

## PROFESSIONAL REFLECTION OF FUTURE TEACHERS IN THE PARADIGM OF ANTROPOLOGICAL APPROACH

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*In the article we presented recognizing of reflection as a specific form of the activity with the aim of understanding one's own actions allows us to consider professional reflection through the prism of such a phenomenon as psychological readiness for the activity in the paradigm of Antropological Approach. We'll emphasize that for the emergence of a state of readiness for complex types of activities, which, in our opinion, also includes reflection, the following stages are necessary: 1) awareness of the demands of the society, the team and one's own needs; 2) awareness of tasks, the solution of which will lead to the satisfaction of needs or achievement of the set goal; 3) understanding and assessment of some conditions in which future actions will take place, actualization of the experience related to solving problems and fulfilling requirements of this kind in the past; 4) determination, based on the experience and assessment of future conditions of the person's activity, of the most probable and helpful ways of solving problems or fulfilling certain requirements; 5) predicting the manifestations of one's intellectual, emotional, motivational and volitional processes, assessing the ratio of one's own capabilities, the level of harassment, the need to achieve a certain result, etc.*

*We showed, that the readiness of a student of the university for professional and educational activities was a complex component of psychological education and included: 1) a positive attitude towards professional activity and stable motives for this activity; 2) professionally significant features of mental processes; 3) personal qualities, necessary knowledge, abilities and skills, which are adequate to the requirements of professional activity.*

*Thus, psychological readiness for the person's activity contributes to the formation of professional reflection, which, in turn, determines this readiness. Readiness provides a great opportunity for the individual to use knowledge, experience, to adapt to the conditions of various professional situations and it is, like reflection, a crucial condition for quick adaptation to the future profession and further professional self-improvement.*

**Key words:** reflection, professional reflection, Antropological Approach, the readiness for professional and educational activities, professional self-improvement.

## Михальчук Н. О., Івашкевич Е. З., Івашкевич Е. Е. Професійна рефлексія майбутніх вчителів у парадигмі антропологічного підходу

У статті визначено рефлексію як специфічну форму діяльності фахівця, яка спрямована передусім на усвідомлення людиною своїх дій, активності тощо. Це дає нам змогу аналізувати професійну рефлексію через формування психологічної готовності фахівця до здійснення діяльності через парадигму антропологічного підходу. Нами наголошено, що для сформованості станупсихологічної готовності фахівця до здійснення професійної діяльності потрібними є: 1) усвідомлення сталих вимог суспільства, певного колективу, своїх потреб; 2) усвідомлення необхідності розв'язання завдань і задач, що фасилітуватиме задоволення професійних потреб або досягнення поставленої професійно значущої мети; 3) усвідомлення й оцінка передумов, у яких вчинятимуться майбутні професійні дії фахівця, актуалізація особистісного та професійно значущого досвіду, пов'язаного з розв'язанням завдань і задач, добре відомих фахівцеві або подібних до нових; 4) визначення на основі особистісного та професійно значущого досвіду майбутніх умов провадження професійної діяльності, найбільш вірогідних і допоміжних способів розв'язання завдань і задач; 5) прогнозування своїх інтелектуальних, емоційних, мотиваційних і вольових процесів, оцінка власних можливостей, рівня домагань, необхідності досягнення професійно значущого результату.

Ми показали, що готовність здобувача вищої освіти до професійної діяльності є комплексною складовою психологічної освіти, що передбачає: 1) позитивне ставлення до майбутньої професійної діяльності, сформовані стійкі мотиви до виконання цієї діяльності; 2) актуалізацію професійно значущих особливостей психічних процесів; 3) сформованість особистісних якостей, знань, умінь і навичок, адекватних вимогам своєї професійної діяльності.

Доведено, що психологічна готовність до професійної діяльності фасилітує становлення професійної рефлексії, яка, зі свого боку, детермінує цю готовність. Психологічна готовність забезпечує можливості особистості використовувати набуті знання, вміння та навички, набутий особистісний і професійно значущий досвід із метою адаптування до передумов різних професійних ситуацій. При цьому професійна рефлексія є вирішальною умовою швидкого пристосування фахівця до майбутньої професії і подальшого професійного самовдосконалення.

