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Mykhalchuk Nataliia

Dr. in Psychology, Professor, the head of the Department of English Language Practice and Teaching Methodology of Rivne State University of the Humanities,
<https://orcid.org/0000-0003-0492-9450>

Ivashkevych Eduard

Dr. in Psychology, Professor, Professor of the Department of General Psychology and Psychodiagnostics of Rivne State University of the Humanities
<https://orcid.org/0000-0003-0376-4615>

Chala Yuliia

PhD in Psychology, Assistant Professor at the Pedagogy and Psychology of Social Systems Management Department named after Academician I. Ziaziun, National Technical University "Kharkiv Polytechnic Institute",
<https://orcid.org/0000-0002-7436-7783>

DOI https://doi.org/10.35619/prap_rv.vi22.368**THE PROBLEM OF PROFESSIONALLY SIGNIFICANT EXPERIENCE IN CONTEMPORARY PSYCHOLOGY**

***Abstract.** It was proved in the article, that among the students of experimental and control groups, before the experimental training, the most important instrumental values were: high demands, cheerfulness, independence, accuracy, education, conscientiousness in the execution of assignments. Unfortunately, such important instrumental values for the future psychologist as sensitivity, tolerance for the opinions of others, the ability to make thoughtful decisions, self-control and others have a rather low level of formation (for example, sensitivity; tolerance of others' opinions).*

According to the results of our research, individual experience is actualized during the formation of the subject, the so-called "going out to meet something". This is explained by the fact that our self-realization, although important in itself, is optional, an additional product of our desire, that is, in other words, a human calling that inspires a person to perform actions. In this context we'd remark on subjective experience ("awareness"), which is a component of a real dialogue is quite important.

We call another danger from the person's focus on his/her personality "hidden spontaneity". This spontaneity is hidden because we want to become spontaneous, we set this as our goal, but then we try to structure this spontaneity. Such a process takes place during encounter groups. However, we point out, the danger is that what worked for one person in one situation may not necessarily work in another situation, so transference should not be applied in every case. But, as a rule, at the moment when a person becomes experienced, then he/she wants to transfer this experience to other subjects. As a result of this, the emergence of authoritarianism on the part of the coach during the group meetings classes is possible.

In the context of the analysis of the experience that we carry out, one can see the efforts to overcome the methodology of simplified determinism. Thus, Humanistic Psychology paradoxically comes close to weakening its own subjective idea. Directly for the results of our research, the key

point in our theory was the construction of a universal scale of needs from lower to higher, which differs from the levels of the formation or functioning of needs in representatives of behavioral psychology or known levels of psychoanalysis, in their essence, only an instruction to look for the key to anatomy not from below, but from above. The heuristic nature of the classification and ranking of human needs in the operational-procedural plan is not in doubt, but, nevertheless, objections arise when even any broad normalization of human actualizations enters the limits of the methodological paradigm. It is difficult to say to what extent such regulation is unhumanistic, but it is clear that to a large extent it appears as undemocratic.

Key words: *professionally significant experience, high demands, cheerfulness, independence, accuracy, education, conscientiousness in the execution of assignments, sensitivity, tolerance of others' opinions.*

Problem's statement. The formation of the sovereign state of Ukraine, the task of fundamentally changing the entire system of social relations, and the construction of a democratic society determine the growth of the role of practical psychological service, which plays a leading role in the implementation of these transformations. In this regard, special attention should be paid to the problem of the future psychologist acquiring professionally significant experience, which will allow him/her to adequately solve various advisory, diagnostic, preventive and psychotherapeutic problems even under the conditions of acquiring a small amount of practical experience in the paradigm of professional activities (in particular, immediately after graduating as a student higher education institution).

