TÍTULO: Modalidades intencionales y atractores de valor de la autorrealización de los estudiantes en el espacio educativo de la universidad.

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RESUMEN: El propósito de este estudio fue determinar las condiciones y las características de la autorrealización de los estudiantes en la educación universitaria. El estudio se basó en la metodología de determinación sociocultural del desarrollo personal. Se revela el espectro de las aspiraciones de los estudiantes, que reflejan las modalidades de su autorrealización (cognitiva, comunicativa, creativa, pragmática, influencia, riesgos, dedicación, fama). Sobre la base del método de reconstrucción conceptual-teórica del espacio de valor de la educación, se presentan atractores de valor para la autorealización de los estudiantes. Esta estructura incluye siete recursos de experiencia sociocultural: sociocéntrica, teocéntrica, antropocéntrica, etnocéntrica, naturaleza-centrada, cultura-centrada, conocimiento-centrado. Se llega a la conclusión sobre la necesidad del desarrollo holístico de los estudiantes en el sistema educativo.

PALABRAS CLAVES: escuela superior, la autorrealización de los estudiantes, el proceso educativo, las modalidades y los atractores de valor para la autorrealización.

TITLE: Intentional modalities and value attractors of student youth self-realization in the university educational environment.

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ABSTRACT: The research was aimed at defining the conditions and phenomenological characteristics of students' self-realization. The methodology of sociocultural determination of personality development underlay it. Students' mainstream aspirations reflecting their self-realization modalities (cognitive, communicative, creative, pragmatic, influence-projecting, risk-taking, dedicative, fame-achieving) were revealed. The method of conceptual-theoretical reconstruction of value space of education helped the authors to present a construct of students' self-realization value attractors. This value framework encompasses seven interlinked resources of sociocultural experience: sociocentric, theocentric, anthropocentric, ethnocentric, nature-centric, culture-centric, knowledge-centric. The study leads to the conclusion about the need for holistic development of students in the education system.

KEY WORDS: higher school, students' self-realization, educational process, modalities and value attractors of self-realization.

INTRODUCTION.

Nowadays, one of the leading tasks of a contemporary higher education is the one to secure conditions for a diversified and full-fledged self-realization of university youths who, for the time of their study, should acquire a firmly positive worldview and gain a stable experience of self-development for many years to come (Shutenko, 2015; Shutenko et al., 2016).

At all times, the forming potential of a higher educational establishment centered around the possibility of producing such an educational environment, which at the personality level acts as a specific space of students' self-understanding, self-determination and self-fulfillment.

Introduction to the basics of scientific knowledge, to the culture of academic thinking and lifestyle, to professional knowledge and values is inevitably linked to the student's inward sense searching (Krupenina & Selezneva, 2016). This is caused by the very process of personality formation in the youth period, when the logic of age development is associated with an active growth of self-consciousness, as well as requires the implementation of a series of subjectively significant and socially responsible choices (Shutenko et al., 2017).

In the context of self-realization, the educational activities of a higher school should be built up as some kind of meta-activity, as a "mediator" and "bridge" to build a different activity, namely the activities of student self-development, which aims to personification his efforts in education, future profession, society, and culture as a whole.

Essence and phenomenology of self-realization in the humanitarian discourse.

The issue of self-realization acts as an interdisciplinary field of research, covering three levels of scientific development, i.e. philosophical, sociological and psychological (Leontiev, 1997). The key aspects of the self-realization problem development can be traced in the course of the three initial traditions of its humanitarian reflection: *potentialistic*, *existential* and *transcendental*.

The first line presented by humanistic psychology (A. Maslow, C.R. Rogers, G. Allport etc.), links self-realization to the manifestations of *The Self*, which itself unfolds in this process the potentials, immanently embedded in it (Rogers, 1963; Maslow, 1987). The same principle of preformism is peculiar to a great number of approaches. Thus, the *autopoiesis theory* explains self-realization as a man's self-reproduction by virtue of the "autopoietic organization" of his very nature (Maturana & Varela, 1980; Weber & Varela, 2002; Di Paolo, 2005). Preformism is largely inherent in cognitive, gestaltic teachings, and others.

