emotionally-cognitive generalizations about behavioral methods.

Leading activity – role-playing game (game with rules). (For example: Legend of the Honest Word). The harm is “Guerrillas”, because children perceive death as death, crying and crying. Up to 7 years is completed the process of mastering the native language! The rapid fantasy, the development of creative imagination, it can not be shaped “you're lying”. The original word appears the enthusiasm that Tchaikovsky described in his work “from 2 to 5”. (For example: “From the mint sweets there is a draft in the mouth”, “The bald head is a naked”, “The husband of a “strykozy”(dragonfly) is a “strykozel”(“kozel” in Ukrainian means a goat”.)

Junior schoolboy (6 (7) – 9 (10) years). 1. The harmfulness of 6-year education: the inappropriateness of our system (daytime sleep, education in the form of the game); neo-ossification of phalanxes of the fingers (writing is a lot of harm, but molding, drawing – useful); curvature of the spine.

2. A complicated neoplasm and crisis is the assessment(a mark) – conflicts between the teacher and the student; It is necessary to form self-esteem – a sensational period of formation of self-consciousness.

3. Leading activity: education.

Memory needs training: use memory laws:

- 1) not everything at the same time (main);
- 2) in interest;
- 3) law of awareness: “I need it”;
- 4) association law;



5) The law of mental reading.

Thinking requires training (15 minutes to listen to Bach and Beethoven) develops physical and mathematical thinking, it is useful to massage the ends of the fingers, to walk barefoot. Assign creative tasks. (For example, 1. Connect the dots with one line without interrupting your hands. 2. Flies the birds flock. How to count them?)

From what we study – we remember: 10% of what we hear; 20% of what we read; 30% of what we see; 50% of what we hear and see; 70% of what we say (we translate); 90% of what we are doing.

Teenager (10 (11) – 16 (17) years). Adolescence is one of the most important stages of human life. There are many sources and initiatives of all subsequent formation of personality. The age is complex, can be easily hurted, difficult and it turns out that he is more than other periods of life, depends on the reality of the society in which the teenager is formed. Adolescence is also called transitional – it is the age of puberty, changes in the entire endocrine system (genital organs, thymus, thyroid, pancreas, pituitary gland).

This causes a gap in growth, weight gain, chest volume changes face due to the growth of the facial part of the skull. Osteopathy of the spine ends in 21 years, therefore, the load in adolescence is disastrous (it is not necessary to raise the heavy things); finishes with the joints of the pelvic bones (where there are genitals there is no need to wear heels); rapid growth of organs requires a large load of the heart, therefore, the characteristic of this age is increased heartbeat, increased pressure, headaches, dizziness. The rearrangement of the endocrine and nervous system affects the inner (mental) state of the adolescent, which is expressed in imbalance, irritation, anxiety, or vice versa, apathy, tenderness. Not a teenager, but an age is difficult for a teenager. The peculiarity of adolescence is that it has the heart of an adult, and the blood vessels of the the child.

Inner maturing, they feel themselves adults, but they are not yet. Need a disco, because this music excites the lower vibrations, the hormonal system of genital organs. (For example: evening party and a contemporary disco). To protect the teenager from the negative influence of “street”, “spoiled” television, erotic, immoral videos – the duty of parents! Example parent (mother) is the only way to educate a teenager. The ideal of God is the ideal of perfection. 1 time a week of Mass – the teacher of life (A. Sheptytsky) .1 times a month of confession.

To become a teenage friend, because the slightest carelessness, distraction, indifference, misunderstanding to the question, request or desire of your child at this age – and you have lost your trust at all. Realize that along with you is not just a kid, but an adult whose interests should be respected. But keep in mind that under this indicative upbringing lies uncertainty and even fear. So do not let the street and someone else, but not you, become the consolation. Control over a teenager should be. It is better to invite friends to the house than he should be somewhere – in the middle of nowhere. You have to go together camping, in a museum, a movie, an exhibition, a concert. If you have a sense of humor all right, on the door to the teenager write “Caution! Teenager!”. In this period, it is necessary to grow in them what is called eternal values: the family, the Motherland, the Church, the Confession. The sensational period of formation of self-esteem and its best performer is a confession or a voice of conscience. Remember your origin (roots), customs, traditions, ceremonies and bring it to your children (tree of the pedigree).

Juvenile age (16 (17) – 21 years). At adolescence, the physical development of the organism is essentially completed, puberty is terminated, the cardiovascular system begins to work harmoniously, the rate of growth of the body slows down, muscle strength increases significantly, working efficiency increases, ends the formation and functional development of organs and tissues. Body constitution, especially the face, becomes an adult, specifically individual. Disappears characteristic of teens excitability, imbalance.

Juvenile age is the stage of formation of self-consciousness and of own world outlook, making responsible decisions, human proximity, when the values of friendship, love become paramount. The main feature of this period is the need for a young person to take the internal position of an adult, choose a profession (professional self-assessment), to become a member of society, to develop a worldview (moral self-determination), to choose one's way of life. Youth is a unique period of entering the world of culture: theaters, concert halls, museums – these impressions remain for life. All life remains in memory and experiences associated with the first friendship and first love. The most characteristic of this age is the need to love and be loved. “To love is to look not at each other, but to look together in one direction”. “That tree does not bear fruit in the fall, which does not bloom in the spring”. The call of a woman to be a wife with a mother. There is also a vocation – a monastery – serving God. Pregnancy is not such a beauty, not such a charm. If the basis

of the relationship between the boy and girl is not friendship, then such relationships are doomed to death. First, unity of souls, and then bodies (marriage – sexual relations) Then there will not be AIDS, sexually transmitted diseases in us. (For example: a meeting with a venereologist in the school № 69)<sup>5</sup>.

Maturity (21 (22) – 65 (70) years). The maturity of the personality is the final result of the work of the individual over himself. Signs of a mature person: Takes full responsibility for his life, for his successes and defeats, for the quality of his life. He cares about his personal growth: he develops his abilities, gets rid of prejudices, changes habits, expands ties, raises his professionalism, cares about the growth of self-esteem. Most likely religious. Faith makes a person stronger and noble. He is engaged in interesting creative activity that brings joy. Therefore, he achieves great success in his profession. (For example: Solomon's Parable)

Beginning of the elderly (65–70 years). Old age is a period of life that occurs after maturity and is characterized by a gradual relaxation of activity. Characterized by the deterioration of health, mental abilities, and attenuation of the functions of the body. Before this period of life, citizens of many countries (women – from 55–75, men – from 60–75, depending on the country) have the right to retire. But there are also a lot of retired people who work. Old age is divided into several shorter periods of human life: Elderly age – 61–71 for men, 56–74 for women. Older age – 71–90 for men, 74–90 for women. The age of longevity is more than 90 years old (Table 1).

## **2. Psychology of spiritual growth of youth**

Spiritual development of the person was important to mankind in all times and ages. In our time, the spirituality of the individual gains special values. Indeed, without a spiritual rebirth and renewal, the return of spirituality in the souls of men, it is impossible to speak about the revival our society, its conformity with the norms of civilized existence, the legal and real guarantees of rights and freedoms, which are priority throughout the civilized world.

Spiritual development is a long and difficult path to improvement. It awakens abilities, raises consciousness to a new level, strongly transformerait orientation of the personality, which begins to function in new dimensions.

---

<sup>5</sup> Жигайло Н. І. Психологія : навч.-метод. посіб. – Львів : Вид-во «Сполом», 2013. 264 с.

Table 1

### Periodization of age development

Period	Age		Crisis period	Sensational period	Main activity
<b>I Prenatal</b>	From conception to birth		Crisis of birth	Formation of all mental functions	Sucking a finger
<b>II Infant (postnatal)</b>	0–1 years		Crisis of birth	Emotional development	Emotional direct communication with adults
<b>III Baby</b>	1–3 years		Crisis of three years “I myself”	Speech development	Objectively manipulative activity
<b>IV Preschooler</b>	3–6 (7) years		Crisis of preschooler	Formation of morality	Storyline role-playing game
<b>V Junior schooler</b>	6 (7)–9 (10) years		Crisis of junior schooler	Formation of learning skills	Storyline role-playing game Education
<b>VI Junior teenager</b>	girls 10–12 y.	boys 11–13 y.	Crisis of teenage	Maturing Ideology establishment	Education
<b>Teenager</b>	12–14 y.	13–15 y.			
<b>Older teenager</b>	14–16 y.	15–17 y.			
<b>VII Youth</b>	Girls 16–18 y.	Boys 17–19 y.	Crisis of youth	Career choosing	Education Work
<b>Older youth</b>	18–21 y.	19–21 y.			
<b>VII Beginning of maturity</b>	21 (22) y.		Crisis of adulthood	Self-establishment Establishment of ideas	Work Creative activity
	30–50 y.				
<b>Older maturity</b>	Women 55–65 y.	Men 60–70 y.			
<b>IX Beginning of elder age</b>	Women 65 y.	Men 70 y.	Crisis of eldersness	Aging	Creative vacation

Youth as subject and object of spiritual culture, to their advantage, values, orientations, needs, actions reflects the level of spiritual culture the society in which she lives. At the same time adaptation to the spiritual culture develops spiritual needs, forms of intellectual and aesthetic interests the person reflects the inner wealth, the measure of spiritual maturity, that is, level personal qualities, which is called spirituality.

The issue of spirituality the subject of many studies: from Plato Aristotle, Panflu Yurkevich, Gregory Skovoroda to the present day: S. D. Maksymenko, I. D. Pasichnyk, G. A. Ball, M. Th. Boryshevskiy, V. P. Moskalets, M. V. Savchyn, V. F. Morhun, V. M. Zhukovskiy, R. V. Kalamazh, O. V. Matlasevych, A. I. Pashuk, V. P. Melnyk, N. I. Zhyhailo; foreign scientists: F. Lersh, K. H. Jung, K. Rodzhers, R. Meio, Dzh. Konnors and the like. At all times gave large value of spirituality; researchers considered that a concept “spirituality” is to the derivatives from a word “spirit”, that means movable air breathing of breathing, transmitter of life. According to the teachings of scientists, spirituality is General cultural phenomenon that encompasses not only the abstract theoretical values and ideals, but also acts according to conscience, truth, and beauty<sup>6</sup>.

**Analysis of recent publications on the subject of the study.**

In modern Ukrainian psychology the study of spirituality in the following key directions: philosophical and religum, the subject of which is spirituality as perfection of faith in supernatural forces (G. S. Skovoroda, T. Shevchenko, I. Franko, V. A. Sukhomlinsky, G. P. Vashchenko) cultural, the context in which spirituality acts as a way of semestrielle personality within the cultural world through self-determination and samospravny person involves not only knowledge but also feelings, interpretation of reality, the ability to empathy (P. R. Ihnatenko, V. L. Pluzhnyi, M. I. Piren, V. V. Moskalenko, V. V. Rybalka); socio-psychological, in which spirituality is regarded as a multidimensional socio – historical phenomenon, specificity manifestations which are due to the uniqueness of world history as a polycentric education (H. S. Kostyuk, S. D. Maksymenko, M. I. Boryshevskiy, M. V. Savchyn, V. F. Morhun, V. P. Moskalets, H. O. Ball, I. D. Pasichnyk, V. M. Zhukovskiy, R. V. Kalamazh, O. V. Matlasevych, V. P. Melnyk, N. I. Zhyhailo)<sup>7</sup>.

**The purpose of the study** is to establish psychological patterns and mechanisms of spiritual formation and implementation of the individual student youth.

**Presentation of the basic material.** Trying to realize the specified purpose and to fulfill the objectives of the study, we proceeded from the fact that spirituality as an integrative quality of personality, is one of the most fundamental personality characteristics as an open system.

---

<sup>6</sup> Жигайло Н.І. Психологія духовного становлення особистості майбутнього фахівця : Монографія. Львів : Видавничий центр ЛНУ імені Івана Франка, 2008 336 с.

<sup>7</sup> Максименко С.Д. Генеза здійснення особистості : наук. монографія. – К. : КММ, 2006. 255 с.

In our opinion, spirituality is a complex mental phenomenon; the manifestation of inner world of a person; energy-informational structure personality rich characters that it has. Spirituality is specific features of the personality of the two fundamental requirements: the ideal the needs of learning and social needs to live and act for others.

Under the *spiritual formation of personality*, we mean the heritage of spiritual values, of religious consciousness and of consciousness of the person; the development of her spiritual priorities; support the system of values to form the basis of life, to be at the forefront of the process activities. Sources of spirituality are the science, culture, religion, art and the like.

Despite the centuries-old experience of spiritual education, the growing its importance in Ukrainian society, Lviv regional branch All-Ukrainian public organization “The Society of psychologists of Ukraine” designed and developed a holistic system of formation of spirituality of the individual students.