The last statement needs additional justification. On the one hand, a person throughout his/her life builds so called *personal theory of the world*, which includes his/her *self-concept*. The formation of such a theory becomes possible thanks to the *person's own interpretive complex*, which reflects the content of *the personal substructure of individual experience*. This complex is a psychologically organized system that performs the most important function of experience, such as ensuring the stabilization and stability of *the subject's vision of the world* (Drigas & Karyotaki, 2017). On the other hand, *the personal experience* is a set of stable assessments based on the existing system of interpretations (El-Zawawy, 2021). Such *aggregate functions* are perceived at the microstructural and macrostructural levels (Ehri, Nunes, Willows, Schuster, Yaghoub-Zadeh & Shanahan, 2001).

So, the purpose of our research is: to describe empirically professionally significant experience of future psychologists by gaining attitudes, senses and values by the person.

Analysis of recent research and publications. The experience of each person is an integral part of his/her being. It determines the individual's ability to adapt to changing living conditions, his/her own ways of life, social status, attitudes to himself/herself as values, and the nature of relationships with others. The processes of acquiring experience, possessing it, and transferring experience have been evaluated very positively at all times and in all societies. This problem is not completely new, it is covered in sufficient detail in philosophical studies, which should be analyzed before considering the individual experience of the subject from the point of view of Psychology.

Psychology analyses the problems of experience with regard to the principles of Epistemology, namely as a certain and, in some cases, as the main tool of human knowledge. The role and the place of personal experience in the structure of knowledge was defined in different ways by prominent thinkers of different historical eras from antiquity to the present day. The subject of the experience was already of interest to scientists (Cui, Wang & Zhong, 2021) in the context of the psychologists' distinction between sensory and theoretical ways of knowledge. Referring to the imperfection of sensory cognition, scientists (Dubovyk, Mytnyk, Mykhalchuk, Ivashkevych Er. & Hupavtseva, 2020) prefer a high degree of experience and describe the experience at the level of *metatheoretical cognition*, which prevails over both reasons and feelings.

Scientists (Ferdowsi & Razmi, 2022), analyzing personal experience, distinguish *sensory experience* as that which is significantly limited by *external space*, and *rational experience* as unlimited one in a view of *the person's ability to know the world*. Considering the question of the relationships and value of a reason and sensibility, we recognized that there were ideas that couldn't be derived from the plane of rational experience, because they were perceived only by some reason. In this way, we contrasted the idea itself with its sensuous likeness, in other words – the sensuous image as changeable and fleeting one.

Since experience is formed in each individual person on the basis of many series of single events, we do not perceive this definition as a subject of scientific study: “The subject of scientific knowledge is something what is proven, and Art and Reasoning deal with what can be done, but not in another way”.

Nowadays we confirm the tendency of Cognitive Psychology, making it dominant in a modern world. Our soul, in such a way, feels on views and considerations, if it can learn something through them. Experience in Cognitive Psychology is some knowledge, which is reduced to the authority of those people, who have reached divine enlightenment. Scientists (Engle, 2002) often claim that a double way leads us to the study of sciences, such as *Authority* and *Reason*. In relation to time, Authority is ahead, and in relation to the essence of the matter, it is a reason. This happens only than because the first one is preferred when it is necessary to set up and prepare, and the second one is the most appreciated in a case of its achievement.

In contemporary Psychology (Gathercole, Pickering, Ambridge & Wearing, 2004), in fact, there is no place for either *sensory or life experience*, even in this sense it is given to it by psychologists. Everything, all information we know, we know by the mind; therefore, no feeling is knowledge. A radical revolution in relation to experience by taken place only nowadays, when rational considerations, on the basis of which the previous scholastic systems were built, lead us to conclusions, but they do not confirm and remove doubts in such a way that the mind is calmed in the contemplation of the truth, if the path of experience does not lead us to the truth. Many people have evidence about a certain subject of knowledge, but because they do not have experience or neglect it, they do not avoid evil and do not acquire well. If a person who has never seen fire proves by any evidence that fire burns, injures and destroys things, then the soul of the listener will not be calmed, and the person will not avoid fire until he/she himself/herself puts his/her hand or thing into the fire to test by experience what the evidence teaches. Convinced by our own experience of the effect of fire, the soul will be satisfied and calm down in the light of truth. Therefore, evidence is not enough, but *experience is necessary*. So, all knowledge acquired by any person with the experience.