**Ключові слова:** рефлексія, професійна рефлексія, антропологічний підхід, готовність до професійної та освітньої діяльності, професійне самовдосконалення.

**Introduction.** The analysis of the concept of *reflection of the person* in philosophical literature is carried out according to main two directions. The first one can be succinctly characterized by the famous expression of Socrates: "If you know yourself you will know the world". In this connection it is observed the peculiarity of Indian Philosophy and, in particular, the school of yoga, where great importance is attached to the study of the inner world of a person, attracts by this world our attention. According to the process of teaching yoga, the first and indispensable condition for achieving a stable balance of consciousness is complete inner freedom, the absence of rigid dependence of a person on physical and psychological factors of the environment. For this purpose, yoga offers a special system of physical training (hatha yoga), the mastery of which is designed to make a person a Subject to the Will and Mind, which will significantly contribute to increasing his/her endurance to extreme environmental factors (under

such conditions, a person will be able to ignore them without great efforts) [1; 4]. So, the balance of the psyche is not only an indispensable condition for the self-programming of the personality, but also it is the most important component of the final result of the activity of the person's psyche [7; 9]. In such a way, scientists characterize the phenomenon of yoga as a system of psycho-training and mental self-regulation of the individual, which influences the development of reflection [8; 10; 11].

The continuation of this line of the development of ideas about reflection can be seen in Ancient Philosophy, in particular, in the works of Epicurus and his student Lucretius. According to Epicurus, the human soul is a system of a special type of atoms. At the same time, a person himself/herself can influence the movement of the atoms of the soul, set them a certain rhythm, bring them into harmony, so that the soul is not in confusion. Thus, the philosophical concept of Epicurus

substantiated the active beginning of the human psyche regardless of the will of so called world spirit. This was facilitated by the very peculiar role that Epicurus assigned to the Gods. Scientists wrote that the Gods of Epicurus, like people, live in the interworld spaces of a real world, have not a body, but a quasi-body, not blood, but a quasi-blood, being in blissful peace. They don't listen to the pleas of others, they don't care about us or surrounding us world [6].

In this regard, the researches of scientists [2] also played an important role. Feuerbach called his teaching *Anthropological* one. Anthropologism for him meant that the concept of a real person as a part of nature is central to the approach to the study of Consciousness and Existence. In accordance with this understanding of the subject of the content of religion, the philosopher considered it necessary in a place of Man's love for God, to put love for Man, in place of faith in God. So, it is the Man's faith in himself/herself, in his/her strength. The merit of Feuerbach can be called, first of all, that the nature of human thinking was reflected in the interpretation of reflection from the side of classical Philosophy.

A new direction of European philosophical thought of the second half of the 19th century regarding the definition of the phenomenon of reflection, which was consonant with the researches of scientists [5], who were the representatives of Religious Philosophers. At the center of their research there are the problems of the human personality, its freedom, creativity and purposes. According to scientists, Man is a Mystery not as an organism or a social being, but as a real Person. Berdyaev emphasized that Personality is unchanged in change, unity in diversity. Personality is characterized by self-creation, it is formed in the fight against evil both externally and internally.

From a fairly wide range of personality's problems identified by the famous philosopher, we would like to single out the most closely related topics of our research, in particular, the way to overcome the tragedy of a reflective individual who is aware of his/her inner and outer self. Scientists [5] give the following definition of personality. They think, that a personality

is a living contradiction – a contradiction between a form and a content, between finite and infinite content, between freedom and fate. But priority is given to freedom, since the purpose of the individual is self-creation. The philosophers [5] outline the possibility of overcoming the contradiction. For him it is love. Through love, loneliness is overcome and communication is carried out. Realization of personality is connected with sacrifices and self-restraint, with victory over egocentrism, but this does not mean self-hatred.

**Materials and methods.** The following theoretical methods of the research were used to solve the tasks formulated in the article: a categorical method, structural and functional methods, the methods of the analysis, systematization, modeling, generalization. The experimental method was the method of organizing empirical research.