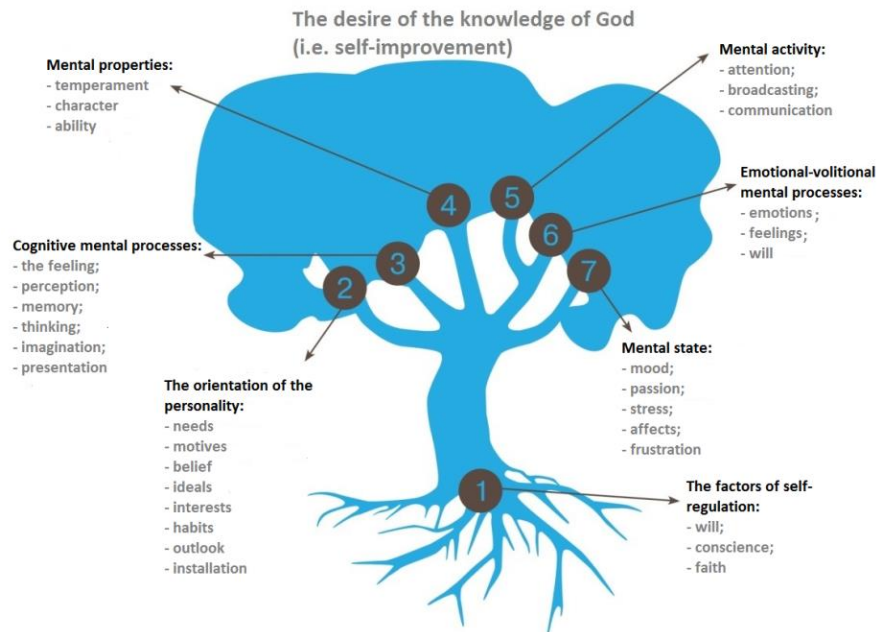
With the purpose of formation of spirituality of the personality of young people we propose:

1. The concept of “spiritual personality”.
2. The author's psychological structure and spiritual personality.
3. The author's model of spiritual identity formation of young people.
4. The training programme of development of spirituality of the individual.
5. Thematic plan of the discipline “Psychology of the formation of spirituality personality”.
6. Criteria for the development of spirituality of the individual.
7. The sources of spirituality of the individual.

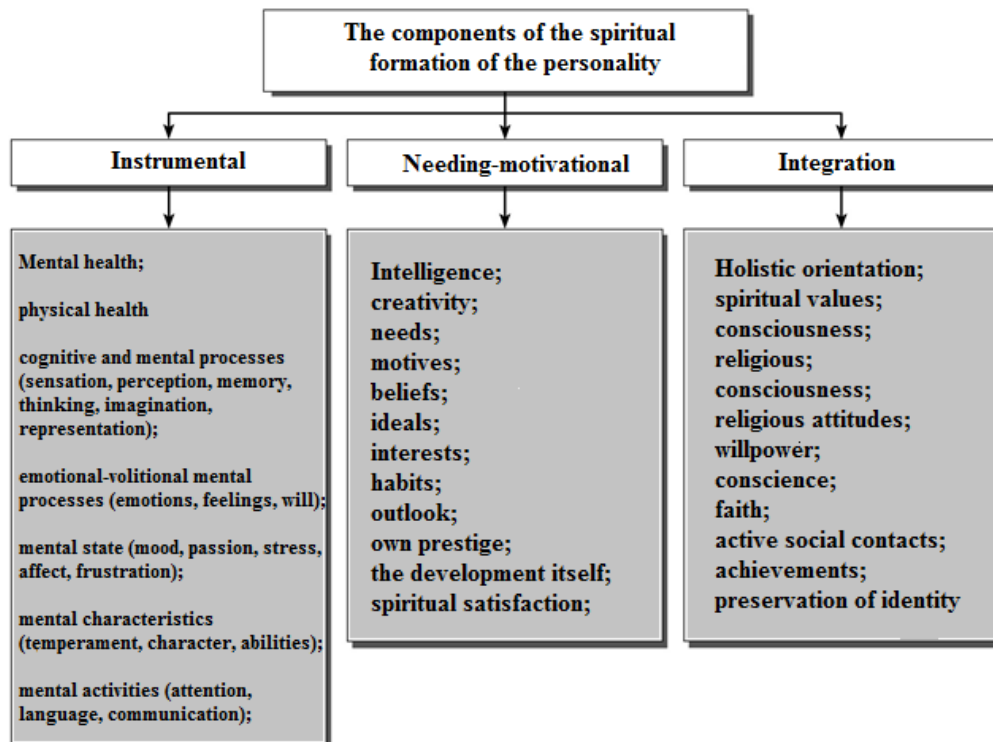
Under the phenomenon of “**spiritual personality**” understand such a person, in which lit a spark of Deity; who in their thoughts and actions based on the Law Of God; which in my life is guided by the postulate: **“I have been working on Forever!, and not just always work!”** Person for a flight you want not the feathers, and the power of the spirit! Strong spirit, national consciousness, intellectually developed, scientifically savvy young need personalities each nation, each state, each industry. Therefore, an integral component of the personality of young people must be spiritual – the lead line of its activities.

The author's psychological structure, spiritual identity (Pic. 1) presented in the form of a tree, the base (root) which is based on the factors of self-regulation, which are the will, conscience, and faith;

the branches of this tree is our cognitive and emotional-volitional mental processes, mental state, mental properties, mental activity, orientation and the like, and the tip of this wood is committed to know God, that is, to self-improvement<sup>8</sup>.



**Pic. 1. Psychological structure of personality by S. D. Maksymenko, N. I. Zhyhaylo**



**Pic. 2. The author's model of spiritual identity formation**

<sup>8</sup> Максименко С.Д. Психологія особистості : Підручник. Київ : КММ, 2007. 296 с.

The author's model of spiritual formation of the personality includes instrumental, needing-motivation and integration components (Pic. 2).

We also proposed the formation of spiritual psychological training individual students. Structurally “Training program development spiritual person” is divided into seven topics-blocks. Each block the original exercises and training exercises are modified (other researchers) which can be used according to the goal. We used: role and business games, a mini-debate with exercise training personal growth exercises with body-oriented training, lectures, scientific seminars, round tables, conferences, pilgrimages, retreats and more. The list of blocks and psycho-pedagogical and training tools to each of them is given in table 2.

Table 2

**“The training program of the spiritual development of the personality”**

<b>№ block</b>	<b>Name training the block</b>	<b>Major psychologic-educational and training facilities</b>
1	Introduction to the work	Introduction to the rules of the T-group. The formation of an atmosphere of psychological safety. Psyhohimnastyka.
2	The value orientation of the manager	Projective picture “me and my place in the world of men”. Roleplay “Bad people are good people. What's the difference?”. Business game “draw up a code of conduct for the 21st century”. Exercises on the removal of “clips” in the muscles and increase the level of security in the T-group.
3	Spiritual development manager	Role play “I – past, present, future. What is the difference?”. Psychological workshop “What I am most proud of in your past? That was such that it would be to live differently?” Exercise “empty chair – my friends and enemies in the past.” Brain storminh “Defining areas of social support by the state as manager of the future creator.” Exercises removal “clips” in the muscle expression expression through movement.
4	Religious values manager	Socio-perceptual training focused on personal growth “I – the eyes of others. Can you trust me?” Panel discussion “The man who actively believes in God – who is she? Past, present, future?” The business game “Sacred If I wrote a book?” Exercises removal “clips” in the muscle expression expression through movement.



Table 2 (continuance)

5	Religious consciousness manager	Discussion “Religious conscious man – “for ”and “against”. ” Brain-storminh “Who am I – a grain of sand, water drop, dunovinnya breeze – or I answer for the future?” The business game “conscience. Do you need it in the 21st century?” Exercises removal “clips” in the muscle expression expression through movement.
6	Discussion of the results of the training	Discussion “I started in T-group. I – after work in a T-group. What has changed in me?” Exercises on the removal of “clips” in the muscles, the manifestation of expression through movement.
7	The final lesson “My Future”	Formation existential “I” Disconnection sense of “we” in training participants. Exercises removal “clips” in the muscle expression expression through movement.

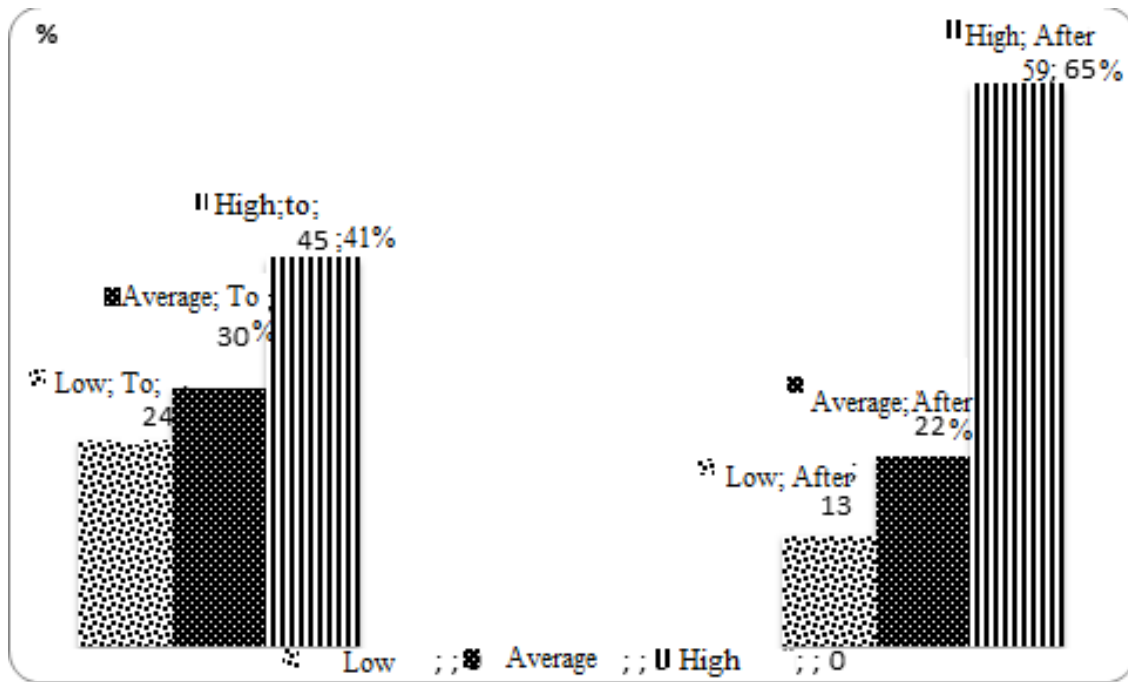
Based on psychological training formed the idea that a young person is at the stage of spiritual development when it: firstly, finds meaning that corresponds spiritual ideals and what it has at the same time opportunities; secondly, has developed relevant traits, knowledge and skills that allow you to achieve this goal, realize themselves in their spiritual formation.

At a later stage of the study we have proposed a comprehensive “Program of spiritual formation and implementation of personality”, which provides diagnostic and remedial work that gives the opportunity to assess the level of spirituality of the individual and contribute to its promotion. The program included the formation of a system of values as the basis of spiritual formation and implementation of an individual; the allocation of religious values as an important factor of spiritual development of personality; training as an effective method of forming of spiritual values of the individual; the allocation of the religious consciousness as the essential component of spirituality of the individual; lectures on the special course “Psychology of spiritual formation and implementation of the person”.

To study assessing the level of spirituality in our students conducted an experiment. Contingent study were young people studying in higher education institutions of Lviv, studied 305 people over the years of study at the university.

Young people with a high level of spirituality and the appropriate level of self-regulation is not a particular problem for teachers, and it is self-disciplined, law-abiding and trying to meet the demands of training. The desire to develop the individual desires to expand its capacity

in accordance with a focus on model – “the best that I can be” – contributes to spiritual development, personal growth person.



**Pic. 3. The level of development of spirituality of students (“before” and “after” implementing programs of spiritual formation and implementation of the individual)**

Table 3

**Meaningful indicators studied characteristics  
(Based on correlation analysis)**

	PA	SA	LS	CV	LE	LR	MV	RA	LI
PA	1,000	0,757	-0,710	0,537	-0,637	-0,564	0,642	-0,708	-0,384
SA	0,757	1,000	-0,705	0,525	-0,582	-0,498	0,580	-0,712	-0,355
LS	-0,712	-0,705	1,000	-0,615	0,589	0,745	-0,657	0,626	0,473
CV	0,537	0,525	-0,615	1,000	-0,613	-0,461	0,611	-0,619	-0,514
LE	-0,637	-0,582	0,589	-0,613	1,000	0,557	-0,574	0,499	0,583
LR	-0,563	-0,498	0,744	-0,460	0,557	1,000	-0,623	0,591	0,586
MV	0,641	0,580	-0,657	0,611	-0,574	-0,623	1,000	-0,677	-0,498
RA	-0,707	-0,711	0,626	-0,619	0,499	0,591	-0,677	1,000	0,522
LI	-0,384	-0,355	0,473	-0,514	0,583	0,586	-0,498	0,522	1,000

**Legend:**

PA – personal anxiety; SA – situational anxiety; LS – the level of spirituality; CV – chaos values; LE – the level of empathy; LR – the level of religiosity; MV– material values; RA – religious attitudes; LI – level of intelligence.

The feature students from middle-spirituality is that they prefer the personal experience of the beliefs of others. So mentor for these people it is important to update the connection between their own life experiences and spiritual values. Young people with an average level of spirituality necessary general measures which will give an opportunity to the young man to survive in action experience, which can then be discussed in the discussions, round tables during conversations, etc. The path from his own experience through reflection and generalization in harmony positivity and negativity awareness for further implementation details – constructive way interaction with the person in the direction of her spirituality.

The characteristic of people with a low level of spirituality is the advantage of wealth over spiritual. Consequently, such individuals is important to help see life alternatives, encourage them to choosing ideals emphasize the spiritual aspects of life. An instructor is advisable to update aspects of moral behavior, citing the experience familiar to the young person or the immediate environment, and illustrate promising action that might confirm this idea.

Comparing the distribution levels of spirituality student “before” and “after” of the program of spiritual identity formation (Pic. 3) illustrate the effectiveness of the applied program. In particular, share a high level of spirituality among young people has increased by 20% (as a result of the program of spiritual formation of personality).