Analyzing the problem of gaining the experience, it is worth turning to that fact, that there is no desire more natural than a desire for knowledge. We use any means to master it. When we lack the ability to think for this, we use the experience of life, a weaker and less noble means, but truth itself is so unattainable that we must not neglect any method that will help us find it. There are so many different forms of thinking that we cannot choose only or just one. We also see the same kinds of experience.

Also, common sense is based on personal experience. Thus, in the practical psychology we find the first and only one example of a human-centered interpretation of the experience in the next two hundred years, although in terms of our research, thus these reflections do have a particular theoretical value due to their lack of systematicity and conceptuality of experimental research in contemporary Psychology.

Other scientists (Falé, Costa & Luegi, 2016) take a different position regarding the understanding and the role of experience. They are not interested in the spiritual world of a man and personal experience of themselves. The main thing for scientists is what role the experience plays in the process of knowledge, since knowledge and human power coincide. We think about quite a large-scale and globally of personal experience: humanity needs a new science that would allow a

man to conquer nature and turn it into his own “Kingdom”. For this aim, science must build in a human mind a model of the world as it is in its essence, and not as it will be suggested to everyone by his/her own reasoning. The means by which a person builds a true picture of the world is experience based on stable logical and theoretical processing. Such experience appears in a combination with logic in the structure of a single experiential-inductive method, without which, however, experience is already in itself, unconscious experience is no more than a groping movement, and rather inhibits the minds of people than informs them. In contrast to such an unclear and chaotic experience, a real experience is the first one which lights the light, then shows the way with the light: it begins with the ordered and systematized experience and formulates axioms on this basis, and new experiences are formed from the constructed axioms.

The results of the research and their discussion. When planning to conduct a confirmatory study, we relied on the provisions of the scientific literature analyzed by us regarding the features of the future specialist’s acquisition of professionally significant experience, as well as on the structural components of the psychologist’s experience that we had identified. Starting the confirmatory research, we assumed that a high level of the development of content components that characterized the personal, social and mnemonic experience of students would indicate the acquisition of professionally significant experience by future psychologists. In turn, the content components that characterize this or that layer of the professional experience are also the personality qualities of the future psychologist, which mark his/her interpretive competence. The latter ensures the actualization of the interpretive resources of the psychologist’s personality, which contributes to their acquisition of professionally significant experience.

A psychological and pedagogical experiment was chosen by us as the main method of testing the proposed hypothesis and researching the effectiveness of the proposed model of a student learning in classes, which was conducted under the conditions of the usual educational process at the Rivne State University of the Humanities and Kamianets-Podilskyi National University named after Ivan Ohienko during 2023-2024. The program of experimental research included *four stages*: theoretical analysis of the problem, ascertaining research, formative experiment, a final stage of the research.

We formed experimental and control groups using a random method (117 students):

- *experimental groups*: E1 (28 students) – the 2nd year students of the Faculty of Psychology of Kamianets-Podilskyi National University named after Ivan Ohienko (group E–21); E2 (30 students) – the 1st year students of Rivne State University of the Humanities (group E–22);
- *control groups*: C1 (29 students) – the 2nd year students of the Faculty of Psychology of Kamianets-Podilskyi National University named after Ivan Ohienko (group C–22); C2 (30 students) – the 1st year students of Rivne State University of the Humanities (group C–23).

At the first stage of the ascertainment study we had the aim to analyze the data we received by the components of “*valuable experience*” of future psychologists, which belongs to the *personal layer of professional experience*. In order to study the content-dynamic structure of students’ value orientations, we applied the methodology of scientists (Brown & Kelly, 1996), in which values are represented by two classes or groups. The first group consists of terminal values (values-goals), and the second one is instrumental values (values-means).

Terminal values mean the main goals of a person, which reflect a long-term perspective, what he/she has striven for now and will strive for in the future. Terminal values seem to outline the meaning of the person’s life, indicate what it is especially significant and valuable for him/her. That, in other words, is the conviction that a certain ultimate goal of one’s life is worth striving for. Terminal values include health, interesting work, happy family life and social recognition.

