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WAYS TO IMPROVE THE QUALITY OF TEACHER TRAINING FOR TEACHING THE "FUNDAMENTALS OF THE SPIRITUAL-MORAL CULTURE OF THE PEOPLES OF RUSSIA"

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Abstract. The objectives of preparing teachers for the implementation of the innovative subject area "Fundamentals of Spiritual and Moral Culture of the Peoples of Russia" within the framework of the introduction of the updated federal state educational standards, basic educational programs, and the federal list of textbooks.

The authors focus on the main problems of teacher training, namely, guidance on modern, innovative methods and techniques for teaching the subject under the title "Fundamentals of Religious Cultures and Secular Ethics." They point to the need to emphasize the valuable fundamentals of the course, to guide the training of teachers at the regional and local levels, to critically analyze existing experience in the application of effective methods, and to solve acute problems related to the content of the subject and teaching methods. The main problem is the lack of preparation of teachers for the implementation of this course, their insufficient scientific understanding of traditional Russian spiritual values, which form the core of the culture of each people, the understanding and acquisition of which theological knowledge is important, which is not studied by future teachers during their professional training at pedagogical universities. The authors see possibilities to improve the situation in the continuing education system by introducing a theological knowledge module. Theological knowledge is understood here as the result of the process of cognition and personal understanding of the religious tradition and its authentic reflection in the mind of the teacher on a cultural basis in the form of concepts and value-semantic life guidelines.

Keywords: *religious component in secular education, theological knowledge, cultural approach, spiritual and moral education, continuing education, in-service education, teacher training*

The actively developing and increasing interaction of secular and religious components in modern Russian education in recent decades, caused by a spiritual crisis, social changes in the public life of Russia, an increase in the role of cultural and traditional values in education, including religious values transferred into the minds of young people and reflected in the modern educational process, became the reasons for the appeal of native philosophical, pedagogical, psychological, theological and political thought to the search for spiritual imperatives for the sustainable development of Russian society [1].

The reasons for this are seen, first, in the urgent need for spiritual revival and renewal of the country on the basis of the peoples of multinational Russia, which was first perceived as a historical decision of their ancestors to ensure the integrity of the core of culture, reflecting the traditions of all Russian ethnicities and nationalities; second, because the system of spiritual values plays a culture-forming role and has long influenced the development of the state; third, because it is precisely these values that form the basis of the people's everyday way of life, that have entered into their language and customs, and that have become the archetypes of their worldview; and fourth, because these values make the national culture distinctive (different from others) [2, p. 142]. The solution of the tasks of spiritual and moral revival at the state level is ensured by the interaction of secular and religious education, regulated by regulations and goals in the education of young people, as well as by the assignment and value fulfillment of the content of a special subject area – spiritual and moral culture, which presupposes a high level of understanding of a modern teacher of the importance of spiritual and moral values and requires some preparation.

Our study aimed to identify the problems faced by teachers in the implementation of the recently named innovative subject area "Fundamentals of Spiritual and Moral Culture of the Peoples of Russia," as well as ways of solving these problems in the area of preparation for teaching the subjects associated with this cycle, including extracurricular activities in the context of updating the content of basic and general education and in connection with the creation of a new federal list of textbooks and pedagogical literature.

The problem of preparing a teacher for the organization of spiritual and moral education of the younger generations is quite acute today and is well understood by scientists and practitioners of education. The most effective ways and means of its solution are sought in the scientific discourse on the problem. Thus, M.V. Zakharchenko drew attention to the teacher's readiness to work with the meanings of culture, pointing out that "a modern teacher must learn to work with the world view and semantic content, guided by the principles of dialogic communication; they must not absolutize their experience,

must respect the experience of children, must open the way for students to the spiritual treasures of their ancestors..." [3, p. 27]. O.V. Rozina suggests considering the teacher's readiness for spiritual and moral education from the aspect of the teacher's worldview itself [4]. E.Yu. Vasilyeva rightly states that in questions of forming a worldview, it is important to think based on self-determination without forcible influence, attempts to manipulate consciousness, and coercion [5]. D.E. Samogaev points out the necessity of the theological competence of a teacher for axiological literacy [6]. V.A. Belyaeva offers a scientific concept of spiritual and moral education of a teacher, which can be implemented based on state standards in the system of additional education [7].

An analysis of the scientific discourse on the problem allowed us to identify the following contradictions, still relevant but unresolved: – between the need to reconsider theological, scientific knowledge and the teacher's willingness to perceive it; – the need for a morally oriented pedagogy and the ability to use theological knowledge in pedagogical activity for the spiritual and moral development of students; – the awareness of the fundamental values of theological knowledge and the teacher's personal self-determination in relation to them.

What measures are proposed today to resolve the above contradictions?

Practical solutions for dealing with the interaction between secular and religious components in education can be found in the "Strategy for the Development of Education in the Russian Federation for the Period up to 2025" [8]. A feature of the strategy is considering education as a social and state phenomenon and strengthening the role of public organizations in education, which removes the state monopoly on education. According to scholars, this makes it possible to create a system that corresponds to the aspirations and worldview of the citizens of our society and takes into account the historical experience and cultural, national, and religious characteristics of the regions.

In 2009 (based on the Constitution of the Russian Federation and the Law of the Russian Federation "On Education"), the Concept of Spiritual and Moral Development and Education of the Personality of a Russian Citizen [9] was adopted, which sets the methodological positions of the Federal State Education Standards (FSES). As a result, from 2012 to 2015, the course "Fundamentals of Religious Cultures and Secular Ethics" (FRCSE) was included in the curriculum of all educational institutions in Russia, which is of great importance in the framework of the thematic area "Fundamentals of Spiritual and Moral Culture of the Peoples of Russia" (FSMCPR).

The introduction of the new course led to ambiguous feedback from teachers and parents who feared the imposition of religion in secular educational institutions. In order to eliminate this misunderstanding, instructive-normative letters from the Ministry of Education and Science on the issues of teaching the basics of the Religious Cultures and Secular Ethics course in general educational institutions of the Russian Federation were developed for teachers and organizers of the introduction of the course,

explaining in detail the cultural orientation and the voluntary choice of the course module [10].

In this way, the beginning of the implementation of the process of creating the necessary pedagogical and methodological complexes was laid, a system of preparing teachers for teaching a new complex discipline was developed, a plan for preparing parents to choose one of the six modules: the Foundations of Orthodox Culture (FOC), the Foundations of Islamic Culture, the Foundations of Buddhist Culture, the Foundations of Jewish Culture, the Foundations of World Religious Cultures, the Foundations of Secular Ethics. At the same time, many organizational, pedagogical, administrative, educational, normative, and legal problems were revealed.

The main problem was the need to train a teacher who does not have theological knowledge and who is personally and professionally not ready to teach the cultural foundations of traditional Russian values. The solution to this problem was implemented in different ways in the regions. In some regions of Russia, teachers were trained based on regional training institutes with the help of curators who had received special training at the Moscow Academy of Continuing Education; in other regions, representatives of the denominations were brought in to determine the meaning of certain concepts jointly. In some regions, the lecturers of the courses were local scientific personnel, while others invited specialists of this profile from different cities of the country. This situation continues to this day.

It has been expanded to include numerous online resources for continuing education. Thus, the International Pedagogical Portal's continuing education program for teachers includes such topics as the legal, pedagogical, and psychological foundations of the teaching profession, new religious movements in the Russian sociocultural space, secular ethics as a factor in education, the foundations of Orthodox, Islamic, Buddhist and Jewish culture. The aim of the program is to improve the qualifications necessary for the implementation of the work program on teaching the basics of religious cultures and secular ethics [11]. The Smolny Institute of the Russian Academy of Education offers several online courses at once: "Modern Approaches to Teaching the Educational Module "Fundamentals of Spiritual and Moral Culture of the Peoples of Russia" in the framework of the implementation of federal state educational standards, "Modern Pedagogical Technologies and Features of Teaching FRCSE," "Design and Methods for the Implementation of the Educational Process for FRCSE" and others [12]. ANO DPO, the "Institute of Modern Pedagogy," which also organizes in-service training and retraining courses, including distance learning, conducts webinars on such topics as the work with learning tasks in the teaching of the FRCSE course, technology and methods of working with texts in the teaching of FRCSE, organization of work with parents in the introduction and implementation of the FRCSE course in elementary school, approaches to the design of the FSMCPR program based on continuity with FRCSE [13]. Similar activities in the field of teacher training in distance education are also carried out by the All-Regional Scientific Educational Center "Modern Educational Technologies" [14], the Academy for

Professional Training of Teachers [15], the Training Center for Continuing Education and Professional Retraining [16], the Ural Institute for Continuing Education and Professional Retraining [17], and other licensed organizations that issue standardized state documents recognized by licensing commissions in all regions of Russia.

However, the analysis of the experience shows that the understanding of theological knowledge understood as the result of the process of cognition and personal understanding of the religious tradition and its authentic reflection in the mind of the teacher in the form of concepts and value-semantic guidelines of life [18, pp. 26–27], to be included in the content of a teacher's continuous education, becomes one of the most urgent tasks, since the target vectors for FRCSE and FSMCPR established in the federal state educational standards, as well as the textbooks used in schools, show that the teacher must work with theological knowledge. Its particular characteristics are the following: Understanding of religious experience, substantiation of ethical norms of religious tradition, synthesis of scientific and theological knowledge, openness to discussion, fundamental incompleteness, conditionality by national, cultural, and historical factors, applicability to solving socially significant problems [19, pp. 24–25]. Subjects revealing the doctrinal provisions of religious culture, liturgical tradition, and actions of the holy books, in order not to be falsified, require special knowledge. And here, there are two essential problems.

First, the teacher has not acquired theological knowledge during his or her studies in a pedagogical university; second, the teacher has some knowledge of religious cultures, but it is incomplete and not authentic. In this regard, when organizing courses, it is important to overcome these two problems so that the teacher can teach religious culture competently. Thus, it is necessary to determine their basic level before providing course participants with theological knowledge that is axiological, authentic, effective, ontological, and theocentric [20, pp. 148–149]. Experience shows that teachers' knowledge of religious tradition is incomplete, non-systemic, and often distorted – it does not correspond to the culturological meanings of the dogma. In this regard, it is important to include in the training program topics that will familiarize students with the cultural foundations of the doctrinal part of the religious modules of FRCSE. It is advisable to include in the teaching people recommended by a local religious organization appropriate for the module to be taught since practical experience shows that theologians interpret the course content more accurately in relation to Orthodox and Islamic doctrines. They are knowledgeable about these topics, and first-hand information allows the teacher to have an unbiased understanding of the cultural significance of authentic theological knowledge.

However, there are difficulties here as well. For example, the theological terminology of the Orthodox Christian tradition is presented in the categories of ancient philosophy. Teachers have difficulty in knowing and understanding it. The terminological apparatus of Islamic theology is similarly complex and uses Arabic terms whose content is the religious worldview of a Middle

Eastern culture. In school courses on the fundamentals of the religious cultures of Islam, Orthodoxy, Buddhism, and Judaism, there are classes devoted to the study of the meanings of the texts of the holy books. The holy books themselves have had a long period of development. They were written in different historical times and cultural, political, and historical situations. The holy books of Christianity and Islam are presented in different ancient Near Eastern literature genres. The teacher should be able to study them, interpret the meanings, and adapt them to the children's understanding – this problem is challenging. Its solution requires from the teacher a more profound knowledge of the context of the holy books, the ability of exegetical analysis of the texts, knowledge of the historical outline of the events mentioned in the holy books, and ideas about the dogmatic and ethical meanings.

In our opinion, this problem cannot be solved only in the teachers' academic training system. There is a hope that university theological education programs, in which one of the professional profiles is the teaching of religious culture in school, will solve the problem of reversal of theological knowledge, whose peculiarity lies in the orientation to cultural conformity, consistency, personal orientation, consistency with the spiritual development of a person. Today, it is possible to familiarize students in graduate courses with those sources with which the teacher has to work when teaching students. Giving the teacher an understanding of the content of a fragment of a historical source, helping him or her to understand the plot culturologically, teaching them to make an exegetical analysis of the fragment studied, and showing examples of adapting the text to teaching students – this is a possible and real option for training a teacher to work with the holy books of religious traditions in graduate education. Separate topics should be devoted to understanding human beings in the context of a particular cultural tradition, which will impact a teacher's professional competencies. Thus, pedagogy works with the concept of "personality." Orthodox theology has been working with this concept since the fourth century, and the teacher can learn much from the Orthodox understanding of "personhood." Other religious cultures (Islam, Buddhism, and Judaism) also deal with man's subjective reality; the understanding of his inner world and the laws of spiritual development within the framework of a particular denomination have been developed in great detail. This knowledge will help the teacher better understand the student's inner world, correctly determine the causes of the student's negative behavior, create pedagogical conditions for the development of virtues, and organically choose pedagogical goals to organize educational activities. As the observations show, the theological knowledge acquired by the teacher significantly expands his general cultural education.