The second line considers self-realization not so much due to the presence of a certain inner essence, as through the prism of the very plan of *existence*. The existential approach (J.-P. Sartre, L. Binswanger, R. May, M. Boss, and others) takes as its basis the situation right here-being ("*Dasein"*) as the source of self-realization, pushing towards the act of conscious choice of the abandoned into the world and alienated individual (Sartre, 1946; May, 1961).

The third line brings self-realization beyond the limits of the current plane of being into the sphere of searching for the meaning of life in the course of moral growth, while the whole range of human relations and movement towards higher values is being unfolded (V. Frankl, A. Längle, etc.). The transcendental tradition underlying this orientation (I. Kant, G. Hegel) directs self-realization to higher, spiritual values and meanings. (Frankl, 1984; Längle, 2011).

In accordance with the studies of humanistic psychology, self-realization is considered the most important ontological state and an attribute of a fully functioning personality (Allport, 1950; Rogers, 1961).

According to its genesis, self-realization is the result of a personality's productive socialization (Young, 1952), and is generated by some kind of inner existential desire for self-actualization (Maslow, 1962). Being the leading motivator of life in the adolescent period (Leontyev, 2002), the desire for self-actualization psychologically inspires and mobilizes a young man, activates his

abilities and internal resources to express himself, gain valuable life experience, show his worth in learning, science, society, business, culture, etc. (Stipek, 1993).

In the psychological dimension, the need for self-realization as the students' leading life intention implies a fundamental and more extensive phenomenological state connected with the processes of self-determination and self-realization (Selezneva, 2015; Gewirth, 1998).

During the course of study at the university, the educational environment plays a decisive role in the process of students' self-realization, revealing the inner potential and resources of the student's personality as a capable subject of education and future professional activities (Habermas & Blazek, 1987; Gasset, 1999). When we turn to the process and the phenomenon of students' self-realization, we should bear in mind that this gives the researcher, on the one hand, a reliable personal criterion for a successful professional training, and, on the other hand, a humanitarian productivity and efficiency indicator of the university system as a whole (Shutenko et al., 2018).

DEVELOPMENT.

Methodology.

The present study is based on *the methodology of sociocultural determination* of personality development. The key issues of this methodology point to the leading part of cultural factors and the social situation of the development in the formation of basic personality structures (Vygotsky, 1997).

We looked into the issue of the research under consideration using the *cultural-historical*, *activity* and *axiological* approaches. If the first one examines the personality as a product of an individual's mastering cultural values, then at the intersection of the two other approaches, the personality behaves as a vigorous value-motivated activity subject (Rubinstein, 2003).

The conceptual basis of the study was the statement that self-realization of university students is the effect and result of its effective socialization reaching the main task, namely the development of an individual as a full-fledged subject of a multi-vector activity (educational, scientific, professional, cultural, civil, leisure, sports, etc.). In psychological science, it is shown that at the personality level the process of self-realization is generated by the basic motivation of self-actualization (Rogers, 1951; Maslow, 1962; Leontyev, 2002). Acting as the leading driving force in the student's age, the desire for self-actualization activates the development of internal resources and personal capabilities to assimilate certain experiences in order to express and consolidate itself in studies, future profession, society, culture.

The research work also applied *the method of conceptual-theoretical reconstruction* of the value space of students' self-realization that was focused on the allocation and subsequent integration of the value resources of sociocultural experience, in which the key sense loci of the civilization matrix are historically concentrated (Berger & Luckmann, 1966; Leontiev, 1996).

Purpose, study arrangement and research methods.

The purpose of the study was to identify circumstances, aspirations and value coordinates that were really significant for the entire students' personality development and could ensure the process of their self-realization.

The hypothesis of the study was based on the assumption that the process of students' self-realization in university training (apart from having the ability to learn and favourable conditions for preparation) depends on the individual's steady and conscious aspirations (intentions), designing his life path and building his relationship with the world. Therefore, successful self-realization is determined primarily by the presence of sustainable intentional personality traits that are organically consistent and meet the basic cultural norms and values that are broadcast in the educational process.

Logic of the research procedure.