Instrumental values reflect the means, which have been chosen by a person to achieve life goals. They appear as a tool with which terminal values can be realized. That is, in such a way, a belief that certain ways of acting or abilities of the individual are or are not the best ones in any life situation. Instrumental values include upbringing, independence, responsibility, education, sensitivity.

Therefore, value orientations become the basis that motivates future specialists to solve many vital issues, makes their self-awareness purposeful and selective, contributes to the value self-determination of the individual and they are the most important regulator of human social behavior. *The substantive side of values* was built taking into account the value of the rank having been obtained by one or another value, which ascertains the significance of specific life goals and personality qualities. At the same time, the values placed at the top of this structure, determine the leading orientation of the individual towards one or another value. Values that are at the bottom of this hierarchy show the insignificance of this value for the individual. Values that are inside the hierarchical structure are uninformative because they are not stable and can change their place depending on the conditions of the person's life.

Also, in the research of students' value orientations, we used the Questionnaire "Life Values Inventory" (Brown & Kelly, 1996) in the author's modification for respondents of this age group and Questionnaire «Life Values» developed by us.

AUTHORS' QUESTIONNAIRE «LIFE VALUES»

Instruction: What life values do you consider the most important ones? Mark the indicated life values according to the degree of their significance for you with the numbers: 1, 2, 3, etc. Mark the most important value for you with number 1, number 2 – less important, number 3 – even less important, etc.

Add the values that you think are missing.

1	Materially secure life	11	The opportunity to show mercy
2	Freedom, independence	12	Success, career
3	Prestigious profession	13	Power
4	Spiritual values (books, art, music, etc.)	14	Good.
5	Practicality, the ability to do business	15	Friendship
6	Justice	16	Creativity
7	Health.	17	Equality
8	Love	18	Collectivism
9	Fashionable clothes, discs	19	Humane relations of people
10	A good family	20	The opportunity to realize yourself

Instruction: Please, read the questionnaire carefully and mark the positions that correspond to your opinion in the best way. If you are not satisfied with the proposed options, write your opinion in a free line.

1. What is the most important topic of reflection and reasoning for you? (Choose one answer)
 - a. people, their essence, relationships, etc.
 - b. society as it is and should be
 - c. self-reflection
 - d. difficult to answer
2. To what extent did you manage to realize the desires and aspirations that are important to you in your life? (Choose one answer)
 - a. so far I have managed to realize almost all important wishes;
 - b. so far I have not been very lucky with the realization of my desires;
 - c. difficult to answer
3. How do you imagine a person's success in life? (Choose no more than three items)
 - a. as the realization of the most cherished youthful dream
 - b. full realization of one's abilities
 - c. the result of successful use of the coincidence of life events
 - d. good health throughout life

- e. activity useful for society, highly appreciated by people
 - f. happy love
 - g. high material well-being
 - h. raising your children according to your own ideal
 - i. a successful marriage
 - j. achievement of a high official, business, public status
 - k. family happiness
 - l. constancy of a reliable circle of friends
 - m. respect and authority among relatives and friends
 - n. other
4. Which of the following factors, in your opinion, contribute mostly to the success of young people in life? (Choose no more than three items)
- a. material security and ties of parents
 - b. high level of education, professionalism
 - c. flexibility, ability to adapt to changes
 - d. self-belief, striving to achieve as much as possible in life
 - e. the ability to “play without rules”, to use any means to achieve personal success 6 – clear life guidelines, realized goals
 - f. a sense of responsibility, self-demanding
 - g. willpower, the ability to control circumstances
 - h. other
5. What do you think your future will depend on? (Choose one answer)
- a. primarily from one’s own abilities, will, skills
 - b. from whether I will be able to take advantage of real circumstances in order to realize my life aspirations
 - c. a favorable or unfavorable situation in society will play a decisive role
 - d. it’s hard to say
6. You aspire to become... (Choose one answer that best corresponds to your aspirations in the future)
- a. the owner of a private psychotherapy office
 - b. a psychotherapist
 - c. a practical psychologist
 - d. a consultant psychologist
 - e. a psychologist-trainer
 - f. a family psychologist
 - g. a teacher of psychology
 - h. a psychologist who realizes himself as a person to the maximum extent
 - i. other
7. How do you assess the prospects for changes in the social situation in the near future?
- a. the situation in general will deteriorate rapidly
 - b. I hope for a gradual change for the better
 - c. I try not to think about tomorrow, to live in the present
 - d. difficult to answer
8. What do you attribute the improvement of your living conditions to? (Choose no more than two items)
- a. with the acceleration of economic reforms in society
 - b. with an increase in the salary of parents, an increase in social benefits
 - c. with the help of relatives and friends
 - d. I rely mainly on myself, my activity and ability to adapt to any life conditions