We performed a correlation analysis of the results, in particular the dependence and mutual influence between: level of spirituality and intelligence; level of spirituality and empathy; level of spirituality and level of reactive anxiety; level of spirituality and level of personal anxiety; level of spirituality and religiosity level; level of spirituality and religious level installations; level of spiritual and material values, etc. (Table 3).

We also presented the criteria to be met by spiritual identity: **moral:** spiritual personality to be a religious man; be a practicing christian; have an objective and a subjective authority; love their work and respect his work; be fair; to have a moral and business tact, and the joy of communicating; **intelligent:** high level of training; the accuracy of memory, flexibility of thinking, creative imagination; temperament, labile nervous system (the innate factors), will power and belief (acquired factors), speech culture, rhetoric; intuition; observation; **physical and canonical:** clothing, posture, behavior, generosity, spirituality.

## **CONCLUSIONS**

The book of books – the Sacred Scripture, Theology (science of God); Holy Liturgy is the teacher of life (A. Sheptytskyi); Prayer – the soul's development; church art; christian philosophy (knowledge of God); nature, culture, art, sport and other.

The adoption and flourishing of our state is possible only if the professional and spiritual formation and implementation of every citizen, a professional, a specialist, who should become the decisive force which will ensure the irreversibility of the movement of Ukraine to his will and glory, the economic and social well-being, a healthy nation, a strong state of the european level.

## **SUMMARY**

The article is devoted to the clarifying of psychological aspects of personal and spiritual growth of youth. The object of this study is the process of personal and spiritual formation of student youth. Subject of research: psychological patterns and mechanisms of personal and spiritual growth of personality in adolescence. The aim of the study is to establish the psychological patterns and mechanisms of personal and spiritual formation of youth.

The scientific novelty of the research is: in the development and approbation of the model of spirituality of the personality; in establishing the criteria, levels and indicators of spirituality of the personality in adolescence; in revealing the psychological patterns of the spiritual formation of the personality in the period of youth; in the development and experimental approbation of the spiritual development of the student's personality; in the development and approbation within the limits of the given program of the complex diagnostic-correction system.

## **REFERENCES**

1. Максименко С.Д. Генеза здійснення особистості : наук. монографія. – Київ : КММ, 2006. 255 с.
2. Максименко С.Д. Психологія особистості : Підручник. – Київ : КММ, 2007. 296 с.
3. Москалець В.П. Психологія особистості: Навч. посібник. Київ : Центр учбової літератури, 2013. 262 с.
4. Савчин М.В. Духовний потенціал людини : монографія. Івано-Франківськ: Вид-во «Плай» Прикарпатського ун-ту, 2001. 203 с.

5. Савчин М.В. Здатності особистості : монографія. Київ: ВЦ «Академія», 2016. 288 с.

6. Жигайло Н.І. Психологія духовного становлення особистості майбутнього фахівця : Монографія. Львів : Видавничий центр ЛНУ імені Івана Франка, 2008. 336 с.

7. Жигайло Н.І. Психологія : навч.-метод. Посіб. – Львів : Вид-во «Сполом», 2013. 264 с.

**Information about the author:**

**Zhyhaylo N. I.**

Doctor of Psychology, Professor of Management Department  
of the Ivan Franko National University of Lviv  
1, Universytetska str., Lviv, 79000, Ukraine

**Snyadanko I. I.**

Doctor of Psychological Sciences, Associate Professor,  
Head of Theoretical and Applied Psychology Department  
of the National University “Lviv Polytechnic”  
12, Stepana Bandery str., Lviv, 79000, Ukraine

**Hrabovska S. L.**

PhD, Professor,  
Head of the Department of Psychology  
of the Ivan Franko National University of Lviv  
1, University str., Lviv, 79000, Ukraine

## **THE ROLE OF ALTERED STATES IN THE FORMATION OF WORLDVIEWS**

**Kononenko O. I., Shandruk S. K.**

### **INTRODUCTION**

The problem of consciousness has attracted mankind for many centuries. It was studied by philosophy, starting with ancient philosophers and ending with modern times, theology, as well as psychology and psychiatry. The variety and complexity of the phenomenon of consciousness, the difference in the forms of its manifestation, the multiplicity of its components and functions led to the formation of various methodological approaches to its analysis. One of these approaches is to study the states of human consciousness, their characteristics, functions and interactions, and is aimed at studying the phenomenon of consciousness through different states in which it may exist.

The study and development of spiritual and religious practices that change the state of human consciousness have long been considered by the Eastern cultural tradition as one of the ways of spiritual and moral improvement, within the framework of the Western tradition to the changed states of consciousness (WSS) have been appealing since the times of ancient Greece. However, despite the ever-increasing interest in the changed states of consciousness, and in the presence of a significant number of works devoted to this topic, only in the twentieth century. The phenomenon of changed states of consciousness has become widespread and has become the subject of a profound and thorough study.

Now this phenomenon has spread even more strongly and manifests itself at different levels. Walking through the city you can see posters and billboards that offer to change the level of consciousness with the help of practices such as meditation or yoga, in medical institutions doctors recommend the use of meditative practices to prevent cardiovascular diseases, psychotherapy used techniques of hypnosis, and the power of the vast majority of countries are actively engaged in an open fight against substances that change the state of human consciousness. (Despite this struggle, the number of people who used such substances around the world in 2015 exceeded 247 million people<sup>1</sup>, and this number

---

<sup>1</sup> United Nations Office on Drugs and Crime. World Drug Report 2016. Sales No. E.16.XI.7. New York : United Nations publication, 2016. 174 p. URL:[http://www.unodc.org/doc/wdr2016/WORLD\\_DRUG\\_REPORT\\_2016\\_web.pdf](http://www.unodc.org/doc/wdr2016/WORLD_DRUG_REPORT_2016_web.pdf). (дата звернення: 12.05.2019).

continues to rise). Some researchers are even inclined to consider computer games, the audience of which is computed by hundreds of millions, one way to achieve changed states of consciousness<sup>2</sup>.

Thus, today the phenomenon of changed states of consciousness is an object of interest both in scientific and non-scientific circles: regularly held conferences and congresses devoted to changed states of consciousness; neurophysiologists are engaged in researches of the human brain in the changed states of consciousness; in the media space there are separate forums and communities in which tens of thousands of people are actively discussing changed states of consciousness and various ways to achieve them.

Together with the altered states of consciousness, worldviews are also of obvious interest in modern society. Currently, as never before in history, a person has access to virtually unlimited amount of information – and views on the history of the native person of culture, his religion and values, grafted from the moment of birth, may undergo significant changes, by virtue of only one familiarity with information about other traditions and religions. The style of thinking inherent in one or another culture, which used to be an essential component of the worldview as a reflection of the world and a value relation to it, no longer seems so fundamental, since a modern person can completely and freely familiarize itself with the inheritance, including spiritual, other peoples and cultural formations.

The reasons for the formation of ideological settings can be various factors, such as native language, maturation age, education and training of a person, her experience in acquaintance with other cultural traditions, as well as the experience of direct interaction with the sphere of spiritual, the areas of individual and collective unconscious, which is obtained, in including, and because of the changed states of consciousness.

At this time, there is a large number of works, in which the features, structure, properties of the changed states of consciousness, their relations to the mystical and religious experience are described in great detail. Also in psychological and philosophical literature there are detailed descriptions and characteristics of worldviews and attitudes. However, the correlation of changed states of consciousness with ideological settings, as well as the degree of their relationship, is not sufficiently identified.

---

<sup>2</sup> Кулешов Р.Н. Виртуальная реальность компьютерных игр как феномен ИСС. *Психотехники и измененные состояния сознания* / Отв. ред. С. В. Пахомов. Санкт-Петербург : РХГА, 2015. URL:<http://www.yoga.net.ua/filials.php?action=shownews&id=1421&fid=34> (дата звернення: 12.05.2019).

## **1. The concept of “consciousness”, “changed states of consciousness” and “worldviews”**

Scientific concepts, as you know, are of ten polyfunctional, and depending on the circumstances and place of their use may have different meanings. Such, for example, is the situation with the term “changed states of consciousness”, which is quite common in the modern scientific and non-scientific world. Differences in the understanding and interpretation of this concept can lead not only to its polysemy at all levels (since the changed states of consciousness are also studied in a wide range of disciplines), but at all to the possible loss of terminological complexity. This will be discussed separately below.

On the other hand, the precise definition of the term “worldview settings” does not occur either in the Ukrainian-language, or in Russian-language, or in the English-language literature. In most cases, in the scientific literature, the concept of “worldview settings” is reduced to the concept of “worldview”, which, in essence, is unreasonable generalization. In this regard, in this study a new interpretation of this term will be proposed, which will be correlated with the concepts of “worldview” and “setting” in the broadest sense of these words.

Consciousness has been the subject of scientific study for many centuries. It is one of the basic concepts in many disciplines – philosophy, psychology, sociology, and in the broadest sense means “the highest level of mental activity of man as a social being”. In each of the presented disciplines the question of consciousness takes its special place. Thus, in philosophy, the question of the relation of consciousness to being is one of the key, because acting as a property of highly organized matter (brain), worldview is the awareness of being, that is, the subjective imprint, the image of the objective world, which is presented in the form of subjective reality. In terms of epistemological – consciousness acts as an ideal as the opposite of the material. Historically, consciousness is not always differentiated as somewhat separate from the material substance. In the early stages of the development of philosophical knowledge, consciousness (and mental processes) were identified with material or abstract, but not contradicted by the first and not separated from it.

Psychology examines consciousness as a property of the psyche, the ability to reflect the objective stable properties of objective reality<sup>3</sup>. One of the important functions of consciousness, in this case, is the ability

---

<sup>3</sup> Леонтьев А.Н. Эволюция психики. Воронеж : Издательство НПО «МОДЭК», 1999. 416 с. – С. 213.



to imagine the construction and foresight of the activity and consequences of this activity, as well as control of human behavior, the possibility of understanding what is happening, firstly, in its own psychic world, and secondly, in the surrounding reality.

Thus, consciousness is a complex systemic system that has different levels, and awareness of these levels manifests itself in knowledge about the degree of clarity of consciousness, in other words, about its states. These degrees determine the orientation in the surrounding world, the feeling of empirical individuality, isolation from the outside world, as well as the nature of the experience of man with his attitude to reality. In more detail, the question of determining the states of consciousness will be considered below.

In the case of the term “changed states of consciousness”, we are confronted with a multitude of different definitions, each of which only in one degree or another can cover and describe the whole wide range of states that we, while intuitively, call modified ones. The term “changed states of consciousness” can be called rather conditional, as experts from different areas tend to invest in its definition and interpretation are far from the same meanings. However, there is the definition of changed states of consciousness, which is considered to be classical. This is the definition of the German psychologist Arnold Ludwig, according to which the altered state of consciousness is, in essence, any psychological state that can be caused by both physiological, psychological and pharmacological means, and whose feature is that it is “subjectively recognized by the person itself (or his objective observer) as a rather pronounced deviation of the subjective experience or mental functioning from his general normal state, when he does not sleep and is in a vigilant consciousness. Such deviations can be represented by a greater than usual, concern for internal sensations or imaginary processes, a change in the formal characteristics of thinking and the weakening of the ability to test reality of varying degrees”<sup>4</sup>.

From this definition we can conclude that the changed states of consciousness presuppose the presence of a “normal” state, and different from “changed” states. For a deeper understanding of the ratio of changed states of consciousness and “normal” state of consciousness, it is necessary to turn to approaches in modern psychology, which offer their model of consciousness and the relationship of changed states of consciousness to the so-called “Basic” state. There are several

---

<sup>4</sup> Тарт Ч. Измененные состояния сознания . Ульяновск : «Ульяновский Дом Печати», 2003. 537 с.

approaches to describing the changed states of consciousness and how these states correlate and interact: it is a continuum model of consciousness, discrete, and discrete-continuum (adjacent).

One of the main representatives of the continual approach, C. Martindale, was the concept of continuous (continual) states of consciousness, according to which states of consciousness are systems that are relatively stable and orderly, located on the interval between opposite states of consciousness – vivacity on the one hand, and unconscious – on the other. K. Martindale offers a one-dimensional “axis”, along which all aspects of consciousness change, differing only from the position on this axis of regression. At its upper point is the usual, initial state of consciousness, and along it, in the direction of regression, there are all sorts of WSS that continuously pass<sup>5</sup>.

The opposing views on the nature of consciousness had a representative of the discrete approach, Charles Tart, pioneer of studies of altered states of consciousness, which, with his anthology, “Changed states of consciousness” introduced into the wide scientific circulation of the study of altered states of consciousness<sup>6</sup>. His approach is based on the model of consciousness as a complexly organized system design. Disk state of the state of consciousness (DZSS) is a new system with unique properties and characteristics that has a changed structure in relation to the initial state<sup>7</sup>. This system has a number of psychological functions, the implementation of which provides it with stability and durability with significant changes in individual systems. All discrete changed states of consciousness qualitatively differ from one another, and are constantly changing: that for one person there are altered states of consciousness, for another one can be an everyday experience. Transition from so-called the basic state of consciousness to a discrete, changed state of consciousness occurs jump-like and is accompanied by a rupture of the interactions of mental subsystems with their subsequent transformation, which leads to the construction of a new structure of consciousness. In the future, according to a similar scenario, there is a transition to the next discrete, changed state of consciousness.

A special interest in the study of altered states of consciousness is the study of transpersonal psychology, one of the founders of which,

---

<sup>5</sup> Психология сознания / Сост. и общая редакция Л. В. Куликова. Санкт-Петербург : Питер, 2001. 480 с.

<sup>6</sup> Спивак Д.Л. Изменённые состояния сознания: психология и лингвистика. Санкт-Петербург : «Издательский Дом Ювента»; Филологический ф-т СПбГУ, 2000. 296 с.