**Discussion.** Speaking about *the Human-centric* or *Anthropological* direction of the development of the idea of reflection, it would be unfair not to pay attention to the American psychological novel, where the main content assumes the analysis of social relations from the point of view of their effect on the spiritual world of a man. The subject of the image becomes something that learns about the world and its own consciousness, the development of which looks like a person's mastering of social experience as a result of intense internal activity. The hero of a psychological novel can only be a spiritually free person, capable of making independent decisions and committing actions. Thus, J.D. Salinger [12] did not accept the idea of achieving harmony at the cost of revolutionary social upheavals; he believed in the possibility of achieving it through the moral regeneration of a person ("Some stupid guy had thrown peanut shells all over the stairs" [12, p. 23]; "They were mostly old, show-offy-looking guys with their dates) [12, p. 30]).

J.D. Salinger [12] considered brotherly love and compassion of people to each other as the means of rebuilding the person's life. Compassion for the author is the most important, and perhaps the only law of existence of all is humanity. J.D. Salinger [12] believed in the possibility of transforming life by moral

means. He saw the nature of social relations, the present and the future of humanity as directly dependent on the moral state of each individual, believing that a person will change not because of external reasons, but because of a change in ethics (“The other two grools nearly had hysterics when we did” [12, p. 30]; “She looked like she might have a pretty damn good idea what a bastard she was the mother of” [12, p. 24]). According to J.D. Salinger [12], spiritual sovereignty and freedom of choice free a person from fatal dependence on the surrounding world and possible undesirable natural endowments. The means of moral improvement of a person is his/her will and ethical instinct, the ability to directly emotional life. People who live with the heart have preserved a spontaneous and natural attitude to life, they are not susceptible to the effects of evil. J.D. Salinger [12] imagined the revival of the “Man within a Man” as the ability to surrender to the element of real feelings, to reconcile one’s behavior with the dictates of moral instinct, etc.

Recognizing *reflection as a specific form of the activity* with the aim of understanding one’s own actions allows us to consider professional reflection through the prism of such a phenomenon as *psychological readiness for the activity*. We’ll emphasize that for the emergence of a state of *readiness for complex types of activities*, which, in our opinion, also includes reflection, the following stages are necessary:

1) awareness of the demands of the society, the team and one’s own needs;

2) awareness of tasks, the solution of which will lead to the satisfaction of needs or achievement of the set goal;

3) understanding and assessment of some conditions in which future actions will take place, actualization of the experience related to solving problems and fulfilling requirements of this kind in the past;

4) determination, based on the experience and assessment of future conditions of the person’s activity, of the most probable and helpful ways of solving problems or fulfilling certain requirements;

5) predicting the manifestations of one’s intellectual, emotional, motivational and volitional

processes, assessing the ratio of one’s own capabilities, the level of harassment, the need to achieve a certain result, etc.

By professional readiness we understand the integrative quality of the personality of a student. The structure of this quality includes some components that determine *the success of professional activity* in general and ensure the development of professional reflection in particular.

The experiment was organized by us during 2023–2024 academic year. At this stage of the research we formed two experimental and two control groups (117 students):

– *experimental groups*: a) E1 – 30 students of the 1st year of studying in Rivne State University of the Humanities; b) E2 – 28 students of the 2nd year of studying in Kamianets-Podilskyi National Ivan Ohienko University;

– *control groups*: a) C1 – 32 students of the 1st year of studying in Rivne State University of the Humanities; b) C2 – 27 students of the 2nd year of studying in Kamianets-Podilskyi National Ivan Ohienko University.

*The purpose* of this stage of the ascertainment experiment was to analyze the conditions that contribute to the formation and activation of professional reflection among students – future teachers of a foreign language. When planning this stage of the research, we assumed that the process of forming professional reflection is a specific part of the professional formation of future foreign language teachers. It is under the influence of general – both objective and subjective – conditions and factors of students’ professional development.

*The objective conditions* that determine the professional development of students in general and the formation of professional reflection in particular are related to a real system of professional training of students in a higher educational institution. Among them we include: professional focus of training; the content of the educational process in a higher educational institution; the unity and interconnection of theoretical and practical aspects of training. These conditions were revealed by the analysis of the educational process of the Philological faculty of Rivne State University of the Humanities and Kamianets-

Podilskyi National Ivan Ohienko University, which were determined by the State Standard of Higher Professional Education in the specialty "Teacher of Foreign Language and Literature".