To prove the hypothesis mentioned above, there has been done a research work consisting of *three stages.*

The first (preliminary) stage was devoted to the identification of subjectively relevant conditions for the students' self-realization, as well as to the establishment of the main categories of the students according to the degree of their self-realization in the university course.

The second (main) stage was connected with the students' intentional characteristics of the identified categories through the implementation of socio-psychological methods.

The third (design) stage was focused on modeling the value foundations-attractors of the educational environment of the university for the students' full-fledged self-awareness and self-realization.

Study groups and research methods.

The study groups involved 123 students from the humanities and 115 students from the technology university groups of Belgorod, Russia, a total of 238 people.

Thus, we tested the fourth- and fifth-year students of Belgorod National Research University studying at the Faculties of Psychology, Foreign Languages, Sociology and Theology, Municipal Management and Entrepreneurship, Medicine (36 boys, 87 girls).

In Belgorod State Technological University named after V.G. Shukhov, the survey was conducted among the fourth- and fifth-year students at the faculty of Manufacturing Automation and Information Technologies, Road and Engineering and Environment Departments, as well as at the Faculty of Engineering and Building Materials (72 boys, 43 girls).

A pilot survey, observation, interviewing, a focus group method, a sociological survey (questionnaire) were used to collect empirical data. To construct the value space of the students' self-realization, the method of project-modeling of sense loci of the civilization matrix was applied.

Results and discussion.

Basic prerequisites and differences in the students' self-realization.

At the first stage of the research, the sociological part of work was in the focus. In the course of the pilot study, we determined the most significant, in the students' opinion, conditions for their self-realization at university. The subsequent targeted questioning revealed the degree of the students' self-realization in the process of university education.

In the process of piloting, by means of micro-surveys, conducting observations, interviews, focus groups, the most significant circumstances that contribute greatly to the students' self-realization were identified.

As a result, the following three leading conditions for the students' self-realization were identified:

1) Personal involvement in learning.

2) Disclosure of abilities in the educational process.

3) Social integration into the students' community.

The outlined conditions were reflected in the construction of the stimulus material of the questionnaire method of research of self-realization in high school education as the main diagnostic scales (Shutenko A. & Shutenko E., 2008).

In accordance with the data of this method, the entire array of the students from the two universities (humanities and technology) found that the majority of them study with a sufficient interest and evaluate education at the university as the main occupation in the current period of life.

The data clustering method identified three categories of the students, being different in the degree of self-realization in learning:

- 1st category: students with unexpressed self-realization (55 people – 23%).

- 2nd category: students with average self-realization (93 people – 39%).

- 3rd category: students with pronounced self-realization (90 people – 38%).

It should be pointed out that the group of the students with low self-realization was the smallest in number, which indicates a generally positive trend in the development of students during the university education process.

A comparative analysis of these replies showed that the students with high self-realization are distinguished by a great conviction in the correctness of the choice of their specialty and university, a consciousness of the possibilities for a more complete opening-up of their potential in studies and an understanding of the prospects for being useful. The students of this category show greater interest in learning, give study classes in the university an independent value, and do not consider them a formal necessity or a place to meet friends.

Self-fulfilling students are characterized by more intense immersion and inclusion in the learning process, they see the most important lesson in learning, which brings them closer to achieving their dreams and acts as a source of personal inspiration and spiritual growth. In the university preparation, they see various possibilities for the diverse and full-fledged manifestation of themselves.

As the summary data showed, the majority of the students are convinced that they made their choice of specialty correctly, and they are not burdened by the sense of meaninglessness of attending classes. The results collected on the scale of personal engagement in the learning process were centred around the average and above average values.

Following the scale of realization of abilities and potential, it could be concluded that a substantial part of the students surveyed consider themselves to be successful and capable, confident in the usefulness of university training, whereas many of them believe their personal abilities and inner potential are not sufficiently in demand when studying at university.

The data obtained on the scale of social integration in the university community showed that the majority of the students note the care and support on the university administration part, as well as that they feel the importance of their individuality in the preparation process. However, they are inclined to believe that their activities in the university social life are not sufficiently intensive.

As the generalized results of the sociological survey indicated, for the majority of students, university preparation provides good opportunities for versatile self-realization.