<sup>7</sup> Тарт Ч. Системный подход к сознанию. *Пути за пределы эго* / Под ред. Р. Уолша и Ф. Воон. Москва : Открытый Мир, 1996. URL: <http://www.klex.ru/7wt> (дата звернения: 12.05.2019).

S. Grof f, was proposed a new cartography of consciousness. According to him, consciousness has a complex multi-level structure, and depending on the state of consciousness, each of these levels is able to come to the fore. Based on researches and experiments with psychedelic substances (mainly with diethylamide of lysergic acid, LSD), S. Grof came to the description of two types of consciousness – heilotropic (usual) and holotropic (unusual). The first, hylotropic (from the Greek hyle, “matter”, and trepein, “to move towards something”) implies knowledge of oneself as an embodied physical being with clear boundaries and a limited sensory range that lives in three-dimensional space and linear time in the world of material objects”, that is, what is commonly called “ordinary”, “normal”, unchanged state of consciousness. The holotropic consciousness (from the Greek holos – the whole) implies a “field of consciousness without certain boundaries, which has unlimited, experienced access to various aspects of reality without the means of the senses<sup>8</sup>”, it is characterized by a set of representations opposite to the hylotropic consciousness.

Tarte had also formulated the idea that the assessment of the state of consciousness depends, first of all, on the value orientations of culture and the worldviews of man. In the twentieth century, when large-scale studies of altered states of consciousness originated, the Newton-Cartesian mechanistic paradigm dominated Western culture, which in many respects predetermined the attitude of Western specialists in the field of psychiatry to various kinds of altered states of consciousness. The “normal” state was therefore considered to be rational, perceptual, and cognitive with the mechanistic outlook, and any mismatch or deviation was seen as a sign of the pathological process. Therefore, mystical, religious experiences, psychedelic experiments, as well as other forms of altered states of consciousness was considered a manifestation of psychopathology. However, it has already been said that the very term of the changed states of consciousness implies the presence of some “normal” state of consciousness, in relation to which the changed state consciousness suppose turns out to be a deviation from the norm. Explaining the changed states of consciousness without comparison with the normal state seems impossible – why then they are generally called “altered”?

Thus, on the basis of the concepts analyzed in this section – the classical definition of changed states of consciousness, the terms

---

<sup>8</sup> Гроф С. За пределами мозга. Рождение, смерть и трансценденция в психотерапии. Москва : “Ipraktik”, 2014. 504 с. URL: <http://www.e-reading.club/book.php?book=98083>(дата звернення: 12.05.2019).

“transpersonal states” and “holotropic consciousness” – it becomes possible to formulate a new definition of “normal” state of consciousness. Under the normal state of consciousness will be understood the state of human consciousness, which preserves the usual (ordinary, most of the time) for a particular individual feelings of empirical individuality, individual characteristics and limitations of consciousness, are aware of physical and mental constraints. Consequently, the state in which any of these conditions is changed will be called a changed state of consciousness. This definition is in many respects correlated with the notion of a discrete, changed state of consciousness (see above), that is, any new state in relation to the original state.

Foresaid makes it possible to formulate such an understanding of the term of the changed states of consciousness that can be used to classify states of consciousness irrespective of the cultural environment and value orientations of the societies surveyed and their practices, which is extremely necessary for the full disclosure of the topic. Under the changed state of consciousness will be understood a condition in which the usual (ordinary, overwhelming majority of time) changes for a particular individual feelings of empirical individuality, individual features and limitation of consciousness, violated awareness of physical and mental constraints. Further in this work, the term “changed states of consciousness” will be used only in the above sense.

Now, we will analyze the degree of study in modern researches of the concept of “worldviews”. Some domestic researchers also use the term “outlook” in their work, and even to some extent describe it, but in these works, finding the exact definition is not possible. For example, Y. Shajgorodsky in his work “Worldview Systems: the Need for Synthesis” does not share such concepts as “outlook” and “ideological systems”, and moreover reduces these terms to the notion of a system of values established in a particular cultural environment<sup>9</sup> Works by Tsvirkun V.M. world-views are a “constant, stabilizing link of human worldview ... they play a decisive role in the ideological position of the individual<sup>10</sup>”. He also describes them as “an experienced and conscious state of being, an active attitude toward the world ... one of the most essential elements of the worldview, consciousness of the person ... they are the basic factor of its development and

---

<sup>9</sup> Шварц Т. Ю. Потребность в ощущениях : о диагностической состоятельности методики М. Цукермана. *Scientific e-journal*. 2016. №2. С. 188–198.

<sup>10</sup> Цвіркун В. М. Формування світоглядних установок особи підліткового віку : автореф. дис. ... канд. філос. наук : 09.00.04 «Філософська антропологія, філософія культури». Київ, 2001.25 с.

realization, essentially determine the place of ideological consciousness in the system of human worldview<sup>10</sup>”. That is, he describes the degree of significance that worldview facilities have for a person, for his views on the world and itself.

Or, for example, according to a national researcher P.Ya. Makotun, ideological installations “direct the life-long activity of the individual, give it energy impulses ... they are a factor in the development and improvement of the human culture ... [“worldviews”] defines outlook stereotypes or paradigms that, in turn, affect the whole semantic coloration the life of most people<sup>11</sup>”. He describes that the worldview setting is the determining factor of the worldview, its meaningful content, but they are described only one of the characteristics of this complex term, although an attempt is made to describe this concept.

What then should be understood under “worldview settings”, which definition of this concept? It should start from the analysis of the components of this concept.

Thus, the worldview is a system of views on the world and the place of man, society and mankind in it, on the attitude of man to the world and himself, as well as the corresponding attitudes of people to these basic attitudes of people, their ideals, principles of activity, value orientations<sup>12</sup>. That is, the worldview determines how a person perceives the surrounding world and relates to it. However, the worldview is not only the content of the views on reality, but also, which is very important, acts as a “way of understanding reality”, as well as the principles of life, defining the nature of determinants of attitude towards the world, behavior in the world, and life in general. It defines what is essential, for the individual, “self-consciousness of the person, its value orientations, assessment and behavior<sup>13</sup>”.

The emergence of the worldviews is gradually increasing as the individual. It is formed initially in the form of subjectively unconscious practical social relations that embody feelings, desires, aspirations, and inducements. Later, on the basis of initial experience, under the influence of education and received practical training, it is transformed into a certain

---

<sup>11</sup> Макутон П. Я. Світоглядні ідеали і цінності, їх місце і роль в культурі. *Актуальні проблеми духовності : збірник наукових праць*. Криворізький державний пед. університет. Кривий Ріг : І.В.І., 2002. С. 19–29.

<sup>12</sup> Мировоззрение . *Философия: Энциклопедический словарь* / Под ред. А.А. Ивина. Москва : Гардарики, 2004. URL: [https://dic.academic.ru/dic.nsf/enc\\_philosophy/728/МИРОВОЗЗРЕНИЕ](https://dic.academic.ru/dic.nsf/enc_philosophy/728/МИРОВОЗЗРЕНИЕ) (дата звернення: 18.05.2019).

<sup>13</sup> Мировоззрение. *Новейший философский словарь* / Гл. ред. : А.А. Грицанов. Минск : Книжный Дом. 1999. URL: <https://psychology.academic.ru/1197/мировоззрение> (дата звернення: 18.05.2019).

internal scheme, structure of behavior, and at this level the worldview is already partly objectively defined. In young and adolescence period, based on the inner need for self-determination<sup>14</sup>, the world is shaped through the sphere of reflection, self-consciousness and introspection that complement the ideals, principles, goals and values of the ideological system. That is, the period of youth (18-23 years<sup>15</sup>) is the stage at which the most important components of it are formed in the worldview, and from which in the future will depend “and all other vital spheres<sup>16</sup>”. Therefore, it is precisely this age range that will be most interesting for research within this work, and it is from this that we will rely on the selection of a sample based on age characteristics.

At the final level of formation of this system, the worldview acts as an internal “law of life”, and becomes a factor that determines the behavior of the individual as a subjective phenomenon, established as a result of the process of obtaining experience, knowledge of themselves and the surrounding reality.

From above, it naturally follows from the fact that the world goes through some stages in its formation, and that at each stage it is formed, mainly on the basis of the received social and practical experience, as well as through reflection and self-knowledge.

If we summarize the above, then the main thing in determining the outlook is that, firstly, it represents a system of views on the world around, man and society; and secondly, that these are also the ideals, values and man's settings, as well as the principles that determine his activities; and, thirdly, that it is determined, first of all, by experience.

Now that the concept of “worldview” is set, it is necessary to determine the meaning of the term “settings”.

Thus, the setting (English Attitudes) is the state of readiness, the predisposition of the subject to a certain activity in a particular situation<sup>17</sup>, which occurs at the moment of prediction by the subject of the emergence of a particular object or action, and which ensures the focus of activity on this object. The term “settings” was originally introduced into the experimental psychology by the German psychologist

---

<sup>14</sup> Божович Л.И. Личность и ее формирование в детском возрасте. Санкт-Петербург : Питер, 2008. 398 с

<sup>15</sup> Сапогова Е.Е. Психология развития человека. Москва : Аспектпресс, 2005. 460 с.

<sup>16</sup> Хилько М.Е., Ткачева М.С. Возрастная психология : краткий курс лекций. 2-е изд., перераб. и доп. Москва : Издательство Юрайт, 2014. 200 с.

<sup>17</sup> Установка . *Философский энциклопедический словарь* / Гл. редакция: Л. Ф. Ильичёв, П. Н. Федосеев, С. М. Ковалёв, В. Г. Панов. Москва: Советская энциклопедия, 1983. URL: [https://dic.academic.ru/dic.nsf/enc\\_philosophy/3536/УСТАНОВКА](https://dic.academic.ru/dic.nsf/enc_philosophy/3536/УСТАНОВКА) (дата звернення: 22.05. 2019).

L. Langhe and marked the past experience of readiness to act in a certain way, determining the speed of reaction to the situation<sup>18</sup>. According to the Georgian psychologist D. Uznadze, the creator of the theory of settings, settings accumulate the existing experience, and, through the mediation of the influence of conditions of external reality, the balance between the subject and the environment<sup>19</sup>. For him, the settings – an unconscious readiness of the subject to perceive future events and actions in a certain direction. Later, the study of social systems, that is, the “subjective relations of the personality to the conditions of activity<sup>20</sup>”, the Soviet (Sh. Nadirashvili, I. Gomelaura) and American psychologists (F. Hayder, L. Festusinger) led to the discovery of the structure of settings, which contains emotional, semantic and behavioral aspects of readiness for perception and action in relation to social objects and situations.

Semantic settings – this is the most “complex” level of settings, as it contains several components that determine how the worldview, and the views of the individual, and its activities. Thus, the information component contains in itself the views on the world and the place of man in it, its orientation; the emotional component includes sympathy and antipathy for meaningful objects; and behavioral determines readiness for activity. Semantic settings and settings as a whole also include value orientations, which are conditioned by the higher social needs of the subject, its activities, as well as in the process of acceding to the system of norms and values of the social environment.

Based on the foregoing, one can conclude that the settings are not only the readiness and the willingness to act, but also some essential psychic components of the subject, such as views, orientation and value orientations, which act as determinative readiness for action of factors. In the works of the national researcher V.M. Cvirkun, refers to this understanding of the installation – “they are one of the most persistent elements of the outlook of the individual, expressing itself, its inner conscious and subconscious” I “... outside the settings find expression in a vital position, which determines the attitude of man to the world<sup>10</sup>”, that is, they define the relationship “man – the world of man”.

---

<sup>18</sup> Установка. *Краткий психологический словарь* / Под ред. Л.А. Карпенко, А.В. Петровский, М.Г. Ярошевский. Ростов-на-Дону: ФЕНИКС, 1998. URL: <https://psychology.academic.ru/2731/установка> (дата звернения: 22.05. 2019).

<sup>19</sup> Узнaдзe Д. Н. Психология установки. Санкт-Петербург : Питер, 2001. 416 с.

<sup>20</sup> Надирашвили Ш.А. Понятие установки в общей и социальной психологии. Тбилиси: Мещниереба, 1974. 170 с.

It is also necessary to point out that the existence of settings in one way or another is foreseen by the worldviews, since the latter is a determinant of the totality of social behavior (through the corresponding ideals, norms, principles, values), and, therefore, at least in part, determines readiness for action. From this we can conclude that the worldview and the settings, since both phenomena, a) are the determinants of the behavior and behavior of the subject, b) include a system of values, and c) contain an information component, are related concepts, and to some extent have in mind one another. That is, the worldview and the a settings form a rather close conceptual terminological interweaving, which can be subjected to a common denominator by combining them in the concept of “worldview settings”.

Thus, such a definition is a generalized notion of concepts of “worldview” and the concept of “settings”, and in the most general form can be defined in this way. Worldview devices – is a system of views of the subject to the world, the place of man in it, its orientation, attitude towards the world, consisting of the information, value and behavioral components, determines activity through these components, based on experience, social interaction, practical activity and reflection, and includes a system of norms, values, orientations, ideals, principles, goals. This definition is a generalized combination of notions of the concepts of “worldview” and “settings”, and in the context of this work allows to accurately characterize and cover the range of psychic phenomena that are subject to research in this work.