We singled out subjective conditions affecting the formation of professional reflection of future foreign language teachers: professional orientation of the individual; intellectual abilities; students' activity in the professional development and mastery of their professional reflection. These conditions were determined during the study of the professional orientation of students of the 1st year studying of the Philological Faculty, who participated in the ascertaining experiment; and also, we were taking into account the fact that in our study we consider professional self-determination to be a component of the system of formation of professional reflection.

So, we identified *four levels of professional self-determination* of the 1st-year students who entered a higher educational institution:

**1. High level** – manifestation of a multi-component professional motives (a desire to become a foreign language teacher, the ability to work with people, a great interest in a foreign language and intention to master it); having a clear idea of the image of a teacher, having professionally relevant qualities necessary for a future specialist; the formation of an objective self-assessment, the active and positive attitude towards the profession and the goal of studying at a higher educational institution, which help him/her to become a professional teacher. Students with a high level of professional self-determination made up *well professionally oriented group*.

**2. Average (potential) level** – manifestation of a two-component professional motive (steady desire to become a teacher, the ability to work with people); the formation of an active

and positive attitude towards the profession and the goal of studying at a higher educational institution – to become a foreign language teacher. We assigned students with a potential level of self-determination to *professionally oriented category*.

**3. A low level** is a manifestation of one-component professional motive (a desire to become a teacher), which is amorphous and unstable in its content, since it is based only on the emotional attitude to the profession (what the person likes or he/she does not like); the ideas about the profession of a teacher, which are superficial, fragmentary, and, as a result, there is a passive-positive attitude towards the profession and the goals of learning at a higher educational institution. Students with a low level of self-determination made up the group of *weakly professionally oriented people*.

**4. Very low level** is a manifestation of uncertain attitudes to the profession, self-removal from it; motives and goals for admission to a higher educational institution, which can be regarded as emotionally cognitive orientative ones (just interesting, maybe I will like it, I will try). These students made up the group of *non-professionally oriented ones*.

We identified the professional self-determination of students with the help of a questionnaire developed by us [3]. The results of distribution of students of experimental and control groups according to the levels of their professional self-determination at the stage of confirmatory experiment are presented by us in Table 1.

The data of Table 1 show that 28.35 % of students of group E1, 25.09 % of E2, 26.31 % of C1 and 27.83 % of C2, who entered a higher educational institution at the Philology faculty, were well oriented to teaching profession

Table 1

**Distribution of students of experimental and control groups according to the levels of their professional self-determination (confirmatory experiment)**

Levels of Professional Self-determination	Assessments by Professional Self-determination (in %)			
	E1	E2	C1	C2
<b>High level</b> (well professionally oriented)	28.35	25.09	26.31	27.83
<b>Intermediate (potential) level</b> (professionally oriented)	41.10	40.07	45.17	40.09
<b>Low level</b> (weakly professionally oriented)	27.24	29.21	26.44	28.76
<b>Very low level</b> (not professionally oriented)	3.31	5.63	2.08	3.32

and the process of mastering it, that is, they demonstrated a high level of professional self-determination. Average (potential) level of professional self-determination also a lot of students have: 41.10 % of students of group E1, 40.07 % – E2, 45.17 % – C1, 40.09 % – C2.

**Results.** Thus, psychological readiness for the person's activity contributes to *the formation of professional reflection*, which, in turn, determines this *readiness*. Readiness provides a great opportunity for the individual to use knowledge, experience, to adapt to the conditions of various professional situations and it is,

like reflection, a crucial condition for quick adaptation to *the future profession* and *further professional self-improvement*. The professional choice of these students is conscious and also motivated, their personal qualities meet the basic requirements of the “person-to-person” profession. On this basis, we assumed that these students had a great positive experience of reflection, which was also confirmed at the stage of the formative experiment: these students were distinguished by a clearly expressed need for self-change and related activity, as well as the dynamics of their positive personal changes.

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