Let us consider the peculiarities of the preparation of teachers for the implementation of the subject area "Fundamentals of Spiritual and Moral Culture of the Peoples of Russia" at the Volgograd State Academy of Postgraduate Education in part carried out in the Department of Culture, Arts and Social Disciplines. In this department, the tasks belonging to the problem area of our study are implemented. The first direction is the advanced training

and retraining of teachers of history, social studies, geography, music, fine arts, Orthodox culture, the Moscow Art Theater, music directors, and educators of pre-school educational institutions. The second direction is organizational and methodological, as well as scientific support in the implementation of the content of such teaching subjects as "Art," "FRCSE," and "FSMCPR"; the recognition and introduction of the concept of teaching with a spiritual and moral orientation (based on the Orthodox tradition) in the pedagogical practice of a general education school. The students of the Academy are practicing teachers of pre-schools, general education, and secondary specialized urban and rural educational institutions. For several years, experimental works have been carried out at the Department, the aim of which is to introduce retraining programs for teachers in some courses (e.g., "Content and Technique of Organizing Sociocultural Practices of Spiritual and Moral Education in Pre-school Educational Institutions," "Teaching Orthodox Culture in Elementary School," "Teaching Spiritual and Moral Orientation for Students of 5th to 9th) grades", "Professional competence of a teacher in the "Fundamentals of Spiritual and Moral Culture of the Peoples of Russia," "Content and Technique of Preparation of Children for Participation in the Intercessory Choir Cathedral," "Bible and literature," "Professional Competence of a Teacher in Teaching Fundamentals of Spiritual and Moral Culture of the Peoples of Russia"), a special theological module aimed at getting acquainted with the theological knowledge of the Orthodox tradition. Other courses do not have this module and are taught based on a general scientific approach.

Teachers wishing to further their professional education are always free to choose courses corresponding to their worldview, desires, and aspirations. However, in implementing these courses, the question of the teacher's willingness to teach Orthodox or other religious cultures arises. Systematic monitoring shows that the school management instructs most teachers to improve their qualifications administratively. However, some teachers have enrolled in the courses on their initiative. At the same time, some teachers in each group feel rejected by the religious culture in general. Therefore, it is very important to determine the personal readiness of the teacher and adjust the educational process. This is done with the help of a questionnaire in which the teacher is asked to anonymously express his or her attitude towards the role and place of the cultural values of religion in their personal life in order to allow them to express their attitude towards the presence/exclusion of traditional spiritual values in the educational process of the school. Through this observation, it will be possible to determine how much the teacher who came to the courses is personally interested in teaching one or another module of the FRCSE course or in carrying out other professional or extracurricular activities to develop the moral education system of the young generation.

The obtained data will help, on the one hand, to correct the teaching materials, forms of teaching, and teaching aids, to train the personal readiness of the teacher, and, on the other hand, to eliminate the tense attitude of the teacher towards learning the basics of a particular religious culture. In the course "Orthodox Culture in the Curriculum of a General Education School,"

teachers are acquainted with the program material, which should help them to correctly interpret historical events, recognize the true meanings of literary works, and competently use this educational content to solve pedagogical problems.

Longitudinal research over several years (from 2016 to the present) shows that successful completion of courses and confidence in the framework enables teachers to succeed in various academic subjects in the FSMCPR subject area. Literature, history, and music can be favorable if they can solve pedagogical problems by turning to Orthodox culture. Thus, the study has shown that when studying the novel "Crime and Punishment" by F.M. Dostoevsky, teachers can correctly interpret the passage from the Gospel about the resurrection of Lazarus, which Sonechka Marmeladova reads to Rodion Raskolnikov, who is suffering from remorse. Alternatively, they know the essence of the prayer of St. Ephraim the Syrian and can authentically render the meaning of the program poem by A.S. Pushkin, "The Hermit Fathers." In music classes, students learn about P. Tchaikovsky and S. Rachmaninov's sacred works by studying their All-Night Vigil compositions and Divine Liturgy. This, of course, assumes that the teacher knows the specifics of Orthodox worship. When teaching Russian history, it is important to interpret the events of the Baptism of Rus correctly', the work of St. Sergius of Radonezh during the yoke of the Golden Horde, the role of His Holiness Patriarch Hermogenes in the time of turmoil, the reforms of Patriarch Nikon, the history of Orthodoxy in the twentieth century, because without this understanding it is impossible to know the true history of the Motherland.

Understanding the value content of Orthodox culture continues in extracurricular activities, for example, in a refresher course such as "Orthodox Culture in Extracurricular Activities." Thus, the teacher can choose the content of a lesson in this context depending on the pedagogical situation in the class, and the teacher can choose value content and pedagogical techniques (use of individual pedagogical support, student research projects). An example is the "Orthodox Icon of My Family" project, which was implemented in several Volgograd schools. The idea behind it was that despite the presence of icons in many families, children usually do not pay much attention to them. By participating in the project (only based on their own free choice), the children learned from their elders the history of the icon's appearance in the family, familiarized themselves with the biography of the saint, or learned the details of the depicted historical evangelical event. The experience of conducting such a project shows that school children discover unique stories about the appearance of icons in the family. Often, these are icons of grandparents or icons donated on the day of their baptism. Based on the participation results in the project, students learn not only information about the icon but also understand the meaning of what is depicted on it and its purpose.

An important role in the preparation of teachers is played by the teacher conferences in the districts of the region, which are organized jointly by the deaneries of the diocese and the district administrations. The conferences are attended by representatives of the Volgograd scientific and pedagogical

community who deal with the problems of studying the foundations of religious cultures in schools, priests responsible for interaction with educational institutions, school principals, and teachers with advanced experience in spiritual and moral education. Teachers of district schools are invited to participate in the conference. And during the conference, where advanced pedagogical experience is usually presented, theoretical and pedagogical foundations are pointed out, and words of public support are expressed, teachers have a proper understanding of the role and place of religious culture in the educational space of the school.

In the region, there is a great demand for courses that prepare a teacher to teach other modules – "Fundamentals of World Religions" and "Fundamentals of Secular Ethics"– chosen by many parents of elementary school children.

Surveys among teachers of educational institutions in the Volgograd region (about 1,200 people) show significant difficulties for the teacher. A Russian person with a Russian worldview often has to tell the children about Islam, Judaism, and Buddhism. The teacher feels unprepared for the lesson. He or she shows (this was noted by 74% of respondents) restlessness, tension, and fear of saying something wrong. In the region, this problem is solved by recommending teachers of Muslim religious organizations to give courses on the "Fundamentals of World Religions." The curriculum is based on the principle of parallels, so teachers' understanding of the diversity and unity of religious cultures has developed significantly. For example, denominational blocks are read together on the same day. In the morning, the audience is introduced to Orthodox teachings, and in the afternoon, to the Islamic view of man. At the same time, two lecturers teach topics such as "Ethical Norms in Orthodoxy and Ethical Norms in Islam," "Religious Holidays in Islam and Religious Holidays in Orthodoxy." One is recommended by an Islamic organization, the other by an Orthodox diocese. This approach allows the teacher to understand the two religious cultures better and identify their similarities and differences [21].

Understanding the retraining of teachers in the studied aspect, one should also take into account the fulfillment of tasks arising from the new educational content [22, 23] and related to the main goals of the educational process, for example, the formation of patriotism, citizenship, Russian identity in Russian students, the possibilities of relevant educational content offered by publishing houses and, in particular, Prosveshchenie Publishing House. In the field of FSMCPR, there is a huge educational potential, which is in demand under certain conditions, in the context of existing subjects, in extracurricular and interdisciplinary connections, and in implementing all-Russian educational events, such as "Conversations About the Important."

Patriotism is one of the most important qualities of a modern citizen. How is it expressed and manifested? What and how should we teach our students in this regard? How should our teachers be trained to know how to shape it? First of all, it must be understood that a lesson or a subject does not convey this feeling – the whole school system must work on training this characteristic every day.

How should a teacher consider the age characteristics of a younger student when teaching them patriotism? Younger students should have an idea of the image of Russia as a country, as a state, and as a territory: They should know the history of their Motherland, feel a sense of pride for the country and its people, know and respect the great deeds and achievements of its people, its traditions and values.

The modern understanding of patriotism fits organically into the theme of the FSMCPR and is characterized by variability, diversity, and ambiguity. This is primarily due to this phenomenon's complex nature, its content's multidimensionality, and its manifestations' diversity. Patriotism as a sociocultural phenomenon considers various historical, socio-economic, and political conditions, depending on personal and civic position, attitude to the Motherland, and use of various fields of knowledge. According to explanatory dictionaries, a patriot (from Greek "countryman") is a person who loves his Motherland, is loyal to his people and acts on behalf of the Motherland. Patriotism is formed in school children's upbringing, socialization, and education. However, the social space for the development of patriotism is not limited to the school walls. An important role is played by the family and other social institutions of society, such as media, social networks, public organizations, cultural and sports institutions, additional educational institutions, religious organizations, health institutions, law enforcement agencies, military organizations, social protection institutions, business associations, consanguinity, and diaspora ties and relationships [24, pp. 46–49]. Teachers who teach the FSMCPR and FRCSE subjects should consider their potential and help organize this process by involving all sociocultural institutions. In this sense, the FRCSE subject, with its knowledge and great pedagogical responsibility, can and should play an important role in the spiritual and moral development and education of students in the formation of their citizenship, Russian identity, and patriotism by introducing students to the basics of cultural knowledge, familiarizing them with the moral values and norms of religious and secular cultures, and providing them with experience of appropriate behavior.

The school of today solves urgent problems of education and socialization of school children in the conditions of a multicultural and multiconfessional Russian society and a constantly changing world community. It is called upon to actively cultivate within itself those social values and models of relationships that are present in the world that truly surrounds the child and with which he or she is in constant contact outside of school, which should be ready when the child leaves school. Teaching students of different nationalities and religions together in one class creates conditions for promoting tolerance and respect for different ideological positions, patriotism, and citizenship, forming a Russian identity, which is a priority in the FSMCPR subject [25, p. 32].

The subject is a means of forming students' multicultural competence, which is understood as an integrative quality of a personality that includes a system of multicultural knowledge, interests, needs, motives, values,

characteristics, experiences, social norms, and rules of behavior necessary for daily life and activities in modern society, and which is realized in the ability to establish positive interaction with representatives of different cultures, nationalities, beliefs and social groups. The content of multicultural competence includes acceptance of the cultural and religious diversity of the world and a benevolent attitude towards each culture and its bearers. This means that the result of studying this course for school children can be an understanding that each spiritual culture has its own context and logic of development; none of them can be better or worse than the other because it has a value content that is significant for the development of humanity [26, pp. 121–124].

The space of culture can create the conditions for students to learn the meaning and significance of the values of secular ethics and religious cultures, touch them, and familiarize them with the solution to the Eternal questions of humanity ("What is good and evil?", "What is the meaning of life?", "Why did we come to this world, and what is our purpose in it?", "How should we live our lives?", "What is a moral decision and how do we make it?"), of course, considering the younger students' age characteristics, knowledge, and experience. The field of culture creates the unifying principle on which a new subject is built [2, pp. 12–14].

The new federal list of textbooks requires that the content of textbooks corresponds to the updated educational content [25, p. 78]. Cultural, axiological, communicative, and action approaches are the main approaches to teaching the course "Fundamentals of Spiritual and Moral Culture of the Peoples of Russia" (selecting the subject's content and choice of methodological support of textbooks). The overall goal of this subject, besides solving socialization and educational problems, is to introduce younger students to the basics of religious cultures and secular ethics, to form their primary ideas about material and spiritual culture, the image of the culture of Russia as a whole, which consists of the culture of all peoples and nationalities – the culture of peoples and nationalities living in our country, people of different faiths. At the same time, it is important to understand that our country's culture is an organic part of the world's culture.