## **2. Modified states of consciousness as an experience that influences the worldview**

As already mentioned above, worldview systems are formed on the basis of experience. Since the very early childhood, it has a direct influence initially on the shaping of worldview settings of , and later on their faceting and more concrete and practically applicable vision of the world. Moreover, this experience is always different genesis and can be both objective and subjectively conditioned, that is, it proceeds exclusively from the outside world or is formed on the basis of introspection, reflection. The first experience of social relations, upbringing, practical learning, maturing, and later acquaintance with cultural traditions, one’s own activity – all this directly influences the formation of a concrete world view, which ultimately determines behavior in the form of ideals and norms. But here is the main question,



the answer to which is intended to serve this work – is it possible to include in this list of factors that influence and shape worldview settings, include the experience of staying in the changed states of consciousness?

A unambiguous and definite answer can only be obtained by deepening into empirical data, but before doing this, it is necessary to identify – perhaps descriptions of the cases of influencing the experience of changed states of consciousness on worldview have already been found in the literature?

Therefore, to answer the question, one must refer to one of the most studied forms of altered states of consciousness, namely, changes in the state of consciousness induced by the administration of psychedelic substances (LSD, psilocybin, dimethyltryptamine). First of all, we will consider a wide range of experiences in the LSD sessions described by the transpersonal psychologist S. Grof in his works devoted to LSD experiments.

S. Grof's research is based on more than three thousand LSD sessions personally conducted by him, and more than five thousand reports of sessions he studied<sup>21</sup>. Such a significant amount of processed empirical material allows us to speak about the high significance and value of research data.

Of the four types of experiences encountered in LSD sessions, the greatest interest for us is the third – perinatal experiences – since they, according to S. Grof, have the greatest impact on the human psyche and have long-term effects.

Perinatal experiences are the experiences induced both by psychoactive substances and non-medicated means (S. Grof mentions, for example, trance dancing, starvation, shock, physical torture, sleep deprivation, and well-worked spiritual practices), which “are focused on the problems of biological birth, physical pain and agony of aging, diseases and aging, as well as dying and death”. These experiences are often encountered in experiments using high doses of LSD, and may be detected even at the first sessions<sup>22</sup>.

Since this level includes a very wide range of experiences, S. Grof offers a special classification, which is based on the analogy with the stages of human birth (which comes from the presence of deep parallels between patterns of experiences and clinical stages of childbirth).

---

<sup>21</sup> Гроф, С. ЛСД психотерапия / Пер. с англ. Г. Васильевич. Москва : «Издательство АСТ», 2004. 414 с.

<sup>22</sup> Гроф С. Области человеческого бессознательного: данные исследований ЛСД. Киев: PSYLIB, 2003. 278 с.

It identifies four Basic Perinatal Matrices (BPMs) that correspond to: I-finding the child in the womb, II-the beginning of labor, III-pushing through the birth canal, and IV-completing the birth process. We are primarily interested in the II, III and IV BMDs, since it is in them that the eschatological motive is clearly expressed. However, before switching to the description of experiences in the BPM, it should be noted that visions and feelings are experienced by the subjects extremely realistic – of ten they lose the understanding that all experiences are only an illusion, and confuse their feelings with true biological death. This point needs to be taken into account in order to understand the high significance and impact that such experiences have on the patient's future life.

It is important to note that the experiences experienced by the subjects relate not only to their usual picture of the world and their known ideas, but also to the previously unknown scenarios. In works by S. Grof, descriptions of such cases occur quite of ten: “It happened”, he writes, “that inexperienced people described in detail the stories from the Hindu, Buddhist, and Jainist mythologies, or the multi-layered scenes from the little-known” Egyptian Book of the Dead<sup>23</sup>”. It is also important to note the fact that it is extremely important for us that such experiences can be caused not only by psychoactive substances, but also by non-medicated means, for example, holotropic breathing – a special technique of controlled breathing, which by means of hyperventilation introduces a person into a very deep ICS which is not inferior in intensity and strength of the influence of altered states of consciousness induced by psychedelics.

In many cases, such experiences have a significant impact on the future life and worldview of a person. First of all, the experience of death-rebirth has a profound catharsis and psychotherapeutic effect, which manifests itself not only in the potential treatment of mental illness (recall that transpersonal psychology considers mental illness as a “transpersonal crisis” caused by the conflict of the unworked unconscious material and consciousness), but also in changing the value orientations and attitudes of healthy people. This effect is echoed by the influence of death-regeneration on medicine-man as a result of initiation ceremonies, and on participants in ancient Greek mysteries. Second, the lifestyle and human worldview undergo profound changes based on the full realization of their mortality and on the belief in the possibility of the existence

---

<sup>23</sup> Гроф С., Хэлифакс Дж. Человек перед лицом смерти / Пер. с англ. А. И. Неклесс. Москва : Изд-во Трансперсонального Института, 1996. 246 с.

of consciousness after physical death. Based on the experiences of the test subjects, they form the following notions about life after death that they never had before: “Even positivist-oriented scholars, convinced materialists, skeptics and cynics, uncompromising atheists ... are of ten beginning to be interested in spiritual searches after they discovered inside themselves these levels<sup>25</sup>”. And according to V.M. Cvirkun, worldviews “are formed and fixed in the process of the in the process of man’s active resolution of cardinal problems of being, the identification of the worldview of the essence of human life, the definition of life meaningful landmarks in the dialogue of a person with the world in which it lives<sup>10</sup>”. Such a cardinal problem of being is quite possible to consider the views of life after death or death itself, that is, one can assume that such deep feelings can in some way form a world outlook.

The above data allow us to suggest that the experience of altered states of consciousness can have some influence on a person's perception of the world, of itself, of its values, ideals, norms and views, and, in general, on ideological systems. And if so, then it is quite logical that differences in the ideological setting between people who have such experience of experience of altered states of consciousness and people who do not have such an experience can be detected. In general, this assumption, this hypothesis that the worldview settings of people with experience and without the experience trial altered states of consciousness have differences and serves as the main hypothesis of this work, which in the future and will be checked by conducting an empirical study.

Thus, we can draw the following conclusions. The views of man on the world and its attitude to it largely depend on the fact that man knows about the world, that this world is. And this kind of knowledge can be discovered by a person not only from the pages of textbooks, academic education or field trials, but also to a large extent they are formed by observations that the individual consciously or unconsciously does in its life's way. These observations can be as external – the objective world surrounding the person – and exclusively internal – from simple reflection and ending with the “sphere of the spiritual”, the comprehension of the individual and collective unconscious, if you reason within the terminology of K. Jung and C. Grof . Experience largely determines the ideological orientation of man, its orientation, values, norms and ideals, which in the future determine the activity. And in this case, the experience of direct interaction with the sphere of the spiritual, as well as any other experience, must have a definite influence on worldview.

## **CONCLUSIONS**

The analysis of the literature on the topic was carried out, the concepts of “consciousness”, “changed states of consciousness” and “world outlook” were considered and analyzed. In the case of the term “changed states of consciousness”, on the basis of already existing definitions was synthesized and proposed a new definition that more accurately describes the range of experiences that we understand as changed states of consciousness. Under the changed state of consciousness is meant a state in which the usual (ordinary, overwhelming majority of time) changes for a particular individual feelings of empirical individuality, individual characteristics and limitation of consciousness, disturbed awareness of physical and mental constraints

In addition, since the exact interpretation of the term “worldview” in the special literature on the topic was not revealed, from the concepts of “worldview” and “settings” was identified definition of “worldview settings”: worldview settings – is a system of views of the subject to the world, the place of man in it, its orientation, attitude towards the world, consisting of the informational, value and behavioral components that determines activity through the data-based components of experience, social interaction, practice and reflexis, and includes a system of norms, values, orientations, ideals, principles, goals. The main characteristics of ideological settings were also highlighted and described.

## **SUMMARY**

The analysis of the literature on the problem of the influence of changed states of consciousness on the formation of worldview settings allowed to formulate the hypothesis of the existence of a statistically significant difference in the worldview settings of people with the experience of changed states of consciousness and without such experience. The basic preconditions are based on the experiments of the representative of the transpersonal psychology of S. Grof and are reduced to the fact that in the scientific literature there are cases where the practice of experiencing altered states of consciousness had an effect on the change in the views, interests, beliefs, ideals, norms of people.

The study of the concepts of “changed states of consciousness” always correlates with the notions of the “normal” state of consciousness, which, on the basis of existing terms (the classical definition of changed states of consciousness, the term “transpersonal states” and “holotropic consciousness”), was defined as such a state

of human consciousness , which preserves the usual (ordinary, most of the time) for a particular individual feelings of empirical individuality, individual features and limitations of consciousness, are perceived as physical and psychic constraints. Proceeding from this, the new definition of “changed state of consciousness” is formulated – this is a state in which the usual (ordinary, overwhelming majority of time) changes for a particular individual feelings of empirical individuality, individual features and limitation of consciousness, disturbed awareness of physical and mental constraints. Since the exact interpretation of the term “worldview settings” in the literature on the topic was not found, from the concepts of “worldview” and “settings” was highlighted the following definition of worldview settings: worldviews – a system of views of the subject to the world around it, to the place of man in it, its orientation, attitude towards the world, consisting of the informational, value and behavioral forms that determines activity through these components, based on experience, social interaction, practical activity and reflection, and includes a system of norms, values, orientations, ideals, principles and objectives.

## REFERENCES

1. United Nations Of fice on Drugs and Crime. World Drug Report 2016. SalesNo. E.16.XI.7. New York : United Nations publication, 2016. 174 p. URL:[http://www.unodc.org/doc/wdr2016/WORLD\\_DRUG\\_REPORT\\_2016\\_web.pdf](http://www.unodc.org/doc/wdr2016/WORLD_DRUG_REPORT_2016_web.pdf). (дата звернення: 12.05.2019).
2. Кулешов Р.Н. Виртуальная реальность компьютерных игр как феномен ИСС. *Психотехники и измененные состояния сознания* / Отв. ред. С. В. Пахомов. Санкт-Петербург : РХГА, 2015. URL:<http://www.yoga.net.ua/filials.php?action=shownews&id=1421&fid=34> (дата звернення: 12.05.2019).
3. Леонтьев А.Н. Эволюция психики. Воронеж : Издательство НПО «МОДЭК», 1999. 416 с.
4. Тарт Ч. Измененные состояния сознания. Ульяновск : «Ульяновский Дом Печати», 2003. 537 с.
5. Психология сознания / Сост. и общая редакция Л. В. Куликова. Санкт-Петербург : Питер, 2001. 480 с.
6. Спивак Д.Л. Изменённые состояния сознания: психология и лингвистика. Санкт-Петербург : «Издательский Дом Ювента»; Филологический ф-т СПбГУ, 2000. 296 с.

7. Тарт Ч. Системный подход к сознанию. *Пути за пределы эго* / Под ред. Р. Уолша и Ф. Воон. Москва : Открытый Мир, 1996. URL: <http://www.klex.ru/7wt> (дата звернення: 12.05.2019).

8. Гроф С. За пределами мозга. Рождение, смерть и трансценденция в психотерапии. Москва : "Ipraktik", 2014. 504 с. URL: <http://www.e-reading.club/book.php?book=98083> (дата звернення: 12.05.2019).

9. Шварц Т. Ю. Потребность в ощущениях : о диагностической состоятельности методики М. Цукермана. *Scientific e-journal*. 2016. № 2. С. 188–198.

10. Цвіркун В. М. Формування світоглядних установок особи підліткового віку : автореф. дис. ... канд. філос. наук : 09.00.04 «Філософська антропологія, філософія культури». Київ, 2001. 25 с.

11. Макутон П. Я. Світоглядні ідеали і цінності, їх місце і роль в культурі. *Актуальні проблеми духовності : збірник наукових праць*. Криворізький державний пед. університет. Кривий Ріг : І.В.І., 2002. С. 19–29.

12. Мировоззрение . *Философия: Энциклопедический словарь* / Под ред. А.А. Ивина. Москва : Гардарики, 2004. URL: [https://dic.academic.ru/dic.nsf/enc\\_philosophy/728/МИРОВОЗЗРЕНИЕ](https://dic.academic.ru/dic.nsf/enc_philosophy/728/МИРОВОЗЗРЕНИЕ) (дата звернення: 18.05.2019).

13. Мировоззрение. *Новейший философский словарь* / Гл. ред. : А.А. Грицанов. Минск : Книжный Дом. 1999. URL: <https://psychology.academic.ru/1197/мировоззрение> (дата звернення: 18.05.2019).

14. Божович Л.И. Личность и ее формирование в детском возрасте. Санкт-Петербург : Питер, 2008. 398 с.

15. Сапогова Е.Е. Психология развития человека. Москва : Аспектпресс, 2005. 460 с.

16. Хилько М.Е., Ткачева М.С. Возрастная психология : краткий курс лекций. 2-е изд., перераб. и доп. Москва : Издательство Юрайт, 2014. 200 с.

17. Установка . *Философский энциклопедический словарь* / Гл. редакция: Л. Ф. Ильичёв, П. Н. Федосеев, С. М. Ковалёв, В. Г. Панов. Москва: Советская энциклопедия, 1983. URL: [https://dic.academic.ru/dic.nsf/enc\\_philosophy/3536/УСТАНОВКА](https://dic.academic.ru/dic.nsf/enc_philosophy/3536/УСТАНОВКА) (дата звернення: 22.05. 2019).

18. Установка. *Краткий психологический словарь* / Под ред. Л.А. Карпенко, А.В. Петровский, М. Г. Ярошевский. Ростов-на-Дону:

ФЕНИКС, 1998. URL: <https://psychology.academic.ru/2731/установка> (дата звернення: 22.05. 2019).

19. Узнадзе Д. Н. Психология установки. Санкт-Петербург : Питер, 2001. 416 с.

20. Надирашвили Ш.А. Понятие установки в общей и социальной психологии. Тбилиси: Мецниереба, 1974. 170 с.