9. How do you assess the level of life achievements of one of your parents, who, in your opinion, has achieved more in life? (Choose one answer)
- so far he (she) managed to achieve what he wanted
 - it was possible to achieve more, but life circumstances got in the way
 - it was possible to achieve more, but some of my own character traits got in the way
 - did not achieve the desired
 - difficult to answer
10. In your opinion, compared to your parents, you will be able to achieve...?
- more
 - it is about the same
 - smaller
 - it's hard to say

Thus, among the students of experimental and control groups, before the experimental training, the most important instrumental values were: high demands (74,8% – E1, 79,4% – E2, 76,1% – C1, 32,7% – C2), cheerfulness (75,6% – E1, 68,5% – E2, 75,4% – C1, 74,8% – C2), independence (71,3% – E1, 74,2% – E2, 78,2% – C1, 73,1% – C2), accuracy (68,5% – E1, 78,6% – E2, 67,3% – C1, 65,8% – C2), education (67,3% – E1, 75,9% – E2, 34,2% – C1, 52,4% – C2), conscientiousness in the execution of assignments (58,2% – E1, 72,6% – E2, 56,3% – C1, 60,3% – C2). Unfortunately, such important instrumental values for the future psychologist as sensitivity, tolerance for the opinions of others, the ability to make thoughtful decisions, self-control and others have a rather low level of formation (for example, sensitivity: 21,7% – in E1, 40,6% – E2, 40,2% – C1, 37,8% – C2; tolerance of others' opinions: 23,2% – E1, 32,8% – E2, 37,1% – C1, 47,1% – C2).

According to the results of our research, individual experience is actualized during the formation of the subject, the so-called “going out to meet something”. This is explained by the fact that our self-realization, although important in itself, is optional, an additional product of our desire, that is, in other words, a human calling that inspires a person to perform actions. In this context we'd remark on subjective experience (“awareness”), which is a component of a real dialogue is quite important.

We call another danger from the person's focus on his/her personality hidden spontaneity. This spontaneity is hidden because we want to become spontaneous, we set this as our goal, but then we try to structure this spontaneity. Such a process takes place during encounter groups. However, we point out, the danger is that what worked for one person in one situation may not necessarily work in another situation, so transference should not be applied in every case. But, as a rule, at the moment when a person becomes experienced, then he/she wants to transfer this experience to other subjects. As a result of this, the emergence of authoritarianism on the part of the coach during the group meetings classes is possible.

Conclusions and perspectives of further studies. In the context of the analysis of the experience that we carry out, one can see the efforts to overcome the methodology of simplified determinism. Thus, Humanistic Psychology paradoxically comes close to weakening its own subjective idea. Directly for the results of our research, the key point in our theory was the construction of a universal scale of needs from lower to higher, which differs from the levels of the formation or functioning of needs in representatives of behavioral psychology or known levels of psychoanalysis, in their essence, only an instruction to look for the key to anatomy not from below, but from above. The heuristic nature of the classification and ranking of human needs in the operational-procedural plan is not in doubt, but, nevertheless, objections arise when even any broad normalization of human actualizations enters the limits of the methodological paradigm. It is difficult to say to what extent such regulation is unhumanistic, but it is clear that to a large extent it appears as undemocratic.