Intentional modalities of students' self-realization.

At the second stage of the study, we tried to identify possible forms of manifestation and types of students' self-realization. In understanding the genesis and phenomenology of students' self-realization, we relied on the activity approach. We also took into consideration the fundamental idea of the leading role of the activity and orientation of an individual in a certain sphere and type of activity. This approach corresponds to the key methodological principles of development, unity of consciousness and activity, and the principle of the subject in psychological science (Rubinstein, 2012; Vygotsky, 1997).

To reveal the substantial characteristics of self-realization, we turned to a group of the students with pronounced indicators in order to get the varieties of their personal aspirations and intentions that lead them through life, and make them show extraordinary efforts and abilities in the process of university training (Dennett, 1987).

As the analysis showed, it is the presence of goals and stable existential intentions that distinguishes students with pronounced self-realization and serves as the personal basis of their psychological well-being. And vice versa, the vagueness of purposes, the lack of clear intentions, and the inability to set goals, to a greater extent, characterizes students with lower levels of self-realization in learning.

Given this circumstance, we conducted a special survey of the students to identify the intentional structure of their aspirations. This structure implies a set of intentions, desires, interests and motivations with respect to the preferred forms and ways of manifesting oneself in society, in activities, in culture, in the outside world, etc.

The students were asked to answer a number of the following questions: "*In which of the areas of activities would I like to fulfill myself?*"; "*What would I like to do the most in my life?*"; "*What desires and intentions of mine would I not refuse under any circumstances?*" "*If I had all the abilities opened up, I would certainly realize myself in ...*"; "*When my wishes coincide with possibilities, then I will dedicate my life to ...*", etc.

As a result of processing and summarizing the data, a number of typical aspirations were formulated. We defined them ***intentional modalities of self-realization***. These modalities serve as a kind of implicit images of the students' self-development experience and self-manifestation in higher school and their life. These images are more or less familiar to them from their background experience, correspond to their inner abilities, and seem to be in excellent agreement with their personality type, expectations and nature of relationships with themselves and others.

The list of the specified modalities of self-realization is given in Figure 1.
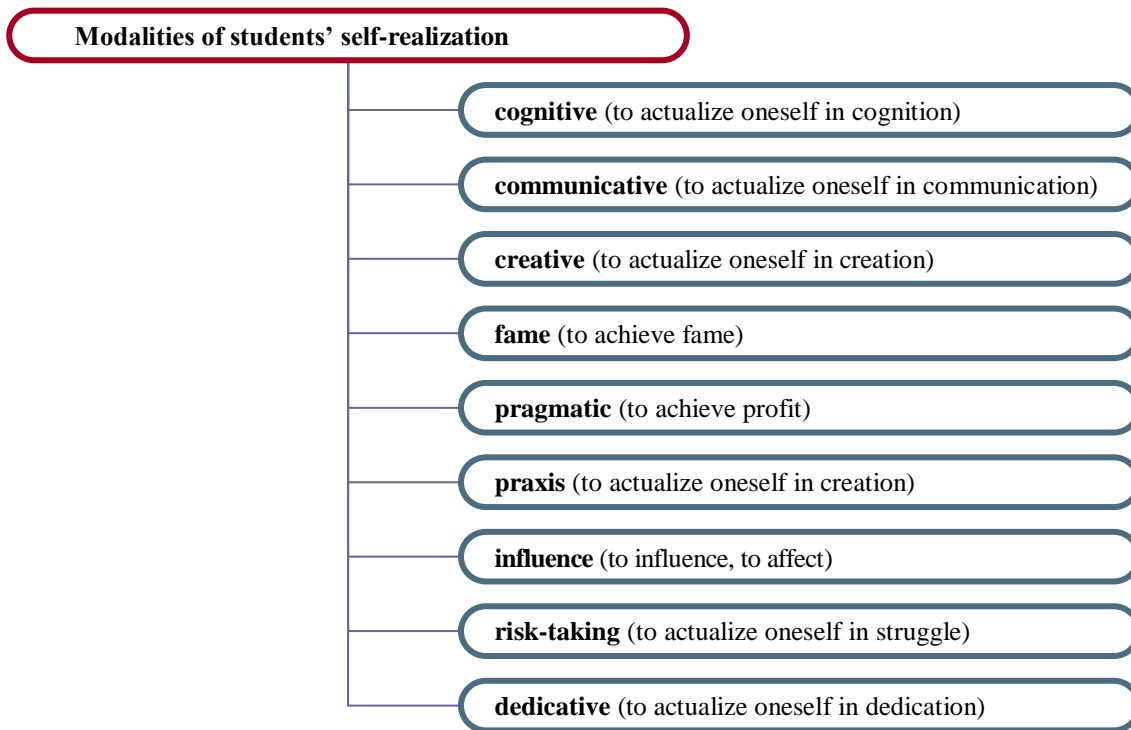
Modalities of students' self-realization