Within the cultural approach, students become aware of national and religious realities, traditions, and values as an expression of culture during their studies. Culture is always connected with history, and the subject's content corresponds to the goals of historical education for younger students. The formation of their historical memory implies the continuity of the moral, intellectual, and spiritual life of a person, a society, and humanity – a vast, millennia-long path that it has traveled through different historical eras, absorbing elements of national cultures. Such a comprehensive understanding of culture is important for the process of self-identification of students as representatives of the whole humanity, their country, national, ethnic, or religious community. Therefore, introducing elements of history into elementary school, the so-called and nowadays declared historical education, is organically integrated and belongs to the FSMCPR subject area.

The understanding of human culture in the content of the FRCSE is taught through the prism of the history of all humanity and our country: the content of the teaching material is presented in such a way that students can learn and imagine how our ancestors, representatives of different communities, ethnic groups, nationalities, diasporas lived in the past and how they live today; what kind of world surrounded and surrounds them; what their values and moral foundations were and are today; why they acted and act in such a way and not differently; what their language, way of life, customs, dress, habits, rituals, traditions, ceremonies were and are – everything that constitutes their way of life.

Knowledge of religious culture is an acquaintance with worship traditions – from the cradle of humanity to the present day. It includes an introduction to religious texts (holy books, prayers), laws, religious rites and rituals, and religious art (architecture, music, painting). Studying the spiritual and religious history and culture of one's own countries and civilizations is important in developing in students an understanding of the origins of that culture, its nature, and its characteristics.

Secular and religious ethical teachings have always been central to culture: they reflect man's quest for self-improvement, for a spiritual and esthetic sense of the surrounding objective world and human society, and have served as a guide to spiritual questing and artistic creation.

Religious and secular cultures, the most important values of humanity, are represented in the teaching materials not only by high ideas but also by traditions, language, and the life of people because it is the real life of the representatives of each culture, whose acquaintance allows to see, hear, feel, embrace this culture. In the teaching materials, much attention is paid to the description of the content and details of life and everyday life behavior of the representatives of different cultures. Here, it is a question of describing the home, the profession, the daily routine, the way of work and leisure, rituals, verbal forms (the language of the sacred books, verbal forms of speech: Greeting, farewell, salutation), lifestyle, everyday behavior – that is, getting to know the course of life in its real-practical forms.

At the same time, life is the world of things connected with deep symbols, ideas, intellectual, moral, and spiritual development of epochs and cultures. Through everyday life, the invisible features of culture are revealed, by which a person recognizes his or her own or someone else's. This approach is common to all six modules of the FRCSE course, "overlapping" and helping to find answers to the questions: – What objects people used in the past and today, made in the past and today, which of them have a special meaning, e.g., are revered as sacred, i.e., by what attributes one can recognize this culture (subjective-attributive level, the material world of culture); – how people behave in the past and today in different environments, situations, on ordinary days and special holidays; how they work, rest; how they build their relationships with other people, older, younger, peers. (ritual-behavioral level of culture); – why, for what, in what name people lived and still live

like this and not differently (value-normative level, spiritual component of culture) [3, 4].

In the spiritual and moral formation of a personality, the subjective basis of the value meanings that a person develops through the acquisition of moral knowledge itself is his or her emotional feeling that arises from their own experiences in establishing relationships with people and the external world. The gradual acquisition of this moral knowledge, norms, and values, the accumulation of experience in behavioral activities and relationships by students takes place in school and extracurricular activities, in and out of school, in socially oriented activities, and forms the basis of spiritual and moral education.

For younger students, this value acquisition process takes place slightly differently than for mainstream school students. Following the principle of age appropriateness, the logic of the presentation of the material in the textbooks, e.g., of this teaching material, follows the "way of the traveler": just as a traveler staying in the house of a Muslim (Jewish, Buddhist, Christian) begins to understand the Muslim (Jewish, Buddhist, Christian) culture by learning through the life, way of life and behavior of its representatives and experiencing real feelings in real life, so a child, in order to understand a particular culture, must not only know its "charter" but experience it at least to some extent.

One cannot exclude from the process of cognition the mental processes (and the emotions that accompany them) that really give a person an understanding of the world. Therefore, learning about cultural values for younger students should be bright, colorful, exciting, engaging, and appealing to their feelings, emotions, and experiences. The result should be the development of a "technology of culture," i.e., a psychologically complete account (with appropriate emotional and rational evaluation) of the life of a Muslim, Jew, Buddhist, or Christian. The way a traveler who appropriates what he sees, hears, asks, and "makes with his or her own hands" in a foreign environment becomes the way of assimilation and appropriation of the meanings and values of any culture by the students.

One of the basic conceptual foundations of the pedagogical and methodological complex, in addition to cultural, is also an axiological approach in defining the goals of the course, the results of its development by the students, in the selection and logic of the presentation of the content and the development of the methodological apparatus. The pedagogical and methodological complex for "Fundamentals of Spiritual and Moral Culture of the Peoples of Russia" ensures the spiritual and moral development of students based on their familiarity with universal human values, fundamental Russian values, including traditional religious values, family values, their ethnic, denominational and social group. Through the axiological context, acquaintance with the fundamental values of the culture of the peoples of our country, and the ethical norms of society – secular and religious – the child recognizes him/herself as a personality valuable in itself and as part of a human

community, the formation of civic identity, patriotism, tolerance, and other moral qualities [4, 6].

For this subject area, cross-curricular and cross-module connections and interaction of the teaching material with extracurricular activities are important, where it is possible and necessary to expand the knowledge component and implement its practical filling with real activities.

Let us take a look at some lessons as examples of how this could look in reality – strengthening spiritual and moral education, which has been discussed since the beginning of the current school year through the historical component in the lessons of "World Around Us" and FRCSE, as well as conducting classes "Conversations About the Important," where younger students can discuss the history of the country and get acquainted with the history of their region, their family, their school.

In the first lessons devoted to our country, "Our Motherland – Russia," younger students learn about the little and great Motherland, using these concepts with material about our country as part of the global space, about the heroic deeds of its compatriots (e.g., Yuri Gagarin), through an appeal to the ethnocultural regional component (how the peoples and nationalities of our country who lived on its territory envisioned the world), and through reflections on the role of one's clan and family in the destiny of the nation as a whole.

This class offers the opportunity to deepen the themes of space, ecology, and "Little Motherland" in extracurricular activities; invite younger students to visit the planetarium, the local history museum, ethnographic and other museums, learn about the history of their homeland, create the project "My family in the history of my country," create a family tree.

Extensive material of a historical nature can be presented in all course modules. For example, in a lesson on bells, we can talk about temples and churches as examples of religious buildings in Orthodox culture and present to the children the first mention of these bells in the annals, about how they were cast, about where the bells came to our country, what role they played and how they even fought with them and ordered public executions in the squares.

In the course "Fundamentals of Orthodox Culture," plenty of historical material might interest younger students: about the Battle of Dmitry Donskoy, the role of the monks Peresvet and Oslyabya, and much more.

The module "Fundamentals of Islamic Culture" also has excellent educational potential – for example, historical facts about how Muslims were able to defend their homeland, about their service on the borders of the Russian state, about the "Wild Division" and the heroic deeds during World War I and the Great Patriotic War – about the friendship of our peoples in their common struggle for the protection and welfare of our Motherland. These parallels can be drawn even today [26, pp. 34–50; 26].

Thus, the pedagogical problems in preparing teachers for teaching the "Fundamentals of Spiritual and Moral Culture of the Peoples of Russia" and the FRCSE course can be solved by developing the pedagogical and

methodological complex offered to schools today. The teacher can find a lot of materials for the formation of necessary competencies in students and education of such necessary and important qualities as patriotism, citizenship, and Russian identity [28].

Conclusion

The study allows us to draw the following conclusions: 1. The analysis of scientific sources and the practice of spiritual and moral education of younger generations give reason to claim that in modern Russian society, the cultural role of traditional Russian spiritual values, understood as original axiological guidelines chosen by our distant ancestors – peacefulness, compassion, acceptance of the other, empathy and others – shape the spiritual world of a growing person through an appeal to the deep foundations of the national mentality, which have traveled a long road of approval from generation to generation. 2. Modern pedagogical professionalism requires mastery of the theological knowledge component necessary for teaching certain subjects of history, social sciences, fine arts, music, FRCSE, and other humanitarian subjects and extracurricular educational activities, which is especially appropriate in the system of continuing education when adults who have already formed their worldview make their own informed choices. 3. An extremely correct attitude should be adopted in conducting such courses, focusing on cultural meanings rather than religious dogma.

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ПУТИ ПОВЫШЕНИЯ КАЧЕСТВА ПОДГОТОВКИ ПЕДАГОГОВ К ПРЕПОДАВАНИЮ ПРЕДМЕТНОЙ ОБЛАСТИ «ОСНОВЫ ДУХОВНО-НРАВСТВЕННОЙ КУЛЬТУРЫ НАРОДОВ РОССИИ»

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Аннотация. Раскрыты цели и задачи подготовки учителей к реализации инновационной предметной области «Основы духовно-нравственной культуры народов России» в условиях введения обновленных федеральных государственных образовательных стандартов, основных образовательных программ и федерального списка учебников.

Авторы акцентируют внимание на проблемах, которые стоят в центре внимания системы переподготовки учителей, призванной дать ориентиры в современных инновационных методиках и техниках, используемых в ходе преподавания предмета «Основы религиозных культур и светской этики». Обращается внимание на необходимость выделения ценностных основ курса, управления подготовкой педагогов на региональном и местном уровнях, критического анализа имеющегося опыта применения эффективных способов решения острых вопросов содержания предметной области и методики его преподавания. Ключевой является проблема неготовности педагогов к реализации данного курса, недостаточное научное осмысление ими традиционных российских духовных ценностей, лежащих в ядре культуры каждого народа, для осознания и усвоения которых важно теологическое знание, которое не изучается будущими учителями во время их профессиональной подготовки в педагогических вузах. Возможности исправить ситуацию видятся авторам в системе повышения квалификации за счет введения модуля теологического знания. При этом под теологическим знанием понимается результат процесса познания и личностного осмысления религиозной традиции и его аутентичное отражение в сознании педагога на культурологической основе в виде понятий и ценностно-смысловых жизненных ориентиров.

Ключевые слова: *религиозный компонент в светском образовании, теологическое знание, культурологический подход, духовно-нравственное образование, повышение квалификации учителей*

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STUDY ON THE ASSERTIVENESS OF STUDENTS – FUTURE CIVIL SERVANTS

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Abstract. This article highlights the importance of studying and promoting assertive behavior in students, especially future civil servants. Their success today depends on adopting a proactive attitude, overcoming difficulties, and demonstrating emotional stability. Analysis of the scientific literature has shown that assertive behavior leads to improved personal effectiveness and prevents professional burnout, insecurity, and anxiety.

Assertive behavior is a specific way of acting that enables individuals to actively and consistently represent their interests and achieve goals, establish open communication, and acknowledge and appreciate the unique qualities of others.

Analysis of research results obtained by the following methods: "Investigation of the level of assertiveness" by V. Capponi, T. Novak, "Autonomy-dependence" questionnaire by G.S. Prygin, "Diagnostics of self-confidence" by B.D. Karvasarsky, shows that during higher education, students do not acquire the essential knowledge, skills, and abilities necessary to develop a sufficiently high level of autonomy, self-confidence and, consequently, assertive behavior for their future professional activity.

The lack of positive progress in the measured indicators, and in some cases even a decline, suggests that assertive behavior is not sufficiently developed in students during their studies. This observation is evident in the core and elective courses of the «State and Local Government curriculum as listed in the standard training programs. Moreover, the results of the correlation analysis confirm this impression. In particular, there is a significant weakening of the correlation between autonomy and the correlation between "assertiveness and self-confidence." This weakening means that students' independence and sense of responsibility are decreasing, and the tendency to rely on external circumstances and the opinions of others is increasing.

Based on the obtained results, it is recommended to consider introducing additions to the university curriculum aimed at developing assertive behavior. The goal is to enable students – aspiring civil servants – to manage their emotional responses better, make thoughtful and balanced decisions, achieve their goals, and demonstrate self-confidence and independence. This development is expected to increase their effectiveness in interacting with citizens and colleagues and contribute to their success in their future roles as civil servants. This will ultimately lead to more effective interactions with citizens and colleagues.

Keywords: *assertiveness, assertive and manipulative behavior, self-confidence, autonomous and dependent behavior, students, civil servants*

In the ever-changing modern world, effective interaction between people is a challenge. To promote successful interactions, individuals should take an active approach, maintain psychological balance in confrontations and difficulties, and seek cooperative solutions to overcome these obstacles. An important goal, therefore, is to develop individuals who are good team players, who listen actively, who communicate effectively, who take responsibility, who demonstrate self-confidence, and who show resilience and steadfastness in difficult and uncertain situations while demonstrating assertiveness – being direct, open, and respectful of others.