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ПРОБЛЕМА ПРОФЕСІЙНО ЗНАЧНОГО ДОСВІДУ В СУЧАСНІЙ ПСИХОЛОГІЇ

Наталія Михальчук

доктор психологічних наук, професор,
завідувачка кафедри практики англійської мови та методики викладання Рівненського
державного гуманітарного університету
<https://orcid.org/0000-0003-0492-9450>

Едуард Івашкевич

доктор психологічних наук, професор,
професор кафедри загальної психології та психодіагностики
Рівненського державного гуманітарного університету
<https://orcid.org/0000-0003-0376-4615>

Юлія Чала

кандидат психологічних наук, доцент, доцент кафедри педагогіки і психології управління соціальними системами імені акад. І.А.Зязюна, Національного технічного університету «Харківський політехнічний інститут»
<https://orcid.org/0000-0002-7436-7783>

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У статті доведено, що у студентів експериментальних та контрольних груп до проведення експериментального навчання найважливішими інструментальними цінностями були: високі запити, життєрадісність, незалежність, акуратність, вихованість, добросовісність у виконанні доручень. На жаль, такі важливі для майбутнього психолога інструментальні цінності, як чуйність, терпимість до думок інших, уміння приймати розмірковані рішення, самоконтроль та інші мають досить низький рівень сформованості (наприклад, чуйність; терпимість до думок інших).

З урахуванням результатів емпіричного дослідження показано, що індивідуальний досвід актуалізується під час становлення суб'єкта, так званого “виходу на зустріч”. Це пояснюється тим, що наша самореалізація, хоча і важлива сама по собі, є обов'язковою, додатковим продуктом нашого прагнення, тобто, іншими словами, – покликанням людини, яке надихає особистість на здійснення вчинків. В цьому контексті ми наголошуємо на суб'єктивному досвіді (“awareness”), що є складовою реального діалогу.

Ми наголосили на іншій небезпеці зі сторони спрямованості людина на свою особистість, що ми називаємо “прихованою спонтанністю”. Прихованою ця спонтанність є тому, що ми хочемо стати спонтанними, ми ставимо це собі за мету, але потім намагаємося структурувати цю спонтанність. Такий процес відбувається у ході групових зустрічей. Проте, небезпека в тому, що те, що допомогло людині розв'язати певну ситуацію, не обов'язково спрацює у якійсь іншій ситуації, тому не слід застосовувати механізм переносу у кожному випадку. Але, як правило, у той момент, коли людина стає досвідченою, тоді вона хоче передати цю досвідченість іншим суб'єктам. В результаті цього можливим є виникнення авторитаризму з боку тренера під час занять групових зустрічей.

У контексті аналізу досвіду, який ми здійснюємо, можна побачити спробу побороти методологію спрощеного детермінізму. Тим самим, гуманістична психологія парадоксальним чином наближується до послаблення власної суб'єктивної ідеї. Як показали результати нашого дослідження, ключовим моментом в нашій теорії була побудова універсальної шкали потреб “від нижчих до вищих”, яка відрізняється від “рівнів” сформованості чи функціонування потреб у представників поведінкової психології чи відомих рівнів психоаналізу, за своєю суттю, лише вказівкою шукати “ключ до анатомії” не знизу, а зверху. Евристичність класифікації й рангування людських потреб в операційно-процедурному плані не викликає сумнівів, але, все ж таки, виникають заперечення тоді, коли навіть будь-яке широке нормування людських актуалізацій входить в межі методологічної парадигми. Зазначено, що досить важко сказати, якою мірою подібне нормування є “негуманістичним”, але зрозуміло, що великою мірою воно постає як “недемократичне”.

Ключові слова: професійно значущий досвід, висока вимогливість, життєрадісність, самостійність, акуратність, освіченість, сумлінність у виконанні доручень, чуйність, терпимість до чужої думки.

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