- **cognitive** (to actualize oneself in cognition)
- **communicative** (to actualize oneself in communication)
- **creative** (to actualize oneself in creation)
- **fame** (to achieve fame)
- **pragmatic** (to achieve profit)
- **praxis** (to actualize oneself in creation)
- **influence** (to influence, to affect)
- **risk-taking** (to actualize oneself in struggle)
- **dedicative** (to actualize oneself in dedication)

Figure 1. Modalities of students' self-realization in the educational process.

Among the most pronounced varieties of student self-realization forms, the following modalities were highlighted:

- Cognitive modality is associated with the desire for learning and knowledge, with cognitive activity.

- Communicative modality reflects the forms of self-expression and manifestation of oneself in constant socializing, in communication, in interaction.

- Creative modality means the creative basis of self-realization linked to productive creative activities, with the creation of something new, original in life.

- Pragmatic modality connects self-realization with a profitable and useful activity that yields good returns.

- Influence modality implies self-realization through having impacts on people, making changes in other people's lives.

- Praxis modality reflects the activity nature of self-realization lying in the plane of practical actions, in work, in tangible activity results.

- Risk-taking modality means manifestation of oneself in a struggle, in a competition and rivalry, in challenging circumstances, in overcoming obstacles, in an effort to test oneself and others.

- Dedicative modality implies a complete dedication, voluntary service, self-dedication.

- Fame modality reflects the public vector of self-realization associated with the desire to gain fame, to seek recognition, fame, honor, etc.

There are also other modalities, such as heroic or romantic, as well as victim modality and others. However, these varieties did not receive a serious representation in our study because they were not associated in the students' answers with the educational sphere, and were mostly related to private life, relationship and household sphere, etc.

It is necessary to note the relevance of taking into account and understanding the modalities of students' self-realization in order to improve educational practices at the university, as they open up those invisible internal directions of development and forms of a person's self-movement from the point of view of activating and facilitating psychological resources, as well as ways of gaining cultural experience in university education.

Value attractors of students' youth self-realization.

For a full-fledged self-realization, modern student youths need an intelligible value construction of the sociocultural space of educational practice (Shutenko E. et al., 2018).

The world of values is of great importance for the full psychological development of each person, especially in the period of youth (Frankl, 1984). This world creates a coordinate system in which a young person can self-actualize, find his own community with others, define his unique place and move confidently through life (Kluckholn & Strodtbeck, 1961; Remer, 1998).

It is well-known that neither society nor a person can live without values. They act as carriers of experience, being minimized, concise and accessible to the perception of people. They also reflect the vital potentials, norms, patterns of behaviour and worldviews of the ethnos, nation, and society as a whole, proven by centuries and tested by history. Values act as the supporting structures of any society, forming the basis of the *mentality* of its members, and in its aggregate transfer organization form a process called tradition (Gumilev, 1978).

How can we build value orientations for young people?

Obviously, values should be sought in the sociocultural experience of the people, country, and mankind. It is relevant to find the necessary layers and clusters of sociocultural experience, in which values are concentrated that relate to different dimensions of the life activity of young people as full-fledged subjects of social, historical-cultural practice (Shutenko A. et al., 2018).