Assertiveness is the ability to persevere in achieving one's goals; a person's lifestyle; characteristic behavior under typical social conditions; attitude toward others and oneself; reconciliation or rejection of criticism; reconciliation with one's faults [1].

There are several approaches to defining assertiveness. For example, R. Mayi and R. Ulrich explain assertiveness in terms of the concept of perseverance. A. Lange and P. Jakubowski consider assertiveness as self-confidence. This position is continued by Russian psychologists V.G. Romek and A.M. Prikhozhan – the latter adds assertiveness with the ability of self-actualization. K. Rudestam emphasizes that assertiveness prevents the manifestation of aggression.

Many researchers (J. Wolpe, A. Lazarus, A. Lange, P. Jakubowski, E. Salter, R. Alberty, M. Emons, S. Bishop, K. Rudestam, U. Peterman, and others) consider assertiveness to be the initiative side of the human being. It is characterized by self-confident behavior and a positive attitude toward oneself and others, as well as by disclosure of personal potential and responsibility for events.

High self-esteem as the main component of assertiveness is emphasized in the works of D. Geldard and K. Geldard, S. Coopersmith, A.S. Combs, S.S. Stewart, W.A. Lewis, and other scientists.

From the point of view of R.F. Rackos, assertiveness has two components: an external component, which includes the behavior of defending one's point of view and resolving conflict situations constructively, and an internal component, which, according to the scientist, is more important and includes reactions to external events [2].

C. Stein and G. Book consider assertiveness as three main components: 1) the ability to express feelings; 2) the ability to express beliefs and thoughts openly; 3) the ability to protect one's rights [3].

I.V. Grigorievskaya, agreeing with the opinions of foreign authors, also considers assertiveness as a multi-component aspect of personality, which includes openness to external knowledge, the ability to understand emotions, an internal motivation to solve problems, and self-confident behavior [4].

Russian scientists E.P. Nikitin and N.E. Kharlamenkova, as well as foreign researchers, believe that assertiveness is a certain ability of self-assertion [5].

According to I.V. Lebedeva, assertiveness is characterized as a mode of

action in which individuals actively and consistently represent their interests and openly state their goals and intentions, respecting the interests of others [6]. The basis of assertiveness lies in a fundamental sense of self-confidence, self-esteem, respect for others, attentiveness, responsiveness, and the ability to set personal boundaries, make decisions, and focus on one's own feelings and opinions [7]. From the perspective of S.S. Stepanov, assertiveness is seen as the ability to demonstrate appropriateness and adaptability by adjusting one's behavior to conform to accepted standards, norms, and rules [8] .

Central to today's discussion is the idea that assertive people value their own wants and needs and those of others. Assertiveness enables us to pursue personal goals, promote essential professional qualities, and achieve favorable outcomes in our endeavors [6, 9]. Consequently, assertiveness can be viewed as a versatile and spontaneous approach to interactions that puts the individual's interests first. This is demonstrated by the ability to actively listen to others, understand them, and accept their point of view while providing well-reasoned responses to critical comments when needed [10].

In today's world, assertiveness is vital due to the increasing demands for professionalism and personal competitiveness. As challenges and difficulties become more frequent, there is a growing need to develop behavioral skills that promote success, proactivity, emotional resilience, and the ability to find optimal solutions to overcome obstacles.

With ever-increasing expectations, civil servants need to improve their performance, develop overall, and grow in different areas of their lives. While these trends aim to improve their duties' performance for the benefit of society and the state, they also present challenges. The pressure to meet these demands can lead to emotional burnout, insecurity, anxiety, chronic stress, and a lack of energy and resources for proactive action, especially in interpersonal interactions. To overcome these challenges, developing assertiveness skills is critical. By fostering assertiveness, civil servants can increase their effectiveness, providing an escape from critical situations and serving as a preventive measure against occupational burnout [11].

When civil servants are assertive in their interactions with citizens, it promotes self-development by motivating them to take responsibility for their decisions and actions. This leads to an expansion of personal freedom, integrity, autonomy, and proactive engagement, ultimately contributing to their professional growth. In addition, assertiveness enables civil servants to make decisions and act confidently in uncertain situations, thus realizing their full personal and intellectual potential [12].

N.G. Klimanova and her colleagues [13] found that civil servants prefer manipulative actions to assertiveness in stressful situations. This underscores the need to recognize better and apply assertive strategies that have proven more effective in dealing with challenges.

Civil servants who adopt a passive behavioral position become vulnerable to various manipulations and external influences from citizens and colleagues. When confronted with unreasonable demands, they lack the internal capacity to fight back and eventually give in contrary to their desires and beliefs. To cope

and hide their embarrassment and discomfort, the employee may resort to manipulative techniques or respond aggressively to aggression or criticism, even when valid. This passive behavior can lead to an unproductive work environment, hindering personal development and effectiveness.

The ability to be assertive seems particularly important for civil servants, given the high demands of modern society. Civil servants are expected to possess a number of skills, including setting strategic goals, motivating employees, making independent decisions, thinking flexibly, analyzing emerging issues, demonstrating self-control and composure, encouraging constructive interactions, and taking into account the opinions of others, especially citizens [14]. As Mikhail Krivopal, head of the Management Academy of the Far Eastern Federal University, said, modern civil servants should show a genuine interest in their work and citizens, be able to build productive relationships with people, be customer-oriented, and have competencies in systemic thinking [15]. These qualities are consistent with the principles of assertiveness.

Fostering assertiveness in future civil servants during their university education can prevent manipulative or passive tendencies and improve their professional competence. This is supported by fostering the development of a mature personality in students, teaching social responsibility, defining values, promoting self-awareness and emotional control, and encouraging interest in professional communication and independence.

We believe that traditional higher education does not effectively promote students' assertiveness.

Our experimental work aims to study the level of assertiveness in students – future civil servants – taking the course "State and Local Government."

The study was conducted at the Nizhny Novgorod Institute of Management, a Russian Presidential Academy of National Economy and Public Administration branch. The sample consisted of 240 students, including 150 girls and 90 boys, from the 1st, 3rd, and 4th (final) years of full-time education. To assess different aspects of assertiveness, we used different research methods:

– "Study of the assertiveness level" (V. Capponi, T. Novak), which determines the degree of assertiveness of the whole personality [16];

– "Autonomy-dependence" questionnaire (G.S. Prygin). The technique diagnoses the main types of students: "autonomous," "dependent," and "insecure" [17].

– "The Self-Consciousness Diagnosis" (B.D. Karvasarsky), a self-confidence scale. On one side of the scale is an insecure person, on the other is an aggressive person, and in the middle is a confident person with good communication skills [18].

The results were statistically processed using Student's t-criterion, χ^2-homogeneity criterion, and Spearman correlation analysis [19].

A comparison of the study of assertiveness among undergraduate students in the dynamics from the 1st to the 4th year of study is shown in Table 1 and Figure 1.

T a b l e 1

Dynamics of Assertiveness Indicators in Students Studying "State and Municipal Management"

Indicators	Year of Study					
	1 (M ± m)	3 (M ± m)	4 (M ± m)	p (1–3)	p (1–4)	p (3–4)
Assertiveness	5.58 ± 0.2	5.14 ± 0.25	5.23 ± 0.2	>0.05	>0.05	>0.05
Autonomy	10.2 ± 0.23	9.95 ± 0.28	8.35 ± 0.22	>0.05	≤0.01	≤0.01
Self-confidence	22.8 ± 0.7	19.84±0.82	18.83±0.57	≤0.01	≤0.01	>0.05

N o t e . *M* – arithmetic mean; *m* – mean error; *p* – probability of an error.
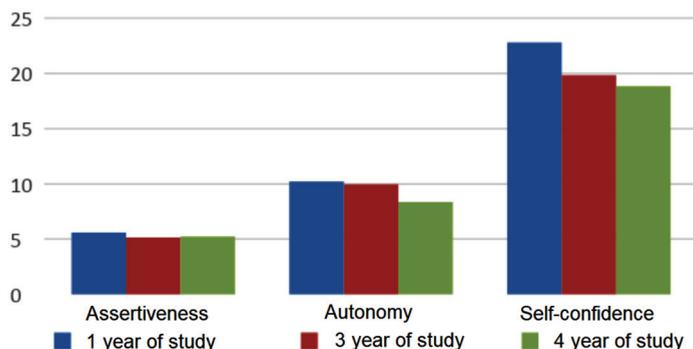
Fig. 1. Indicators of assertiveness, autonomy, and self-confidence in first, third, and fourth year students (mean values)

Table 1 and Figure 1 show that students in all years of study have an average assertiveness level between "4–6 points". The authors interpret this level of assertiveness to mean that they are mainly assertive in typical situations. However, when the situation changes, their assertiveness tends to decrease. The study found no significant differences in average assertiveness scores based on Student's t-criterion.

Figure 2 shows the results of the study on the dynamics of assertiveness indicators among 1st, 3rd, and 4th year students.
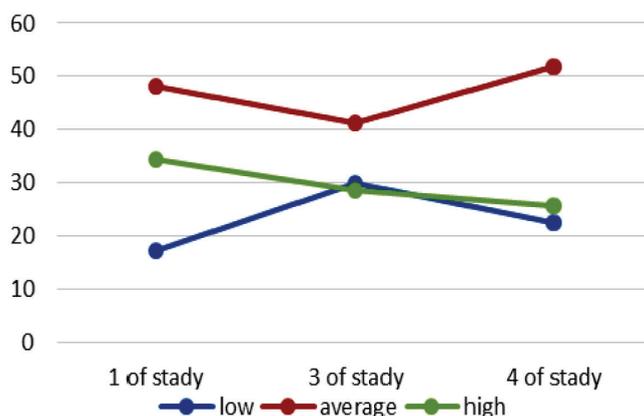
Fig. 2. Dynamics of self-assertion indicators in students from the 1st to the fourth year of study according to the degree of expression (%)

As can be seen in Fig. 2, students' assertiveness decreases significantly over the course of their studies. The percentage of students with a high level of assertiveness decreases from 34.5% in the first year to 25.8% in the fourth year. On the other hand, the number of students with low levels of assertiveness increases significantly, to 30% in the third year. The majority of students in all years of study have average levels of assertiveness, with the highest percentage in the fourth year of study at 51.7%.

Despite these differences between years of study, statistical analysis using the χ^2-homogeneity criterion did not reveal significant evidence that students' assertiveness changed substantially throughout their studies or between courses in the curriculum. In other words, it appears that students' assertiveness does not change significantly over the course of their studies or between courses in the curriculum.

Based on the average indicators of autonomy dependence presented in Table 1 and Figure 1, this index shows a significant decrease as students progress from the first to the fourth year of study ($p \leq 0.01$). The most significant decrease occurs between the third and fourth years of study ($p \leq 0.01$). First and third-year students show "mixed" or uncertain behavior, with average indicators between 9 and 11 points. This means they show both autonomous and dependent behavior characteristics, making it difficult to classify them strictly as "autonomous" or "dependent." On the other hand, fourth-year students are more likely to show "dependent" behavior, as their average indicators are 8 points. This indicates a lack of persistence, determination, self-control, and independence in their learning activities. Instead, they tend to rely heavily on instructions, advice, and prompts from others.

It should be noted that a low level of autonomy or dependent behavior is highly undesirable for future civil servants. It may lead to indecisiveness and dependence on the opinions of others in the performance of professional duties. Such dependence on praise or punishment may hinder personal and professional development, which is undesirable in their future role as civil servants.

Figure 3 shows the results of the autonomy dependence survey based on 1st, 3rd, and 4th year students' scores, presented as percentages. The distribution of students across autonomy levels in the first and fourth years is remarkably consistent. Both are dominated by the average level, 39.5% in the first year and 38.2% in the fourth year.

The situation is different in the third year, where most students have a low level of autonomy (51.4%), while the smallest percentage have a high level of autonomy (18.6%). The use of the χ^2-homogeneity criterion for the analysis of the results shows significant differences in this aspect between the third and fourth-year students ($p \leq 0.01$) and a remarkable trend between the first and third-year students ($p \leq 0.1$).