21. Гроф, С. ЛСД психотерапия / Пер. с англ. Г. Васильевич. Москва : «Издательство АСТ», 2004. 414 с.

22. Гроф С. Области человеческого бессознательного: данные исследований ЛСД. Киев: PSYLIB, 2003. 278 с.

23. Гроф С., Хэлифакс Дж. Человек перед лицом смерти / Пер. с англ. А. И. Неклесс. Москва : Изд-во Трансперсонального Института, 1996. 246 с.

**Information about the author:**

**Kononenko O. I.**

DrSc of Psychology, Professor at the Department  
of Differential and Special Psychology  
of the Odessa I. I. Mechnikov National University  
15/13, Tenistaya str., Odesa, 65009, Ukraine

**Shandruk S. K.,**

Doctor of Psychology, Professor,  
Deputy Head of the Curriculum and Instruction Department,  
Professor at the Department of Psychology and Social Work,  
Ternopil National Economic University

## PSYCHOLOGICAL ASPECTS OF SOCIAL CAPITAL UNDER GLOBALIZATION

**Smuk O. T.**

### INTRODUCTION

Today's events show that the world is ready to create a cohesive global community. So far, however, it has been difficult to make predictions for the future and, therefore, one must realize that it is what one aims for, not vice versa. Mankind lives in another time, in a new dimension, under the conditions of information culture, world values and globalization processes. Globalization has not only opened new horizons for the development of society but also exacerbated previously unresolved social contradictions and brought new challenges to the world. W. Beck believes that the global community is transformed into a society of risk, which marks the beginning of a new era, which he calls "second modernity"<sup>1</sup>. One can observe an increasing probability of risks associated with the unpredictable consequences of the introduction of new communication and bioengineering technologies, climate changes, chronic imbalances in labour markets, as well as the creation of an army of "superfluous people"<sup>2</sup>.

Now, it is quite natural to cultivate a person guided by purely economic considerations. Homo economicus completely reduces a person to the level of economic behaviour. It integrates them into financial systems, obliges them to obey the requirements of mass behaviour and, as a result, makes their unique personality superfluous and even harmful<sup>3</sup>.

The conflict of relations between a person and the social environment has caused a paradigmatic crisis. The modern world develops in the context of global changes. Besides, there is the instability of social relations built on the values which do not allow reconciling the interests of different groups of people and states. Both the globalization and unification of the world lead to unprecedented levelling and equalization of societies and people and create conditions for them to feel superfluous. Thus, people

---

<sup>1</sup> Бек У. Общество риска: На пути к другому модерну. М.: Прогресс-Традиция, 2000. 383 с.

<sup>2</sup> World Economic Forum. Global Risks 2013, Eighth Edition. P. 10. URL: <http://www.weforum.org/issues/global-risks>.

<sup>3</sup> Серый А. В., Яницкий М. С. Ценностно-смысловая сфера личности. Учебное пособие. Кемерово: Кемеровский государственный университет, 1999. С. 230.



become hostile to sociality, and the very of personality is “nullified”. The personality of globalization is useless since it undermines the artificially created global systems promoted by globalism due to its creativity and rejection of global simplification, averaging and equalization<sup>4</sup>.

The crisis of identity, as well as the loss of national cultural traditions, acts as the effect and one of the greatest dangers for a person included in the global market system. The lack of these factors leads to their marginalization, allows manipulating them and creating the illusion of complete self-realization. The global cultural crisis is associated with the spread of primitive standards of consumerism which distorts the worldview and values of the population. The current Western form of globalization causes the establishment of the mass depersonalized “culture”, devoid of spiritual and moral guidelines and based on a single market-related criterion of profit. This mass pseudo-culture imposes the norms and stereotypes of a consumer society, the cult of force and cruelty, the violation of others’ human rights, the desire to dominate at any cost<sup>5</sup>.

The answer to today’s challenges should be the restructuration of certain worldviews and the emergence of new socio-psychological levers that will balance and harmonize the interaction between a person and society, as well as build optimal forms of social relations as a relationship of permanent consent.

The globalization of economies and the corresponding problems have highlighted the need to change people’s worldview and revise key areas in the development of society. They are as follows: a gradual shift from market to social orientations of the development; a shift from “an economic type of a person” aimed at maximizing income to a social type focused on the development of spiritual enrichment and self-development.

### **1. A psychological resource of social capital and its axiological component**

The social capital theory originated in the 1960s after the recognition of works by American economists T. Schultz and G. Becker on the concept of human capital. It revealed the economic role of education and the relationship between investments in human capital and the increase in the level of labour productivity. French sociologist P. Bourdieu conducted a content analysis of social capital, defined it as the sum of resources and

---

<sup>4</sup> Крупнов Ю. Борьба за личность личность. URL: <http://www.kрупnov.ru>.

<sup>5</sup> Ritzer G. The McDonaldization of Society. An Investigation into the Changing Character of Contemporary Social Life. Thousand Oaks, CA: Sage, 1993.

justified the possibility of realizing social capital by converting it into other forms of capital. American economist and sociologist J. Coleman considers social capital as a resource contributing to the development of the economy and improving society as a whole<sup>6</sup>.

F. Fukuyama understands social capital as a set of informal rules and norms adopted by members of the group which allow them to interact with each other. Once they expect their colleagues to behave reliably and honestly, they trust each other. Trust, as the main component of social capital, allows a group or company to function more efficiently. Any society has a certain stock of social capital, and the real differences between societies are due to the so-called “radius of trust”. Although social capital is created and maintained in interpersonal and intergroup relations, it should not be confused with cohesion and solidarity. The latter can be created both by a positive attitude towards the external social environment when members of other groups are attributed positive qualities (a large radius of trust, according to F. Fukuyama) and a negative one when external groups are perceived hostile (a large radius of distrust). In the second case, social ethics justifies immoral behaviour towards others for the good of one’s own (double standards), and total social capital decreases<sup>7</sup>.

According to A. Zhuravlyov, A. Kupreichenko<sup>8</sup> and T. Skrypkina<sup>9</sup>, the key category of social capital is trust. The researchers believe that it is a system-forming factor of social capital, whose psychological content is endowed with the characteristics inherent in the congruence of expectations of the actors in relations (predictability), social competency, as well as the identification of life values.

Lately, both economic, cultural and socio-psychological components reflecting the specifics of human relations under certain socio-economic conditions have been considered as important factors in the development of society. L. Pochebut<sup>10</sup> presents arguments indicating the need to study the psychological content of social capital through a set of interpersonal relations, whose actualization is associated with the achievement of one’s goals. In this case, interpersonal relations acquire an instrumental function. The concept of “social capital” is interpreted more broadly since there are different forms of it.

---

<sup>6</sup> [http://www.dridu.dp.ua/vidavnictvo/2017/2017\\_04\(35\)/11.pdf](http://www.dridu.dp.ua/vidavnictvo/2017/2017_04(35)/11.pdf).

<sup>7</sup> Фукуяма Ф. Конец истории и последний человек . М.: Ермак, 2004. 588 с.

<sup>8</sup> Журавлев А.Л., Купрейченко А.Б. Нравственно-психологическая регуляция экономической активности. М., 2003. 436 с.

<sup>9</sup> Скрипкина Т.П. Психология доверия. М., 2000. 264 с.

<sup>10</sup> Почебут Л.Г. Психология социальных общностей. Толпа, социум, этнос. Изд-во СПбГУ, СПб., 2002. 176 с. URL: <https://www.livelib.ru/author/238202-lyudmila-pochebu>.

A significant factor in the disclosure of psychological resource of social capital is an axiological sphere of a person (group), whose social experience is developed during social ontogenesis. The main values determining the leading (axiological) orientation of a person and revealing the system of their values and attitude towards society and themselves is one of the most important elements of social capital. At the same time, researchers mostly attempt to conceptualize the concept of social capital through the category of relations. Although there are some specific approaches and research opportunities to reveal the psychological content of social capital, it is still difficult to implement it.

M. Shikhirev<sup>11</sup> has significantly contributed to developing the issue of social capital and its psychological component. The scholar emphasizes that social capital is responsible for the quality of social relations. He claims that the key elements of the social network include actors in the interaction, relatively stable relations, subjective assessment of these relations, the adopted rules of the interaction.

A theoretical and empirical study on social capital by N. Lebedeva and O. Tatarko proves that there is a socio-psychological resource of personality. It interprets it as “socio-psychological capital of a person”<sup>12</sup>. Yet, the researchers view socio-psychological capital as an integral socio-psychological quality based on the resource of a person’s attitude towards society and their immediate environment. Its criteria include trust, subjective well-being and personal adaptability in society.

Thus, one can conclude that social capital can be accumulated during social interaction since social relations expand and the range of acquaintances useful to a person increases. In a certain accumulated state, these social relations create a network of the already established contacts which contribute to achieving the goals of a whole group of people. Due to integration, many social networks further become part of the social structure and affect the social life of the society. This sequence corresponds to three levels of understanding social capital, namely, micro-, meso- and macro-levels. At the micro-level, social capital is seen as a set of a person’s resources; at the meso-level – that of social groups; at the macro-level – that of society as a whole.

---

<sup>11</sup> Шихирев П.Н. Природа социального капитала: социальнопсихологический подход. *Общественные науки и современность*. 2003. № 2. С. 17–32.

<sup>12</sup> Татарко А. Н. Индивидуальные ценности и социально-психологический капитал : кросскультурный анализ. *Психология. Журн. Высш. шк. экономики*. 2012. Т. 9, № 1. С. 71–88.

A. Bahniuk introduces the term “social quantification”<sup>13</sup> He believes that this concept can help to logically justify the exchange of any form of capital between people in society. He considers social capital as the capital of human communication and relations in the society “through the exchange of quanta of truth, goodness, beauty, justice, law, faith, truth”. As one can see, the author associates social capital exclusively with positive processes useful for society.

V. Yelahin states that both an individual social entity and a group as a whole have a certain “radius of trust”, i.e. those interactions covered by institutional non-formal adapted norms<sup>14</sup>.

S. Syvukha and O. Shuba study the issues and prospects of social capital development in Ukraine. Also, H. Andrushchenko and T. Nedelcheva focus on the relations between trust and social capital. Interestingly, A. Bova claims about the declining trend in social capital in Ukraine<sup>15</sup>. He believes it is because of decreasing public confidence in public authorities. The scholar equates the concept of social capital to trust between different social strata. He sees the macro-level of social capital, i.e. trust, against the background of increasing activity of various social actors and organizations.

For many decades, psychology has been developing the category of relations in its specific way. However, it is important to note that other psychological schools were wary of attempts to create a human relations theory. Thus, this approach is unjustified since this theory has a strong humanistic origin. In the West, its founder is considered to be E. Mayo, although V. Bekhterev, A. Lazurskyi and V. Miasyshchev also indicated the need to develop such a theory in psychology.

Values serve as the main regulator of human behaviour and activity, thus determining the direction of this activity. Besides, they define the nature of social relations.

Thus, Ukrainian researchers understand the essence of social capital rather ambiguously. Their views can be classified based on the field of study on social capital: sociological economic, political, historical and psychological approaches. However, it is possible to highlight the common feature of all concepts of social capital. It is an intangible form of capital, which characterizes the level of interaction between social

---

<sup>13</sup> А. Багнюк. Соціальний капітал і квантифікація суспільних процесів: тлумачення і функції. Мультиверсум. Філософський альманах: Зб. наук. пр. К., 2008. Вип. 71. С. 14–40.

<sup>14</sup> <http://www.philosophy.univ.kiev.ua/uploads/editor/Files/Vydanna/Visnyk>.

<sup>15</sup> <http://dspace.nbu.gov.ua/bitstream/handle/123456789/38122/11-Chetverikova.pdf?sequence=1>.

actors based on values and communication, which, in turn, are based on trust and tolerance<sup>16</sup>.

Every historical epoch presupposes certain social relations, and, therefore, they are based on the realization of characteristic values. In traditional societies, such forms developed gradually in the course of long-term coordination of what was objectively significant and valuable for different groups of people under specific conditions of place and time. This research claims that only studying the nature of a person's values and their origin, one can identify axiological principles of an optimal form of social relations, which reconciles the interests of people, different social groups, states and all mankind.

The configuration of dominant values is one of the important elements of a single semantic field of both social community and its social capital. V. Chepak and E. Hunin<sup>17</sup> consider social capital as a multifunctional phenomenon. They believe that social capital can manifest itself simultaneously in several forms, namely, in the form of individual interest; in the form of interest of a particular group, team, community; in the form of public interest. Thus, social capital can exist in many dimensions, although it is based on the person and their attitude towards society.

The social experience incorporated in personal experience integrates with a person's individual experiences and the experience of individual existence. This process occurs through the emergence of personal values, which are considered as the structures of individual consciousness. Thus, social and cultural values, first of all, arise as personal values. They act as cognitive forms which can capture a person's striving for something significant and corresponding to their marginal (at the time of their emergence) socio-cultural and natural opportunities.

The analysis of manifestations of the projective function in the values system shows that social relations are determined by all personal values which are a special form of the existence of such a system. On the one hand, it is unique. On the other hand, it reflects what is objectively common to different people and social groups. Axiological principles of social relations reflect people's desire to reproduce those qualities of relations which help to successfully implement some social function and are defined as significant concerning it. Still, not all significant normative qualities of social relations are enshrined in their axiological principles,

---

<sup>16</sup> Социальный капитал личности: монография / Л. Г. Почебут, А. Свенцицкий, Л. В. Марарица, Т. В. Казанцева. М.: НИЦ ИНФРА-М, 2016. 250 с.