For a holistic reconstruction of the value orientations of education for viable youth, it is necessary to proceed from the multidimensionality of the sociocultural experience of their localization (Chapman, 1981). In the search for value orientations for young people, it seems important to us to turn to such sources and resources of mental experience, in which the leading sense loci of the civilization matrix, characteristic of any society, are historically concentrated (Leontiev, 1996). In general, there are seven such resources: sociocentric, anthropocentric, theocentric, ethnocentric, nature-centric, culture-centric, and knowledge-centric. Here is a brief description of each of them.

The *sociocentric resource* reflects the values of the *Socium* as the leading and basic form of human organization of life. Historically, this resource has been formed around the original value of a clan, tribe, community, and today it is represented by the most important values of social duty, social service, public recognition, friendship, care, mutual aid, respect for the elderly people, etc.

The *anthropocentric resource* is the corpus of values linked to the greatness and dignity of a *Man* as the highest creation capable of labor and transformation of the world. Of particular importance is the personality-centric component of this values layer, that affirms the values of the individual, his rights, freedoms and dignity. Values of work, creativity, inner peace, humanity, harmonious development, etc. are distinguished among the value orientations for today's youth in this stratum.

The *theocentric resource* is entirely knit with religious experience that centers around the absolute and highest value of *God*. This is one of the most significant ideological sources, underlying the modern civilizations and defining the mentality of any nation. Religious values are the core of the spiritual and moral structure of society, the source of its cultural identity, conceptual community, and moral maturity.

The *ethnocentric resource* reflects the values accumulated in the life experience and history of the native people, in their particular way of life, daily routine, beliefs, customs, traditions, etc. These values underlie a person's national identity, his (or her) fundamental social attachments, feelings of kinship, intimacy, adherence to tradition, strength of kinship ties, etc.

The *nature-centric resource* of sociocultural experience accumulates the values of *Nature*, life, the environment, the earth, the Cosmos. This resource has a deep archetypal base in the mind and subconscious of a man, reflecting the plan of his self-consciousness as a biological being belonging to the natural world. For the development of modern youth, it is vital to instill the value of the native nature, the original environment, a healthy lifestyle, environmental activities and relations, etc.

The *culture-centric resource* is built over all the above-mentioned resources. It integrates their value quintessence into the common value of *Culture* as a complex blend of ideological and behavioral patterns, historically developed models, constructs and institutions of the civilization development. Of particular importance in this resource is the value of the *language* as a universal

carrier of all values. Meanwhile, in the conditions of hyper-informatization and lack of live communication, the process of the withering away of the language takes place, which distorts the very principle of a person's connection with the world, his reflection of reality.

The *knowledge-centric resource* occupies a meta-local position in the represented value space, penetrating through other resources and penetrating them with the leading value of *Knowledge*. We specifically highlight this resource in view of its special importance for the education and development of psychologically healthy youths in the era of the struggle for the minds. Today, it is necessary to single out such processes of de-rationalization of consciousness, decognitization of education, primitivization of thinking.

The media and the Internet are shaping youth fashion for irrational, mystical forms of knowledge. The human mind, the rational beginning is subjected to unprecedented discredit from mass culture. From the point of view of the full-fledged development of student youths, the knowledge-centric resource appears as the pivotal line of maintaining their rational attitude to the world, and to themselves as a Homo-sapience species (i.e. as rational beings). And here, the cultivation of the value of knowledge (and above all theoretical, generalized knowledge about the essence), rational knowledge, the value of science and research experience is of crucial importance.

CONCLUSIONS.

The results of this research work allowed us to state the presence of the following three significant conditions for the students' self-realization in higher education: personal engagement in the preparation process; realization of their personal potential in the educational process; social integration in the university community.

The study showed that students with pronounced self-realization are distinguished by the presence of well-considered goals and stable existential intentions, which determine various intentional modalities of self-realization (cognitive, communicative, creative, pragmatic, influence, risk-taking, dedicative, fame-achieving).

Presented in this article, the attempt to design the structure of value space to ensure the students' self-realization is connected with the construction of a certain "value map" of the reconstruction of educational practice. The allocated value resources as independent domains of self-realization are very conditional, since they do not exist in isolation, but they form one another, and seem to overlap and penetrate one another. In general, the above-given architecture of the value attractors of students' self-realization sets the project-oriented basis for finding the priorities and guidelines for productive education that are needed today in the higher school system.

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