Regarding the mean scores for self-confidence presented in Table 1 and Figure 1, first-year students show significantly higher self-confidence than their third- and fourth-year peers ($p \leq 0.01$). Fourth-year students show a clear pattern in that they frequently admit to unsafe behaviors. Many of these final

year students, prospective civil servants, avoid challenges by avoiding important decisions or displaying an aggressive behavioral style. This may be due to their tendency to hide their own insecurities and dependencies while striving to assert themselves at the expense of others.
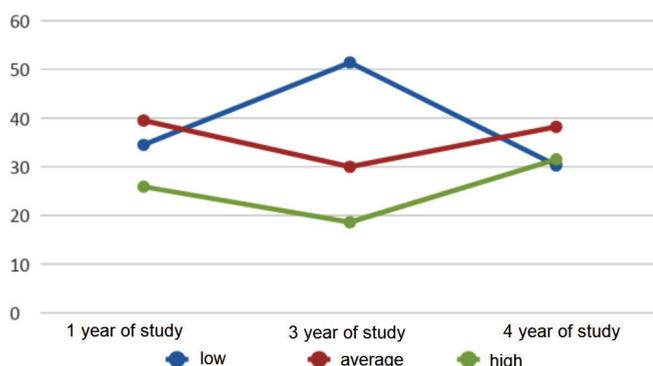
Fig. 3. Dynamics of the autonomy-dependence indicator in students from the first to the fourth course according to the degree of expression (%)

Figure 4 shows the results of the study on self-confidence based on the developmental stages in 1st, 3rd, and 4th year students.
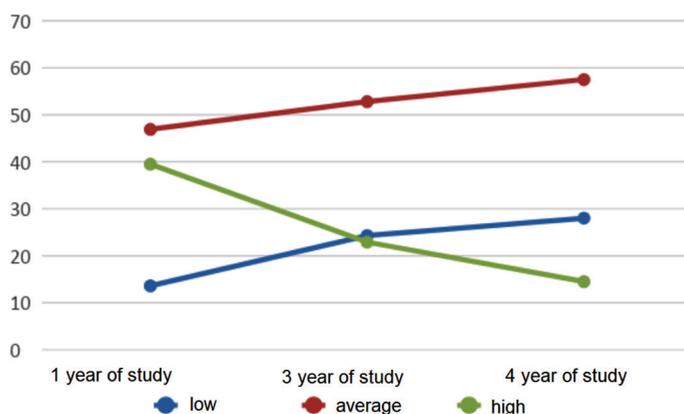
Fig. 4. Dynamics of the self-confidence indicator in students from the first to the fourth year of study according to the degree of expression (%)

As can be seen in Figure 4, the highest percentage of students in all years of study have average self-confidence. Moreover, there is a remarkable decrease in the percentage of students with high self-confidence indicators, decreasing from 39.5% in the first year to 22.9% in the third year and 14.5% in the fourth year. At the same time, the percentage of students with low self-confidence increases from 13.6% in the first year to 24.3% in the third year and peaks at 28% in the fourth year. The χ^2-homogeneity criterion for the analysis shows statistically significant differences in the distribution of students across this indicator between the first and third years ($p \leq 0.05$) and between the first and fourth years ($p \leq 0.01$). However, no significant differences were found between the third and fourth years.

The changes in assertiveness indicators and certain distributions of scores among students might be related to their university life. In the first year, students may be excited about starting university, which leads to more independence and confidence. As they approach graduation, the decrease in autonomy and self-confidence could be due to uncertainty about future jobs and concern about fulfilling job responsibilities as a civil servant.

The correlation analysis of the relationships between the studied indicators and the creation of the correlation pleiad based on them yielded data that we consider interesting (Table 2, Fig. 5).

Statistically significant correlation coefficients are highlighted in Table 2: $p \leq 0.0005$.

Table 2

*Correlations between indicators of assertiveness, autonomy,
and self-confidence in first, third, and fourth-year students*

Indicators	1st-year			3rd-year			4th-year		
	Assert.	Auto.	Conf.	Assert.	Auto.	Conf.	Assert.	Auto.	Conf.
Assertiveness		**0,355**	**0,712**		0,089	**0,467**		−0,095	**0,462**
Autonomy			**0,411**			0,001			−0,129
Self-confidence									
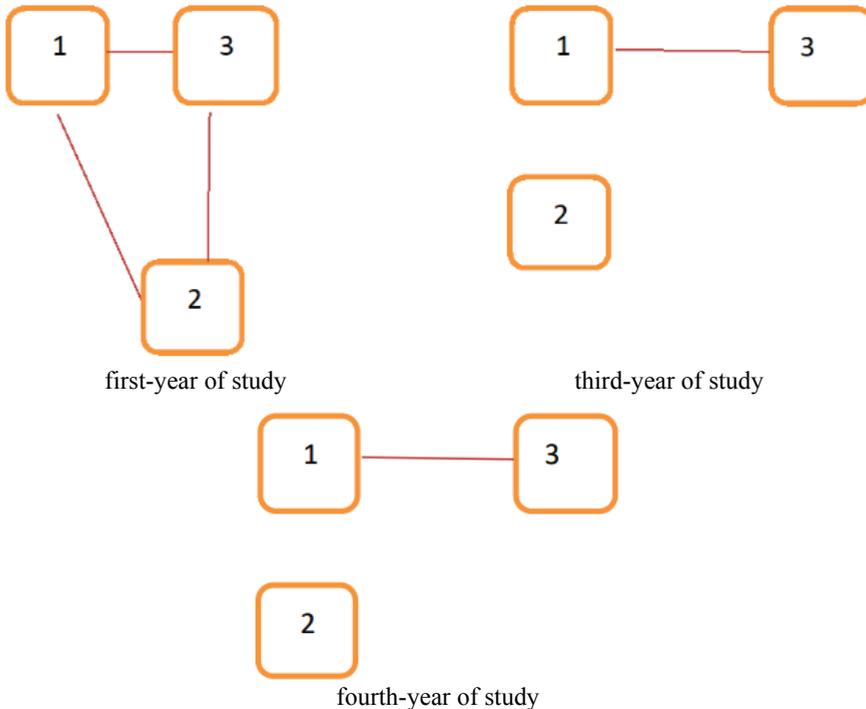
**Fig. 5.** Correlation pleiadi showing the relationships between the indicators of assertiveness, autonomy, and self-confidence among Year 1, Year 3, and Year 4 students. Indicators: 1 – assertiveness; 2 – autonomy; 3 – self-confidence. The distance between the cells with the number of indicators characterizes the strength of the relationship: the smaller the distance, the stronger (closer) the connection

As shown in Table 2 and Fig. 5, there are positive correlations between all aspects in the first year of the study. This indicates that students' self-confidence and autonomy increase when they have more self-confidence. In other words, they become more independent, regulate their actions independently, and take responsibility for their actions.

However, these relationships change in the third and fourth years of study. The relationship between autonomy and the "assertiveness-self-confidence" correlation becomes less strong. This could indicate that independence and responsibility are decreasing, and students rely more on circumstances and people around them. The strength of the link between assertiveness and self-confidence also decreases over time. In the first year, this relationship is strong ($r = 0.712$), but in the third and fourth years, it becomes moderately strong ($r = 0.467$ and $r = 0.462$, respectively).

However, these correlations change in the third and fourth years of study. The relationship between autonomy and the "assertiveness-self-confidence" correlation becomes less strong. This could indicate decreased independence and responsibility as students rely more on circumstances and the people around them. The strength of the link between assertiveness and self-confidence also decreases over time. In the first year, this relationship is strong ($r = 0.712$), but in the third and fourth years, it becomes moderately strong ($r = 0.467$ and $r = 0.462$, respectively). These results support our earlier conclusions: Initial excitement about starting university most likely subsides in the third year. Students face challenges related to their academic and personal lives and uncertainty about their future. These factors contribute to a decrease in assertiveness among senior students.

The results of the study support our hypothesis and highlight that students are not developing the necessary knowledge, skills, and qualities that lead to a strong sense of autonomy, self-confidence, and, ultimately, assertiveness that are critical to their future careers. The lack of positive progress and negative change in the aspects studied suggests that university subjects related to "State and Municipal Management" are ineffective in promoting assertiveness. This is also supported by the results of the correlation analysis: The weaker links between autonomy and the "assertiveness – self-confidence" correlation among third- and fourth-year students imply less independence, less sense of responsibility, and more dependence on circumstances and people around them.

We believe that a promising approach to promoting assertiveness in undergraduates might be incorporating practical exercises into the curriculum of psychology courses. This particular program could help improve the current situation and equip future state and local government employees with the skills to manage their emotions, make thoughtful decisions, interact skillfully with citizens and colleagues, achieve goals, and demonstrate self-confidence.

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ИССЛЕДОВАНИЕ АССЕРТИВНОГО ПОВЕДЕНИЯ СТУДЕНТОВ – БУДУЩИХ ГОСУДАРСТВЕННЫХ СЛУЖАЩИХ

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Аннотация. В статье показана необходимость изучения и дальнейшего формирования ассертивного поведения студентов – будущих государственных служащих, деятельность которых в современных условиях строится на умении достигать успеха и позиционировать активную жизненную позицию, находить варианты устранения трудностей, проявлять эмоциональную устойчивость. Анализ научной литературы показал, что ассертивное поведение приводит к повышению личной эффективности, является профилактикой профессионального выгорания, состояния неуверенности и тревожности.

Ассертивное поведение представляет собой определенный способ действий, который позволяет активно и последовательно отстаивать свои и интересы и достигать целей, открыто выстраивать общение, относится с уважением к индивидуальным особенностям окружающих.

На основании анализа результатов исследования, полученных по методикам: «Исследование уровня ассертивности» В. Каппони, Т. Новак, Опросник «Автономности-зависимости», Г.С. Прыгин, «Диагностика уверенности в себе», Карвасарский Б.Д., были сделаны выводы о том, что во время обучения в вузе студенты не приобретают необходимых знаний, навыков и умений, которые способствуют формированию достаточно высокого уровня автономности, уверенности, и, в конечном итоге, ассертивного поведения для успешного осуществления будущей профессиональной деятельности.

Отсутствие позитивной динамики по исследуемым показателям, более того, негативная динамика, дают возможность утверждать, что во время обучения в вузе на занятиях по дисциплинам основной и вариативной частей учебного плана направления подготовки «Государственное и муниципальное управление», заложенных в стандартных образовательных программах ассертивное поведение не формируется. Об этом же говорят и результаты корреляционного анализа между исследуемыми показателями: распад связей между автономностью и связкой «ассертивность – уверенность в себе», что можно рассматривать как снижение самостоятельности, ответственности и повышение зависимости от обстоятельств и окружающих людей.

Полученные результаты позволяют рекомендовать внесение дополнений в учебные программы вуза, которые будут включать в рамках психологических дисциплин практические занятия, направленные на формирование ассертивного поведения. В результате предполагается, что студенты – будущие государственные служащие смогут лучше контролировать свои эмоциональные реакции, обдуманно и взвешенно

принимать решения, достигать поставленных целей, демонстрировать уверенность и независимость поведения, что в итоге приведет к повышению эффективности взаимодействия с гражданами и коллегами.

Ключевые слова: *ассертивность, ассертивное и манипулятивное поведение, уверенность в себе, автономное и зависимое поведение, студенты, государственные служащие*

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THE IMPORTANCE OF MULTIMODALITY IN MODERN STRATEGIES FOR TEACHING READING AND WRITING

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Abstract. In this article, the author proposes to interpret the main judgments of modern scholars about reading and writing from the point of view of multimodal teaching methods. Multimodality generally means that more than one way of representing the meaning of messages is expressed in the text. In particular, recording words as graphemes can be combined with visual images to convey the meaning of concepts. The author outlines two controversial trends in the development of the topic of multimodality in science and education. On the one hand, multimodality shows various ways of representation and dissemination in different fields of knowledge and skills.

On the other hand, there are no methodological tools in the arsenal of modern researchers that allow a clear reading and description of this phenomenon. Consequently, it is challenging to master and apply a multimodal approach in educational practice. The author of this article examines the theoretical aspects of the multimodal approach in education. The main method of research is comparative analysis. In this context, implementing pedagogical reflection helps answer the question: 'Have the possibilities of conventional forms of teaching been exhausted?' The presentation of the research results consists of two sections. The first research section is devoted to the transformation of reading in the digital age. The author's reflections on the transformations of reading contribute to raising the question of semiotic sources and forms of knowledge. The discussion of this question ensures the authenticity of writing texts in schools and universities and the use of these techniques in writing scientific papers. The second part of the research is devoted to the limits of multimodal methods of teaching writing in modern education. The research helps discover the critical points of the multimodal variant of writing texts as messages in the digital environment. In this case, the research shows that the possibilities of conventional forms of teaching have not been exhausted yet. Conventional forms of teaching ensure the development of skills related to basic knowledge. They can save students time in completing their tasks. In general, the author states that the possibilities of conventional forms of instruction are still relevant in the digital age. Moreover, the possibilities of conventional teaching are in demand in the final stages of study. Therefore, it is necessary to combine innovative and conventional teaching approaches because only in this way it is possible to increase the effectiveness of the initial stages of education and reduce the burden on students at the stage of preparation of final papers.