<sup>17</sup> Е. Гугнін, В. Чепак. Феномен соціального капіталу. Соціологія: теорія, методи, маркетинг. 2001. № 1. С. 49–57.

only those which should be present in all variable ways of their organization. Therefore, values are always a reflection of variable qualities and a form of expressing conceptual principles of these relations.

The determination of axiological principles of some social relations lies in identifying what is objectively significant for the proper performance of the main social function in such relations and establishing the significance of what is defined as objectively significant. One should start searching for a universally significant option from the identification of what is essential for a person's relationship with reality. In essence, the significant is manifested through studying the main qualities of a person and identifying the objectively necessary for them, which helps to fully manifest these qualities.

If one proceeds from the fact that axiological principles of social relations reconcile the significant for states, society, other people and a person as the actor in social relations, one should identify cultural-historical and individual aspects of these relations. These levels of the significant are reflected in the hierarchical structure of axiological principles of social relations.

Now, there is the growing number of studies and publications on the issues of globalization, related global challenges and the evolution of axiological principles of societies. S. Schwartz<sup>18</sup> was first who laid the foundation of this approach. The researcher attempted to identify universal values inherent in all world cultures, namely, charity, adherence to rules and norms, hedonism, power, security, self-government, encouragement, tradition and universalism. However, this definition never became generally accepted. The global network called "Global Values"<sup>19</sup>, one of the authoritative sources in this context, defines such ten components of the global values system as unity, community, life, freedom, relationships, sustainability, creativity, empowerment, choice, the integrity of being. Thus, it emphasizes the debatable nature of its many aspects.

A system-forming element of this system are values reflecting the objectively significant for a person's existence. They, first of all, determine the nature of an optimal form of all human relations with reality, including social relations. The determination of the significant for human existence in social relations should be based on the identification and study of a person's ancestral qualities, needs and conditions of existence, as well as on the establishment of relations between them.

---

<sup>18</sup> [https://zg-brand.ru/marketingovye-issledovaniya/cennostnyj\\_oprosnik\\_sh\\_shvarca](https://zg-brand.ru/marketingovye-issledovaniya/cennostnyj_oprosnik_sh_shvarca).

<sup>19</sup> <https://www.corteidh.or.cr/tablas/27917.pdf><http://www.irbis-nbuv.gov.ua/cgi->

In Ukraine, the most notable fundamental study in this area, although not without some contradictions between its authors, is a collective monograph by Yu. Pakhomov and Yu. Pavlenko<sup>20</sup>. The researchers employ a broader approach to interpreting axiological principles. It lies in an in-depth analysis of the evolution of spiritual values and general worldview underlying the modern development in the context of globalization. However, most studies on relations between global processes and axiological values are not much focused on the global challenges organically linked to the global social transit.

As of today, Ukraine has failed to adequately fit into the global system and has not created adequate mechanisms ensuring its development in the context of powerful global challenges. The country's axiological values have been significantly distorted by global processes. However, some potentially positive trends in global processes (environmental orientation, corporate social responsibility, standards for financial and tax spheres) still do not have a proper impact on Ukraine. Both of these circumstances significantly complicate the country's development and modernization and urge significant changes in the future development policy.

One can achieve the highest efficiency of using social capital in the context of consolidating social and individual goals and, ideally, approaching the social optimum. It means achieving common goals through individual ones and coordinating economic processes with human development.

Thus, one can conclude that social capital can be accumulated during social interaction due to the expansion of social relations and the increasing range of useful acquaintances. In a certain accumulated state, these social relations create a network of established contacts which contribute to achieving the goals of some groups of people. Subsequently, many social networks integrate, become part of the social structure and affect the social life of the society. This sequence corresponds to the following three levels of social capital, namely, micro-, meso- and macro-levels. At the micro-level, social capital is seen as a set of a person's resources; at the meso-level – that of social groups; at the macro-level – that of society as a whole. A social network of relations becomes an element of social capital when these relations are useful and help a person to achieve some goals. The social structure to which a person belongs potentially contains certain advantages. However, when these advantages are used inappropriately, they do not create social capital.

---

<sup>20</sup> [http://www.irbisbin/irbis64r\\_81/cgiirbis\\_64.exe?C21COM=2&I21DBN=VFEIR&P21DBN=VFEIR&Z21ID=&Image\\_file\\_name=DOC%2FEIR0021604.PDF&IMAGE\\_FILE\\_DOWNLOAD=1](http://www.irbisbin/irbis64r_81/cgiirbis_64.exe?C21COM=2&I21DBN=VFEIR&P21DBN=VFEIR&Z21ID=&Image_file_name=DOC%2FEIR0021604.PDF&IMAGE_FILE_DOWNLOAD=1).

## **2. The role of social capital in the system of social relations on the example of Transcarpathian region**

Ukraine ranks 88<sup>th</sup> out of 189 countries in the human development index ranking. The country is showing progress in human development, despite the armed conflict in Donbas and the associated economic shocks, as stated in the UN Development Program in Ukraine<sup>21</sup>.

I. The resource component is human capital. The resource component of accumulating social capital is a kind of “a basic element” for its creation. People are a key goal and the most important determinant and factor in social and economic development. Every year, the UN Development Program calculates the Human Development Index for the countries of the world. Ukraine’s human development index is equal to 0.63 in 2020, being below the average level in Europe and Central Asia. Ukrainian youth do not have the opportunity to become productive adults. A new-born child can only achieve 63% of the productivity of an adult with a sufficient level of education. Therefore, it is essential to invest in education, health care and social protection to solve this particular issue<sup>22</sup>.

The regional context shows that there are certain disparities with this indicator. Indeed, the highest value of the Human Development Index is characteristic of Kharkiv, Chernivtsi, Lviv and Zakarpattia regions. Still, this value is below average and low in most regions of Ukraine<sup>23</sup>.

This research analyzes the important influence of social capital on the development of a strong civil society and, consequently, identifies the role of social capital in the system of social relations in Transcarpathian region.

The answers of the residents of Transcarpathian region regarding the assessment of trust in people from the proposed groups were divided as follows (see Diagram 1).

Diagram 1 shows that, apart from trusting relationships with families (68.1% of respondents rated family relationships as trusting), neighbours (20%) and acquaintances (18.2%), the residents of Transcarpathian region demonstrate a fairly high level of trust in people of other nationalities and religions (13.7% and 19.4% respectively). It means that they tend to be respectful and tolerant. Moreover, a large proportion of locals feel “indifferent” to religion and nationality.

---

<sup>21</sup> [https://zik.ua/blogs/buty\\_sered\\_pershykh\\_981037](https://zik.ua/blogs/buty_sered_pershykh_981037).

<sup>22</sup> <https://mind.ua/news/20215947-indeks-lyudskogo-rozvitku-v-ukrayini-za-ostanni-10-rokiv-nepokrashchivnya>.

<sup>23</sup> [http://www.ukrstat.gov.ua/druk/publicat/kat\\_u/2018/zb/09/zb\\_rlr2017\\_pdf.pdf](http://www.ukrstat.gov.ua/druk/publicat/kat_u/2018/zb/09/zb_rlr2017_pdf.pdf).



Diagram 1

**A measure of trust in people from the proposed group (%)**

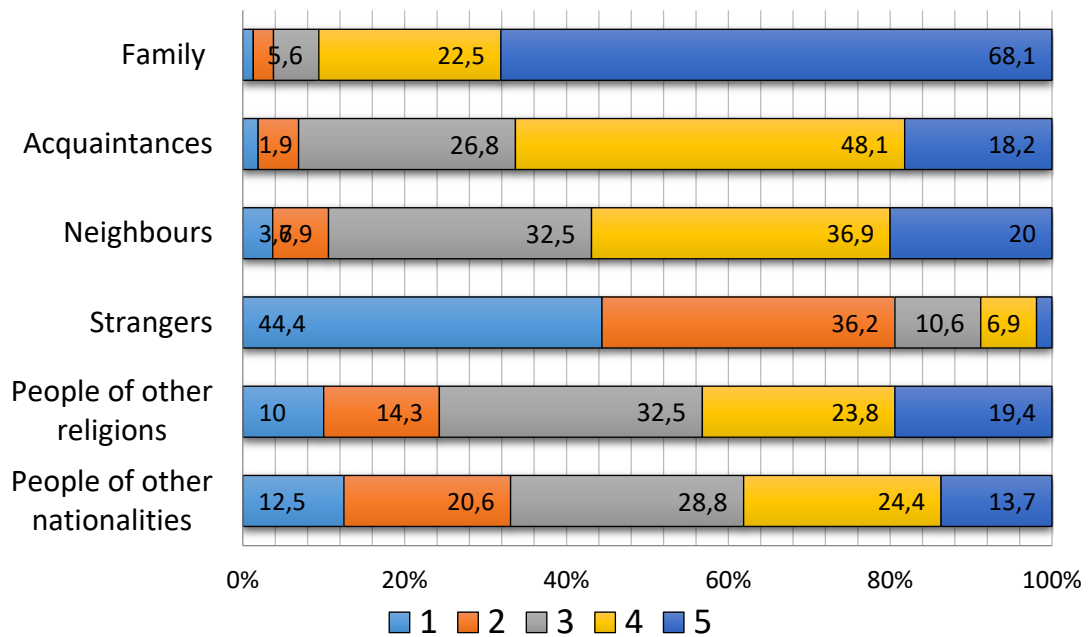
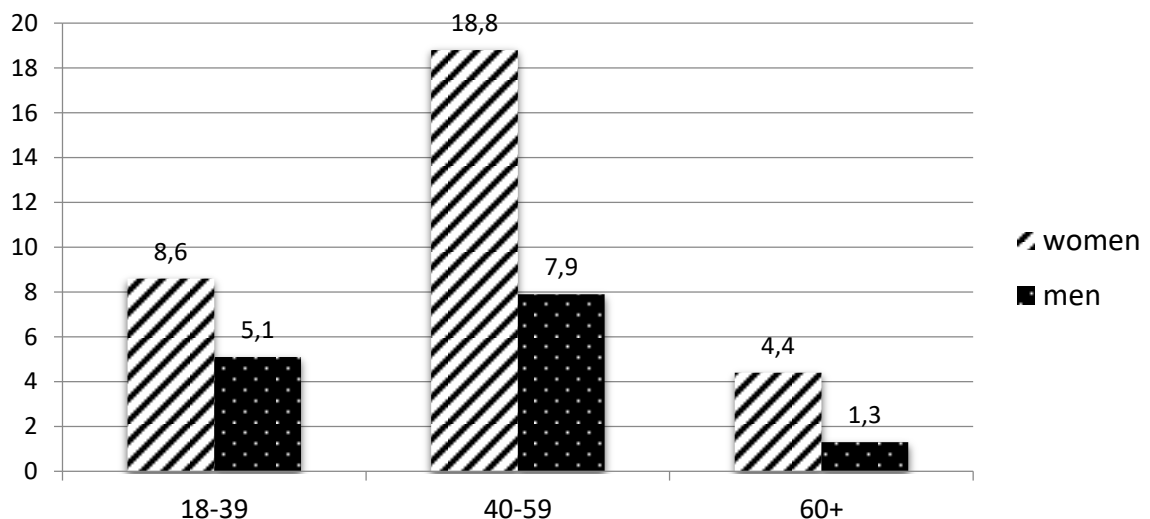


Diagram 2

**“Do you provide special assistance to at least one patient, a person with special needs or an elderly person who lives/does not live with you?”**



Mostly women answered “yes” to the question “Do you provide special assistance to at least one patient, a person with special needs or an elderly person who lives/does not live with you?” (see Diagram 2). The figure of 46.1% implies high indicators of assisting a person in need.

Over the last month, 34.8% of the respondents have helped a stranger and 17.3% of them have donated to charity. Interestingly, 78% of them are city residents. It proves that in cities, there is a greater need to help financially and share other valuable resources, such as time, attention, support.

Healthy personal relationships can be a protective factor against stress and other health issues. The percentage of people who say they feel lonely is often or always 6.6%. The analysis of respondents' answers to questions related to the indicators of interpersonal relationships shows that 74.2% of respondents have at least one close friend they can rely on and 57.6% of them meet with friends, relatives and colleagues at least 1 once a week.

At the same time, 28.3% of respondents claim that when they meet their neighbour on the street, they stop for a chat. It indicates positive social capital since capital is based on relationships, a system of relations with each other.

Approximately 61% of respondents have used the Internet to communicate in the last month. Although the studies on the links between social networks and social capital are still in their early stages, they demonstrate that social networks can help strengthen social capital by helping people build relationships and promote integration into communities. Therefore, a high level of using social networks for communication can be considered as positive social capital.

Most residents of Transcarpathian region believe it necessary to cultivate honesty and tolerance in children in the first place. If one educates the next generations on such principles, one can expect a great future for the society.

As far as the indicators of civic activity are concerned, the percentage of respondents believing in fair elections in the region is very low (9.4%). This is especially the case with the residents of Mukachevo. As it turned out, about one-fourth of respondents (24.3%) are interested in the policy of the region, of which 79% are people over 40 years old. It means that the younger generation is almost not interested in the political sphere of society. Only 7.2% of respondents believe that they can influence the decisions of local/regional authorities. It is an extremely low level of trust in the government. However, 19% of respondents indicated that they were involved in the activities of non-governmental associations or organizations. Besides, 26% of them have been involved in some volunteer work over the last month. In this regard, the residents of Transcarpathian region are ready to invest their

resources in the development of society. The only issue is that the current government are not on the best of terms with them.