Keywords: *multimodality; teaching; screen-based texts; semiotic sources; augmented reality*

The relevance of the research arises from the process of active diffusion of digital technologies in various spheres of culture and society. This process leads to controversies in educational science that require changes in approaches to teaching literacy. For example, the main points are highlighted in the works by Guilford [1], Blake [2], Chun et al. [3], Jiang [4], Pantaleo [5], Cohn [6], Grogan [7], Applebee et al. [8], and Salimpour et al. [9]. The presentation of the statements of the mentioned scientists makes it possible to trace the basic trends in modern research. It helps to clarify the **background** of the author's arguments in this article.

Guilford [1] notes a general deterioration of students' literacy skills. The declining ability to write articles and pass peer reviews is evidence of this.

Blake [2] believes it is insufficient to focus educational activities only on improving speaking, listening, reading, and writing. Moving away from one-dimensional (one-modal) ideas about language training and developing pragmatic, sociolinguistic, and multicultural competencies is necessary.

Chun et al. [3] emphasize the importance of incorporating technological innovations into educational activities. Only under this condition can the learning process meet the requirements of the modern age.

Jiang [4] takes a similar point of view. This researcher strongly believes that it is important to pay special attention to innovations in student writing as part of implementing digital multimodal programs into the university curricula.

Pantaleo [5] asks about developing students' skills and competencies in visualizing meaning. This research focuses on the concepts of multimodality and social semiotics in the context of social and cultural perspectives on literacy.

Cohn [6] challenges the commonly accepted assumption that visual narratives, for example, in the form of comics, picture stories, and storyboards, refer to the universal nature of messages. It is important to understand that visual narratives require more complexity and decoding than is commonly assumed. Unraveling such narratives is necessary to prepare for mastery of reading and writing.

Grogan [7] demonstrates the connection between the ability to express individual experiences and the difficulties in implementing academic writing skills. A researcher works in a field of knowledge unknown to the other participants in the academic activity before him. For this reason, it is not easy to translate into common forms in the course of newly discovered research. Exploring additional options for presenting information and ways to disseminate it is necessary.

Applebee et al. [8] suggest that multimodal training improves the spatial reasoning ability of college students. This approach helps to succeed in sciences and improve the skills in writing term papers. Thus, the methods of spatial research, namely the transformation of two-dimensional objects into three-dimensional objects, become vital to improving cognitive skills. Moreover, the experimental data relate to female students and their academic writing skills.

Salimpur et al. [9] address the new opportunities for integrating science, higher education, and schooling based on new data visualization technologies. The use of specialized web interfaces provides the opportunity to read scientific data in a new way. The widespread use of computer technology is causing science to lose its elitist nimbus. It is moving from the realm of abstract truths to the realm of concrete representation of natural processes on a computer screen.

The author of this article outlines two controversial trends in the development of multimodality in science and education. On the one hand, multimodality reveals various ways of representation and dissemination in different fields of knowledge and skills. On the other hand, there are no methodological tools in the arsenal of modern researchers that allow a clear reading and description of this phenomenon. Consequently, it is challenging to master and apply a multimodal approach in pedagogical practice.

Against this background, the author of this article explores the theoretical aspects of the multimodal approach in education. It helps to shed light on the importance of multimodality in modern strategies of teaching reading and writing in the various forms of these skills.

As for the **introduction** to the direct course of this research, the author must outline the following points. The analogy with the concept of augmented reality [10] helps to clarify the importance of augmented education in multimodal learning strategies. Such a concept ensures consideration of a multimodal approach to digital technologies and their potential to improve literacy skills.

The considerations presented here for improving literacy skills using a multimodal approach rely on the findings by Petrová and Nemec [11] as a starting point. The research conducted by Petrová and Nemec [11] answers the fundamental question of how reading pathways change in the digital age. However, it requires an analysis of writing skills and a change in how reading is taught.

Petrová and Nemec [11] assume that modern reading depends on multimodality, affecting how it is taught. In a broader sense, multimodality means transferring reading, writing, and communication-oriented work to multimodal ensembles. The following theses by Serafini [12] help to clarify the connection of multimodality with the combination of different systems of visual and verbal formations.

Serafini says, "Each mode, for example, photography, sculpture, written language, or painting, has a different potential for representing and communicating meanings, and has been created in sociocultural contexts to serve a particular purpose. A multimodal text is, therefore, a text that uses more than one mode to represent or communicate ideas, identities, and ideologies. Picturebook authors, illustrators, and designers draw upon a variety of modes to create narrative stories or share information" [12, p. 12].

Thanks to Serafini's [12] suggestions, it is clear that the characteristics of multimodality enable the use of new technologies in the educational process. Moreover, Turbek et al. [13] show that the points of the multimodal approach

are useful in scientific writing to make the results more understandable for the audience. The author of this article assumes that the further development of the mentioned research by Petrová and Nemec [11] is fruitful in the mentioned context to understand the perspectives of modern trends in pedagogy.

The author must point out the following moments to clarify the **research design**. The study of multimodality as the basis of learning strategies for reading and writing is a well-developed area of modern research. The results of Petrová and Nemec [11] help to investigate the most important aspects of the transition from printed text to digital form, which play a significant role in modern education. In the learning process, the implementation of modality is generally about the architecture of the text and the transformation of the main functions or quality of reading. However, it is not enough to understand the importance of multimodality in modern teaching strategies.

It is necessary to clarify how a multimodal approach is implemented in writing instruction. Even a brief look at the research literature reveals that Belcher [14] points to the perspective of multimodal design. This perspective helps portray writing as a technology in light of new technologies in the digital age. Following Chun et al. [3] and Pullman [15], Belcher [14] shows the impact of fundamental changes in writing on the learning process in the modern age.

Kim and Belcher [16] explore digital multimodal composing (DMMC) as a pedagogical approach. These researchers mention, "The current small-scale exploratory study does suggest some tentative pedagogical implications for implementing DMMC in EFL contexts, especially where students do not have ample opportunities to practice essay-length writing. The findings suggest that although DMMC elicited less complex language, in terms of accuracy rate, the DMMC texts were not less linguistically accurate than traditional writing. However, when designing a curriculum that includes DMMC with traditional writing, one needs to consider the amount of time that students spend outside the classroom to complete each task, as the current study showed the students spent almost twice as much time on DMMC as on traditional writing" [16, p. 97]. In this context, it is possible to compare the abilities of traditional instruction and digital multimodal writing.

Hafner and Ho [17] demonstrate the timeliness of the above comparison. Following Shipka [18], they show that multimodal writing does not necessarily require the use of digital media. From this perspective, the question "Are the possibilities of conventional types of education exhausted?" is relevant from the outset.

With this in mind, Shin et al. [19] analyze L2 learners' abilities to orchestrate language and images into multimodal texts using multimedia tools, and learners' competence in using intermodal relationships between language and images.

In turn, Mills et al. [20] explain the nature of digital communication. Following Stornaiuolo et al. [21] and Van Leeuwen [22], Mills et al. [20] show the prospects for the general implementation of multimodality in the learning process.

As further research is conducted, the author of this paper will further elaborate on the points presented. It helps to make a theoretical generalization that represents the essence of a multimodal approach to teaching reading and writing. The study classifies the strengths and weaknesses of the given approach in modern higher education. The author proposes to understand multimodal learning strategies as extended forms of conventional teaching.

The implementation of the pedagogical reflection through the comparative analysis as the main **method** allows to achieve two **goals**:

• Reconstructing typical research points focused on reading and writing in the digital age

• Pointing out the limitations of multimodal perspectives of writing in modern education

Accordingly, the presentation of the **results** of this research includes two main sections.

The first section of the presentation of the results is devoted to the transformation of reading in the digital age. In this context, the work of Petrová and Nemec [11] helps to show that conventional reading skills provide access to the meaning of words, sentences, and texts in the "era of linearity." Following Hesse [23], Petrová and Nemec [11] explore the connections between text composition and the elements of print culture. The dependence of reading on the reconstruction of the author's ideas in the text has implications for the learning process. On the other hand, Petrová and Nemec [11] do not show a fatal weakness caused by the dependence of reading on the features of the linear code. They show an effect of linear text, which is the conventional way of learning with written and pictorial characters [11, pp. 73–74]. This point provides an opportunity to show the implications for pedagogy in relation to alphabetic texts.

In order for reading teaching to be effective, pedagogy should help the student reach a sufficiently high level of abstraction that presupposes the nature of the structure of alphabetic texts. Petrová and Nemec mention, "The era of linearity, associated with the use of the alphabetic code, allowed humankind to reach more abstract levels of knowledge and go deeper and greater concentration into the meaning of the text. As a consequence, this kind of text contains more abstract terms and a larger vocabulary" [11, p. 75]. From this point of view, the nature of the alphabetic text requires the use of analytical skills since the connections between images and words in the traditional text type are obviously blurred. Recovering these connections requires efforts aimed at skill development but not directly ensuring the learner's effectiveness in the learning process.

In the digital age, the learning process shows radical changes in the nature of reading. There is a shift from linear alphabetic texts to so-called screen-based texts. This requires the use of additional modalities of meaning, such as digitization and visualization. Augmented education makes it possible to distinguish between multimodality, which refers to text architecture, and multimodality of nonlinear digital reading.

Petrová and Nemec [11] show the strengths of using screen-based texts. Reading these texts does not meet the commonly accepted reading requirements within the alphabetic organization of texts. The changes in reading screen-based texts have at least three consequences: (1) a broader context for reading screen-based texts; (2) comprehension processes and reading screen-based texts; (3) further stimuli and implications for next-generation education and literacy. In this context, Petrová and Nemec [11] show the possibilities of making the reading process more comprehensible and friendly for students.

The use of multimodal semiotic resources provides for an increase of the effectiveness of teaching. The points of comprehension processes and reading screen texts help show the transformations of reading into observing and interacting. Petrová and Nemec mention, "The availability of digital images has fundamentally transformed the way today's generation read. …Multimodality allows for greater variability, imaginativeness and a more sensual 'fulfillment' of reading. …Digital books enable a greater variety of modalities of reading and have a more colourful, attractive architecture" [11, pp. 77–78].

Through the use of multimodal reading practices, students become listeners and participants in the educational process and are not just passive recipients of information. The reference to other incentives and consequences for education and literacy in the next generation shows the leading role of the screen or online environment. The efforts of digital technologies are helping to outline the contours of the post-literacy era. Therefore, the online environment offers new forms of learning in the digital age.

Therefore, considering the transformations of reading in the digital age helps to raise the question of semiotic sources and forms of cognition. Discussing this question ensures the authenticity of writing texts in schools and universities, as well as the use of these techniques in writing scientific papers.

The second section of the presentation of the results is devoted to the limits of the multimodal approach to teaching writing in its different modes. The author's argument includes the following points:

• Comparison of the language of attitudes and its multimodal forms in their effect on writing and composition

• Explaining the role of digital technologies in multimodal composing

• Assigning ways to develop multimodal composing

The first point refers to the use of comics in the learning process. In this regard, Mills et al. [20] follow Jacobs [24], who investigates the use of comics in the context of teaching the meaning of attitudes. They mention, "The current research utilized comics as an entry point to examine the application of the appraisal framework in writing instruction in elementary schooling" [20, pp. 3–4].

From this perspective, the meanings of attitudes reflect people's attitudes toward something. Following Martin and White [25], Neupane Bastola and Hu [26] show that the meanings of attitudes refer to people's emotional reactions, judgments, and appreciation toward a thing. Neupane Bastola and Hu [26] propose, "Attitudinal meanings, distinguished in terms of polarity (i.e., positive

vs. negative), comprise affect (emotional reactions), judgment (assessment of human behaviour and characters according to normative principles), and appreciation (assessment of objects, artefacts, texts, state of affairs, and processes according to aesthetic principles and systems of social values)" [26, pp. 4].