Thus, the obtained results indicate a fairly high level of social capital in Transcarpathian region, which is based mainly on trust in each other. One of the negative aspects of social capital is such phenomena as nepotism and corruption, which arise from the devaluation of other people's social relationships. The residents' willingness to help those in need, not only financially but also with other resources, can be considered as the positive effect of social capital in Transcarpathian region.

II. The environment-related component of social capital development covers the socio-psychological and institutional environment. The socio-psychological environment is manifested in the form of social norms and a level of trust within society. The cohesion of society through common goals, values, norms and mutual trust determines a level of institutional receptivity, as well as the effectiveness of policies aimed at socio-economic development.

As noted by the Legatum Institute (the UK), Ukrainians are quite isolated since they demonstrate a low level of involvement in public life outside the family and an average level of social trust.

Table 1 presents the indicator values of the manifestations of social norms in Ukrainian society. Analyzing these indicators, one can conclude that family values are strong in Ukraine since the number of married people exceeds the world average, and a large percentage of those who can rely on relatives and friends is equal to 89.6%.

Ukraine shows a high percentage of those involved in volunteer work (26.3%). According to this indicator, Ukraine is among the top twenty countries in the world. This is evidence of Ukrainians' readiness to make personal investments in the development of society, realizing their abilities in the form of free services. On the other hand, financial investments in the development of society in the form of charity are insignificant, that is only 9.0%. This figure can be explained by low standards of living and low social responsibility of business.

Also, the percentage of Ukrainians attending church is quite low (28.6%). Instead, religiosity is an important factor in civil society with a high level of social capital accumulation since it affects all spheres of public life. In particular, a high level of bribery, inefficient public administration and, as a result, inefficient use of social capital is partly a consequence of low religiosity in society and ineffective internal moral laws, which leads to ineffective legal norms of society.

Trust within society is an important component of the socio-psychological environment. The level of trust is influenced by social norms, on the one hand, and by the institutional environment, in particular individual perception of state regulation effectiveness, on the other hand.

Table 1

**Some values of manifestations of social norms in Ukrainian society in 2019 (% of the respondents who answered “yes”)**

<b>Values of manifestations of social norms in Ukrainian society</b>	<b>Ukraine</b>	<b>In the world (on the average)</b>
Donation of money to charity over the last month	9.0	28.9
Assistance to a stranger over the last month	35.4	48.9
Marriage	55.6	50.4
Church attendance	28.6	49.2
Reliance on relatives and friends	89.6	79.9
Trust in other people	30.7	24.2
Involvement in volunteer work over the last month	26.3	20.9

The research by the Legatum Institute shows that inefficient public administration in Ukraine leads to a low level of public trust. Indeed, only 21.1% of Ukrainians trust the government, and 10.2% of them support the government’s efforts to overcome poverty. The level of corruption in Ukraine exceeds the world average and is equal to 83.3%. In Ukraine, people demonstrate a low level of trust in other state institutions as well. For instance, the judiciary is trusted by only 18.2%, while the world average is equal to 52.6%. Besides, only 20.5% of Ukrainians believe in the fairness of elections in Ukraine<sup>24</sup>.

The institutional environment for accumulating social capital is a system of social institutions, including state-and-legal, economic, socio-cultural (science, education, art) and civil society institutions (professional associations, non-governmental organizations).

The relations in the system of social institutions develop both vertically (between the state and other public institutions) and horizontally (intersectoral interaction). Moreover, state-and-legal institutions and civil society institutions are two poles of the institutional environment and need to find a balance between them that is optimal for a particular society.

State-and-legal institutions affect all components of social capital, including all social institutions. Therefore, inefficient public admini-

<sup>24</sup> <https://gtmarket.ru/ratings/legatum-prosperity-index>.

stration is a significant obstacle to social capital accumulation. In international comparison, Ukraine shows the worst results in terms of trust, the independence of the judiciary, the effectiveness of the legal system in resolving disputes, the reliability of law enforcement, bribery and favouritism in the decisions of officials. This state of state-and-legal institutions in Ukraine hinders the accumulation of social capital. Given the conditions of corruption and favouritism, the relations between personal and professional qualities of a person and their material well-being is minimized, i.e. the institutional environment does not contribute to the capitalization of human resources.

According to the latest World Values Survey, trade unions and religious organizations are the most numerous in Ukraine, while these organizations show the largest gap between formal and actual membership. Public organizations related to sports and recreation are ranked 3<sup>rd</sup>. The least numerous organizations are consumer unions, charities and environmental organizations (see Table 2).

Table 2

**The Ukrainian population' involvement in the activities of non-governmental organizations**

Non-governmental organizations	The share of the population involved in NGOs (%)	
	total	actively
Religious organizations	11.9	4.3
Sports and recreational organizations	7.4	3,7
Educational clubs	4.4	1.6
Trade unions	14.5	2,7
Political parties	4.7	1.2
Environmental organizations	1.4	0.3
Professional associations	3.2	0.7
Charities	2.8	0.8
Consumers unions	2.0	0.8

Thus, Ukrainian non-governmental organizations do not have the necessary influence on the socio-economic development of the state and regions. The activities of non-governmental organizations take place under difficult conditions of limited resources for their functioning. Many non-governmental organizations exist due to international grants. At the same time, their dependence on international grants creates counterproductive competition in terms of sources of funding. In this

competition, large organizations have better chances of winning since they have relevant experience, well-established relationships with foreign donors and, thus, can overshadow local initiatives.

III. The result-related component. The result-related component of social capital accumulation reflects the end result from the realization of existing opportunities. Its importance, as well as the expediency of its isolation, is confirmed by the fact that its increase, in turn, contributes to developing other components (resource- and environment-related). Being the effect of quantitative and qualitative changes, the result-related component contains potential opportunities to reach a new level of functioning for both social capital and the system as a whole.

An integral indicator of the result-related component is the level of prosperity of the population. The Legatum Institute annually calculates the Prosperity Index, which covers most countries around the world. This index consists of eight sub-indices, such as economics, entrepreneurship and opportunities, public administration, education, healthcare, security, personal freedom, social capital. According to the Legatum Prosperity Index, Ukraine ranked 96<sup>th</sup> in 2019 (54.50). The situation deteriorated significantly compared to 2014 when it ranked 63<sup>th</sup> out of 142 countries and was included in the group of countries with an average level of the Prosperity Index. According to the components of the Legatum Prosperity Index in 2019, the positions of Ukraine among other countries are as follows: economics – 70<sup>th</sup>, entrepreneurship – 57<sup>th</sup>, public administration – 121<sup>st</sup>, education – 42<sup>nd</sup>, health – 77<sup>th</sup>, security – 54<sup>th</sup>, personal freedom – 103<sup>rd</sup>, social capital – 40<sup>th</sup>. Thus, one can see that the highest positions of Ukraine concern social capital and education and the lowest positions – public administration and personal freedom<sup>25</sup>.

## CONCLUSIONS

Regarding the prospects of social capital institutionalization in Ukraine today, one can observe a low level of public activity and trust and, at the same time, a high level of alienation in Ukrainian society. In this aspect, one can talk about the existence of the so-called negative social capital, which is unlikely to contribute to social stability and security. Thus, it is essential to revive the traditions of self-organization and further intensify the creation of public activity networks which will ensure cooperation between people and promote a sense of trust and security. Otherwise, there is a threat of further polarization of society,

---

<sup>25</sup> <https://gtmarket.ru/ratings/legatum-prosperity-index>.

intensification of confrontation between the rich and the poor and, eventually, slow development of civil society in Ukraine.

Therefore, further research should aim to disclose the issue of social capital in Ukraine and develop relevant methodologies to improve the functioning of the country's conscious civil society.

The analysis of social capital in Ukraine proves that its indicators of human capital are high and those of prosperity are low, which makes the environment-related component rather inefficient. The deficit of social capital acts as a significant obstacle to the implementation of the planned reforms. Besides, this analysis identifies positive and negative factors affecting its accumulation. The obtained results also have made it possible to measure the level of social capital in the system of social relations of Transcarpathian region. One can conclude that the level of social capital in the mentioned region is high.

### **SUMMARY**

Thus, one can conclude that social capital can be accumulated during social interaction due to the expansion of social relations and the increasing range of useful acquaintances. In a certain accumulated state, these social relations create a network of established contacts which contribute to achieving the goals of some groups of people. Subsequently, many social networks integrate, become part of the social structure and affect the social life of the society. Therefore, further study of theoretical and practical principles of social capital is extremely important since it plays an important role in building strong social relations, which improves living standards in the country. The study of a person's axiological world and ways and patterns of its existence will help one to identify optimal forms of social relations, reconcile the interests of a particular person, different social groups, states, humanity and, most importantly, become a successful basis for social capital. Thus, social capital is a unique phenomenon determining positive interaction at the micro-, meso- and macro- levels, and social relations act as a resource to achieve goals.

## REFERENCES

1. Бек У. Общество риска: На пути к другому модерну. М.: Прогресс-Традиция, 2000. 383 с.
2. World Economic Forum. Global Risks 2013, Eighth Edition. URL: <http://www.weforum.org/issues/global-risks>.
3. Серый А. В., Яницкий М. С. Ценностно-смысловая сфера личности. Учебное пособие. Кемерово: Кемеровский государственный университет, 1999. С. 2–3.
4. Крупнов Ю. Борьба за личность. URL: <http://www.kroupnov.ru>.
5. Ritzer G. The McDonaldization of Society. An Investigation into the Changing Character of Contemporary Social Life. Thousand Oaks, CA: Sage, 1993.
6. URL: [http://www.dridu.dp.ua/vidavnictvo/2017/2017\\_04\(35\)/11.pdf](http://www.dridu.dp.ua/vidavnictvo/2017/2017_04(35)/11.pdf).
7. Фукуяма Ф. Конец истории и последний человек . М.: Ермак, 2004. 588 с.
8. Журавлев А.Л., Купрейченко А.Б. Нравственно-психологическая регуляция экономической активности. М., 2003. 436 с.
9. Скрипкина Т.П. Психология доверия. М., 2000. 264 с.
10. Почебут Л.Г. Психология социальных общностей. Толпа, социум, этнос. Изд-во СПбГУ, СПб., 2002. 176 с. URL: <https://www.livelib.ru/author/238202-lyudmila-pochebu>.
11. Шихирев П.Н. Природа социального капитала: социально-психологический подход. Общественные науки и современность. 2003. № 2. С. 17–32.
12. Татарко А. Н. Индивидуальные ценности и социально-психологический капитал : кросскультурный анализ. Психология. Журн. Высш. шк. экономики. 2012. Т. 9, № 1. С. 71–88.
13. Багнюк А. Соціальний капітал і квантифікація суспільних процесів: тлумачення і функції. Мультиверсум. Філософський альманах: Зб. наук. пр. К., 2008. Вип. 71. С. 14–40.
14. URL: <http://www.philosophy.univ.kiev.ua/uploads/editor/Files/Vydanna/Visnyk>.
15. URL: <http://dspace.nbu.gov.ua/bitstream/handle/123456789/38122/Chetverikova.pdf?sequence=1>.
16. Социальный капитал личности: монография / Л. Г. Почебут, А. Свенцицкий, Л. В. Марарица, Т. В. Казанцева. М.: НИЦ ИНФРА-М, 2016. 250 с.
17. Е. Гугнін, В. Чепак Феномен соціального капіталу. Соціологія: теорія, методи, маркетинг. 2001. № I. С. 49–57.



18. URL: [https://zgbrand.ru/marketingovyeissledovaniya/cennostnyj\\_oprosnik\\_sh\\_shva](https://zgbrand.ru/marketingovyeissledovaniya/cennostnyj_oprosnik_sh_shva).

19. URL: <https://www.corteidh.or.cr/tablas/27917.pdf>  
[http://www.irbisnbuv.gov.ua/cgibin/irbis64r\\_81/cgiirbis\\_64.exe?C21CO M=2&I21DBN=VFEIR&P21DBN=VFEIR&Z21ID=&Image\\_file\\_name =DOC%2FEIR0021604.PDF&IMAGE\\_FILE\\_DOWNLOAD=1](http://www.irbisnbuv.gov.ua/cgibin/irbis64r_81/cgiirbis_64.exe?C21CO M=2&I21DBN=VFEIR&P21DBN=VFEIR&Z21ID=&Image_file_name =DOC%2FEIR0021604.PDF&IMAGE_FILE_DOWNLOAD=1).

20. URL: [https://zik.ua/blogs/buty\\_sered\\_pershykh\\_981037](https://zik.ua/blogs/buty_sered_pershykh_981037).

21. URL: <https://mind.ua/news/20215947-indeks-lyudskogo-rozvitku-v-ukrayini-za-ostanni-10-rokiv-ne-pokrashchivsya>.

22. URL: [http://www.ukrstat.gov.ua/druk/publicat/kat\\_u/2018/zb/09/zb\\_rlr2017\\_pdf.pdf](http://www.ukrstat.gov.ua/druk/publicat/kat_u/2018/zb/09/zb_rlr2017_pdf.pdf).

23. URL: <https://gtmarket.ru/ratings/legatum-prosperity-index>.

24. URL: <https://gtmarket.ru/ratings/legatum-prosperity-index>.

**Information about the author:**

**Smuk O. T.**

PhD in Psychology,

Associate Professor at the Department of Psychology,

Uzhgorod National University

14, University str., Uzhhorod, 88000, Ukraine

## NOTES



Publishing house “Liha-Pres”  
9 Kastelivka str., Lviv, 79012, Ukraine  
44 Lubicka str., Toruń, 87-100, Poland

---

Printed by the publishing house “Liha-Pres”  
Passed for printing: August 27, 2019.  
A run of 150 copies.