Regarding the connection between comics, attitudes, and teaching, Mills et al. [20] show how multimodal comics are used in teaching about expressing feelings. The same strategy is also used when teaching ethical and esthetic attitudes. Mills et al. [20] mention, "In the context of multimodal comic creation, communication techniques can signify feelings of characters (emotions), meanings about morality (ethics), and the extent to which objects gain the viewer's attention (aesthetics). ...The study demonstrates how the teaching of attitudinal meanings can enhance elementary students' digital comic making, with relevance for teachers to develop students' knowledge and use of multimodal appraisal theory in digital texts" [20, pp. 4–6]. This strategy helps teach judgment through multimodal features of comics: (1) emotional responses (personal experiences of happiness and unhappiness, satisfaction and dissatisfaction); (2) judgments (judgments about self-esteem and judgments about social sanctions); and (3) multimodal communication of appreciation.

In describing learning to read emotional responses, Mills et al. [20] demonstrate the possibilities of a multimodal approach to help students express personal experiences. The possibilities of a multimodal approach to teaching judgment concern transforming written narrative language into social communication. Through the multimodal teaching of appreciation in comics, Mills et al. [20] demonstrate the possibilities of a multimodal approach to attitude formation. Thus, the purposeful use of comics ensures that students can write in the cases of personal (emotional) and social (ethical and esthetic) expressions.

In this part of the article, the second point of the author's argument refers to showing the role of digital technologies in multimodal composing. Against this background, Hafner and Ho [17] show that evaluating multimodal composing requires an analysis in the context of neglecting the developments in digital media. This circumstance makes it necessary to address the question: 'When and what can be assessed with respect to the multimodal composition evolving under the influence of digital technologies?'

Hafner and Ho mention, " "...an initial choice in an assessment strategy is therefore whether to assess the product or not. Assessment can of course be planned: 1) before/during the creation of the product; and 2) after the creation of the product. Furthermore, assessment can involve self-, peer-, and teacher-led assessment. … Given the complexity of multimodal compositions, an issue that must be addressed here is what kind of criteria can be productively applied" [17, pp. 2–3].

In this sense, the type of assessment and its goals refer to the course of using digital technologies in the learning process. The goals refer to the problems and phases of such use. Hafner and Ho [17] show the possibilities of

deepening the assessment of the use of digital technologies in terms of the multimodal perspective of composing, reading, and writing in this process.

In this context, Hafner and Ho [17], following Kress [27], suggest that a multimodal learning design ensures the effective achievement of assessment goals. They mention, "In assessing the videos, teachers appear to be guided by one key principle of digital multimodal composing: multimodal orchestration. From the perspective of a social semiotic approach to multimodality, individual communicative resources are combined to form a multimodal ensemble, in which each resource takes on part of the meaning (Kress, 2010). When understanding the scientific documentaries created by students, teachers tend to look beyond the use of a particular resource in isolation and take into account the combined effect of the use of resources" [17, p. 10]. Therefore, Hafner and Ho [17] highlight the inclinations associated with the use of digital technologies to multimodalize reading, writing, and composing. These inclinations emanate from visual expressions of meaning.

Belcher [14] suggests further options for the use of digital technologies in multimodal composing. Following Berkenkotter [28], Belcher [14] shows the impact of social media and web communication on reading and writing in general. Belcher mentions, "…the recent technological advances, the development of interactive digital technologies, e.g., social media, or Web 2.0, have also substantively changed writing and empowered the writer (and reader) in ways analogous to the printing press, which made text readily available to a reading public" [14, p. 81].

Meanwhile, following Blake [2], Belcher [14] has focused on exploring the use of multimodal design for second language or L2 learning. At the heart of multimodal design, Belcher [14] shows the types of listening and writing when students create writing tasks along with posting videos on social networks. Ultimately, Belcher [14] highlights new resources for learning L2 in the context of Web 2.0 (and post-2.0) applications. Belcher suggests, "Just as there are multiple digital affordances of potential value to literacy learners, there are numerous digitally-enabled affordances available for language learners. For example, multimodal design offers opportunities to enhance state-of-the-art language-teaching strategies such as integrated-skills-oriented task-based learning and teaching (TBLT). As Blake (2016) has noted, new technologies can facilitate a TBLT approach that pushes learners to combine speaking, listening, reading, and writing in ways that more closely resemble how they normally engage in their online lives. … These alternative modes of expression may boost language learners' sense of self-efficacy and lower their language ego (i.e., feelings of fragility in the target language)" [14, p. 82]. Thus, Belcher [14] identifies strengths and weaknesses associated with the use of digital technologies in the learning process.

In this part of the article, the third point of the author's argument refers to the possibilities of developing multimodal composing. In this way, the theoretical question 'Are the possibilities of conventional types of education exhausted?' is answered. Against this background, Shin et al. [19] explore the possibilities of systematic functional linguistics (SFL) in relation to multimodal

discourse analysis. These researchers mention, "Focusing on metafunctions of language, SFL explicates how a text is constructed within the contexts of culture and situation. The context of culture is associated with a genre, whereas the context of the situation is related to an instantiation of the genre" [19, p. 2].

In general, Shin et al. [19] show the connections between the metafunctions of language and cultural contexts. Following Unsworth [29], they treat the intermodal relations between languages and images as follows: "…Unsworth (2006) presents three types of relations – concurrence, complementarity, and connection. Concurrence between language and image explains how one mode specifies or describes the meaning of the other without adding any new information as 'ideational equivalence,' taking the forms of redundancy, exposition, instantiation, or homospatiality. …Complementarity describes how a new element is added by either language or image in relation to augmentation and divergence of ideational meaning. …Lastly, connection is composed of two ideational types, projection and conjunction. Projection explains how quoting or reporting speech and thoughts are inscribed within the intermodal links" [19, p. 2]. This approach ensures that the possibilities of multimodal composing are outlined in terms of how students develop themselves.

The link between multimodal composing and digital technologies is not inextricable. Kim and Belcher [16], in turn, compare multimodal composing and conventional essays. Following Hafner [30], Kim and Belcher [16] argue for a pro-argumentation with respect to digital multimodal composing (DMMC). Jiang's [4] critique of this type of composing reveals the problems with increasing the level of writing that DMMC can provide. According to the results of an investigation conducted by Kim and Belcher [16], the implementation of the L2 course conforms to the characteristics of the conventional approach.

The conducted investigation helps to find out the critical points of digital multimodal composing. In this case, the investigation shows that the possibilities of the conventional forms of teaching are not yet exhausted. Conventional forms of teaching ensure the development of skills related to basic knowledge. They can save students time when they complete their assignments in the final stage of their studies.

For the **discussion**, the author summarizes the research results and outlines its perspectives. The fruits of science and technology offer new means of communication that must be mastered. There is no reason to believe that the multimodal approach can move from its position in the near future. By analogy with the concept of augmented reality, the concept of augmented education helps to clarify the importance of multimodal learning strategies. This concept outlines the possibilities of a multimodal approach to improving literacy skills, including academic writing skills. The growing arsenal of instructional methods is creating new opportunities to explore reality in the digital age.

The research highlights the prospects for comparative studies of conventional and innovative teaching methods in global higher education. For example, the processes of adopting a multimodal approach in Asia and the

United States could be compared. In this regard, Almusharraf and Engemann show that the research findings relate to the situation in the Kingdom of Saudi Arabia (KSA). These researchers mention, "Specifically, this study sought to identify these instructors' self-reporting of their use of various types of technology, computer software, and online software, the different teaching/learning and assessment strategies they employ, the obstacles they face in using technology, and the degree to which they have received professional development on the use of multimodal digital literacy practices" [31, p. 87]. Therefore, looking at the use of new technologies in Saudi Arabia can reveal the characteristics of a multimodal approach to improving literacy in the Middle East.

Liang and Lim [32] present Singapore's experience in implementing multimodal composing in the classroom. These researchers mention, "Specifically, our study seeks to answer the following research questions: (1) What are the teacher's and students' attitudes towards the teaching and learning of digital multimodal composing skills? (2) How does the pedagogical framework support the teaching and learning of digital multimodal composing skills?" [32, p. 306]. An analysis of the answers to these questions could reveal the characteristics of the multimodal approach in the Far East.

Serafini et al. report on the experience of implementing multimodal reading assessment in education in the United States. These researchers mention, "Our goal is to provide classroom teachers with an assessment framework that calls attention to the semiotic resources young readers draw on when making sense of picture books yet does not require extensive amounts of time to conduct and is manageable for classroom teachers to use" [33, p. 285]. This is the material for a prospective study of the characteristics of multimodal instructional design in the United States.

In **conclusion**, the author of this article makes two points. On the one hand, the multimodal approach is becoming increasingly important in modern education. On the other hand, even in the age of digital technologies, the influence of conventional forms of teaching on the process remains high. Moreover, research shows that conventional forms of teaching are in demand in the last stages of the study, especially towards the end of the study. Combining innovative and conventional approaches is necessary, as only such an approach can help increase the effectiveness of the initial stages of learning and reduce the burden on students in the final stages.

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ЗНАЧЕНИЕ МУЛЬТИМОДАЛЬНОСТИ В СОВРЕМЕННЫХ СТРАТЕГИЯХ ОБУЧЕНИЯ ЧТЕНИЮ И ПИСЬМУ

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Аннотация. В этой статье автор предлагает интерпретацию ключевых суждений, выдвинутых современными учеными о чтении и письме с точки зрения мультимодальных способов преподавания. Мультимодальность в целом соответствует отображению в тексте более одного способа выражения смысла сообщений. В частности, запись слов в виде графем может сочетаться с визуальными образами в качестве вариантов передачи значения понятий. Автор выделяет две противоречивые тенденции в развитии вопросов относительно мультимодальности в науке и образовании. С одной стороны, мультимодальность раскрывает разнообразие способов своего представления и проникновения в различные области знаний и навыков. С другой стороны, в арсенале современных исследователей отсутствуют методологические средства, обеспечивающие однозначное прочтение и описание самого этого явления. Следовательно, затрудняется его освоение и применение в образовательной практике. Автор данной статьи раскрывает природу мультимодального подхода к обучению чтению и письму в сугубо теоретических аспектах. В этом отношении реализация возможностей педагогической рефлексии помогает найти ответ на вопрос, исчерпали ли традиционные характеристики мономодального образования свои возможности в современных условиях. Сравнительный анализ выступает основным методом исследования, которое состоит из двух разделов. Первый раздел исследования посвящен вопросу о трансформациях чтения в эпоху цифровых технологий. Рассмотрение автором трансформаций чтения помогает выдвинуть вопрос о семиотических источниках и формах познания. Обсуждение этого вопроса обеспечивает аутентичность написания текстов в школах и университетах, а также применение данных методик в ходе составлении первых научных текстов. Второй раздел исследования посвящен вопросу об ограничениях мультимодальных способов обучения письму в современном образовании. Проведенные изыскания помогают выявить критические моменты мультимодального варианта составления текстов как сообщений в цифровой среде. В данном случае исследование показывает, что возможности традиционных видов образования все еще не исчерпаны. Эти виды образования обеспечивают развитие навыков, связанных с фундаментальными знаниями, что помогает экономить время учащихся при выполнении письменных заданий. В целом, автор приходит к выводу о сохраняющейся актуальности возможностей традиционных видов образования в эпоху цифровых технологий. Более того, варианты традиционного образования востребованы на последних этапах обучения. Поэтому необходимо сочетать инновационные и традиционные подходы к обучению, поскольку только эта процедура помогает и повысить эффективность начальных этапов обучения, и снизить нагрузку студентов на завершающих этапах обучения, в особенности при подготовке выпускных квалифицированных работ.

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THE STRUCTURE OF LANGUAGE COMPETENCE FROM THE POINT OF VIEW OF THE METASYSTEM APPROACH

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Abstract. The article analyzes the advantages and disadvantages of the existing approaches to defining the concept of linguistic competence. A proposed classification organizes the variety of competencies associated with language use. The author's conception of the organization of linguistic competence at the structural level as a psychological and pedagogical phenomenon is presented from the theoretical and methodological positions of the Metasystematic approach as the most modern version of the systematic approach to date. Five levels of the system of linguistic competence were identified: Metasystem, System-wide, Subsystem, Component, and Elementary. It is stated that the content of the highest metasystem level of linguistic competence is a holistic linguistic ability consisting of communicative, lexical-semantic, grammatical, and regulatory subsystems. The regulatory system is most important to the functioning of linguistic competence, which is an activity invariant of the self-regulatory processes of goal formation, prediction, decision-making, planning, programming, control, and self-control. The embedding of the level of the metasystem in the underlying levels of the system determines the specifics of its content, which is represented by different ways of dealing with language knowledge: Language Reflection, Language Intuition, Language Knowledge, and Language Skills. In order to verify the model of the structural level of language competence, an empirical study was conducted with a sample of 94 second-grade students of a general education school. The methods used were tests of language and speech development, which are widely used in psychological and pedagogical practice, and the method developed by the author to study the peculiarities of a student's language awareness when working with quasi-linguistic constructions. The methods of interview, structured observation, and expert assessment were used. The study confirms the validity of the authors' theoretical ideas. The obtained theoretical and empirical results can be used to clarify the goals, purposes, and methods of language teaching and psychological and pedagogical support of this process at all levels of language teaching.

Keywords: *linguistic competence, language knowledge, language intuition, language reflection, systematic approach, metasystematic approach, language learning*

Improving the effectiveness of language teaching for students at the present stage of social development is an urgent task of pedagogy and educational psychology. The mastery of language knowledge, the formation of language skills, and the implementation of all the richness of language into communication and activity lead to the full development of the individual. With the introduction of the competency-based approach in education, language learning issues began to be viewed through the prism of the concept of linguistic competence [1–3]. The work of the American linguist N. Chomsky strongly favored this. Considering the uniformity of the internal structure of grammar and the diversity of its manifestation in sounding language, N. Chomsky, in the 1950s, proposed to call the speaker/listener's comprehensive knowledge of language described by the generative model linguistic competence and the actual application of this knowledge in real life situations linguistic activity (performance) [linguistic performance]. Linguistic performance will always differ from linguistic competence because language production is subject to situational or long-term factors irrelevant to the perception and reproduction of language and speech. Therefore, linguistic competence should be studied primarily by linguistics and linguistic performance by other sciences, including psychology [4].

N. Chomsky's position was criticized mainly for the author's attempts to formally describe the mental reality underlying actual language behavior through linguistics [5]. It was also necessary to overcome the problem postulated in N. Chomsky's concept of isolation of the speaker/listener's ideational ideas about the language system and its real-life use. The experience of studying a person's ability to master both the native language and a foreign language served as the basis for introducing the concept of communicative competence into science, which is understood as tacit knowledge of language, the ability to use language to communicate in a particular culture in order to perform social tasks effectively [6]. There are a number of theories according to which linguistic/communicative competence is a complex of sub-competencies – grammatical, discursive, pragmatic, and sociolinguistic [7–9]. At present, the number of competencies related in one way or another to the use of language in different spheres of life is multiplying, both in Russian and international science. According to our rough estimates, the "linguistic" competencies list has already reached fifty items.

Classification of a large number of currently proposed competencies poses a problem, as their content is either fragmentary or, conversely, too general, leading to "overlapping" and indeterminacy of concepts. From our point of view, a large number of "linguistic" competencies and options for their systematization can be grouped according to the following criterion: It is necessary to determine the specifics of language use and in what sphere of human activity they differ. It should be noted that the assignment of some competencies to one or another group is rather arbitrary since many of them lie at the intersection of several ontological modes of language use. We present only the most general results of this work. First, we distinguish a group of cognitive-linguistic competencies that characterize knowledge about language,

the rules for its use, and the specifics of its use in cognitive activities. Secondly, it is possible to distinguish a relatively large group of communicative competencies that reveal the features of language use in interpersonal communication, considering the degree of knowledge of the language of communication and the involvement of communicators in various social and cultural contexts of interaction. Third, and finally, a group of regulatory competencies is singled out in which language is either a means of regulating cognitive activities or - itself becomes the object of subjective regulation of its use.

In our view, such "multiplication of entities" leads to empiricism and fragmentation of knowledge. The pragmatic focus of the research leads to partiality in the study of the manifestations of linguistic competence and inductivity in generalizing the results. There is a contradiction between the weak methodological support of the researchers' attempts to reveal the conceptual essence of the phenomenon of linguistic competence as an integral systemic formation and the eclecticism of the theoretical generalizations. We must note that today, in science, the analytical approach dominates regarding linguistic competence's structure, functions, and emergence.

In international science, "competence" and "competency" are not separated. In Russian research, there are various ways of terminological delimitation and hierarchical subordination of these concepts concerning the problem of acquiring language skills and their application in life and coinciding with the development of the competence-based approach in education at the end of the twentieth century. (I.A. Zimnyaya, E.A. Bystrova, S.I. Lvova, V.I. Kapinos, A. V. Khutorskoy) In pedagogy and educational psychology, the idea that linguistic competency is broader than language competence, which is a concept that implies the possession of all aspects of the native language; it includes many manifestations of the cognitive, communicative, self-regulatory, value-semantic, emotional-sensory spheres of personality [1, 10, 11].

There is also an acute question about the hierarchical relationship between communicative and linguistic competencies. Thus, the hierarchical subordination of linguistic competence to communicative competence is justified by the importance of forming a personality capable of communicating comprehensively in various areas of life [10, 11]. The reverse version of the hierarchy of competencies is due to the need to develop a personality capable of using the full richness of language in communication. It turns out that the existing variants of hierarchical subordination of competencies depend on the theoretical and applied tasks that society sets for researchers [3]. Authors in Russia often use the terms "competence" and "competency" synonymously [3, 10].

From our point of view, the most important distinguishing feature of the content of these concepts is the idea that the competence-based approach essentially aims at promoting not individual partial aspects "...of the individual's activity, but the design of *all activities* in general" [12, p. 510]. Accordingly, competence is a systemic new formation of the subject of action, enabling him to effectively solve the tasks set for him in one or another area of

life. The complexity of competencies "... is since they organically contain in their content at the same time the specific characteristics of the activity itself" [12, p. 569]. On the other hand, competency is a competence objectified in the activity, which manifests itself in various forms of its implementation in terms of the degree of awareness. In the field of professional activity, a similar variant of the distinction between the concepts of "competence" and "competency" has proved to be quite in demand in Russia [13]. However, in the context of the problem of the formation of the child's personality in the course of education, the differentiation of the terms continues to cause difficulties. A conceptually complete, systematic understanding of language competence would make it possible not only to streamline the totality of currently available conceptions of language phenomena that constitute the content of pedagogical and psychological, and educational practice of language teaching but also to clarify the goals, purposes, and methods of language teaching, as well as the psychological and pedagogical support of this process.

Undoubtedly, the basis for overcoming difficulties in the study of language competence is a systematic approach. This approach has been implemented in psychology in the works of B.G. Ananiev [14], V.A. Barabanshchikov [15], B.F. Lomov [16], V. D. Shadrikov [17], and others have found its regular expression in many branches of psychological knowledge. However, the theory and practice of introducing the theoretical and methodological foundations of a systematic approach to the study of competencies and skills related to the use of language in a subject's life is still at an early stage. In the few works of pedagogy and educational psychology that deal specifically with the systematic consideration of linguistic competence and its variants, a formal approach to the use of the achievements of the systematic approach predominates. The analytical generalization of the psychological and pedagogical phenomenology of language learning by applying classical ideas about the structural and dynamic structure of the psyche to this subject-object domain dominates.

The most modern version of the systematic approach to the analysis of psychological phenomena is the metasystematic approach, which has undergone a conceptually detailed and heuristic implementation in a number of our works (see, e.g., [12, 18]). According to the main methodological provisions of the approach, the psyche and its components can be represented as an integral system of an epistemological type with a built-in metasystem level, the organizational patterns of which multiply in all lower levels of the system and determine the features of its functioning and genesis as well as new integrative properties of the system. The productivity of the application of the metasystematic approach to various psychological phenomena has been repeatedly demonstrated in social and industrial psychology in psychological studies of activity and personality (see, e.g., [12, 18–20]). At the same time, the theoretical and methodological provisions of the metasystemic approach have not yet been sufficiently implemented in psychological and educational theory and practice. In this paper, we present the author's view of the structural organization of linguistic competence as a psychological and pedagogical

phenomenon and provide some empirical evidence for the scientific consistency of this idea.

From the point of view of the metasystematic approach, linguistic competence, like any other psychological phenomenon, is not a true ontological system but belongs to the class of epistemological systems; it is a more complex formation, an integral hierarchically organized system complex of psychological features. Application of our proposed criterion discriminator of level structure of systems [12, 18] to the problem of structural organization of linguistic competence requires identification of five qualitatively irreducible levels in its structure: metasystem, system-wide system, subsystem, component, and elementary. Let us consider these levels, beginning with the most important, the metasystem level, and ending with the elementary level, in descending order of their rank in the hierarchy.

The analysis of the currently existing conceptions of linguistic competence and its variants, which we carried out earlier, made it possible to identify three superordinate metasystems, "society," "activity," and "personality," into which the child, as the subject of language development, not only integrates but which, in their turn, are naturally built into the system of his linguistic competence, multiplying in all its lower levels and determining the qualitative security of the whole system [21]. Nevertheless, based on our views on the structure of general abilities [13] and integration of the ideas of N. Chomsky [4], D. Himes [6], M.K. Kabardov [23, 24], T.N. Ushakova [25] and others on the abilities associated with the use of language in life, we have assumed that the mental representation of metasystems in the structure of linguistic competence is a single linguistic ability consisting of a number of subsystems. Thus, linguistic ability as a subject's readiness to use language skills in communication, activity, and regulation of one's activity at the level of personal existence is the content of the metasystem level of linguistic competence.

To verify this assumption, an empirical study was conducted with a sample of 94 second-grade students of secondary schools in Moscow and the Moscow region.

In accordance with the theoretical assumptions about the content of the metasystem level of linguistic competence, a number of subsystems were identified.

The communicative subsystem is characterized by the peculiarities of the child's interaction with the social environment. It is expressed in the intensity of communicative needs, the degree of adequate understanding of the situation and objects of communication, in the qualitative and quantitative features of the child's achievement of informational, factual, and communicative goals. A necessary condition for including these aspects of communication into a separate subsystem of language ability is the comprehensive use of language tools. The following were used to assess the communicative subsystem: a block of language pragmatic subtests of the Heidelberg Child Language Development Test [26, 27]; the results of a structured interview with the student before the test; observational data on the child's behavior during the psychodiagnostic examination; expert assessments by teachers.

The readiness to convert linguistic knowledge into objective activities is embodied in the structure of linguistic ability in the form of relatively independent lexical-semantic and grammatical subsystems. Note that already in the 1960s, the founders of such a direction in linguistics as "generative" semantics, criticizing N. Chomsky for his one-sided "syntactic" approach to defining the nature of linguistic competence, showed that the semantics of a language could be described by certain differential semantic features similar to the rules of transformational grammar. Through them, it is possible to represent the tree of semantic components of any word, which means that the semantic component should become an integral part of a full-fledged theory of linguistic competence [28–30]. Indicators of the formation of the lexical-semantic subsystem were the results of the subtests of the Heidelberg Test, which were designed to assess the child's knowledge of the meanings of words and sentences. Indicators for the grammatical subsystem were the results of performance on the "Morphology" and "Grammar" subtests of the Heidelberg Test. Other indicators were expert assessments of the student's language level obtained from teachers. The lexical-semantic and grammatical subsystems of language ability express the cognitive abilities to perform the operations of analysis, synthesis, comparison, generalization, and classification of linguistic phenomena in order to understand the systemic aspects of language structure and express them in spoken language.

Grammar and semantics, represented in language mainly in lexical units, are basic components, basic subsystems of language ability as representatives of the cognitive direction of the study of language use in spoken language, vocabulary, and syntax enter into a complex interaction in the production of an utterance. None of the subsystems can be recognized as dominant in this process, and the temporary predominance of one subsystem over another in the production of an utterance depends on various non-linguistic factors, including communicative factors [31–33].

Finally, the regulatory subsystem includes an activity invariant of the integrative processes of goal formation, prediction, decision-making, planning and programming, control over the execution of an action, and self-control, which is functionally necessary for the execution of speech. Indicators of these processes were identified during the analysis of the activity of retelling the text while performing the specific Heidelberg subtest.

This list of subsystems can be added depending on the specific goals of the researchers. Although the ontological systems "society," "activity," and "personality" were recognized at the time of the development of the metasystematic approach as general, necessary, and sufficient for the emergence of systems with a built-in metasystem level, the metasystems, this does not mean, however, that they exhaust the list of ontological systems that can be integrated into the highest management level of the system. Depending on the goal orientation of the system, the metasystem "set" can either shrink or expand.

A correlation analysis between all indicators was performed. We used the structural, psychological method we developed to assess the degree of

structural organization of the subsystems and the relationships between them. Relative indices of structural organization were calculated, varying from 0.00 to 1.00. An index value of 0.00 signifies the absolute dissolution of the links between the components of the system and indicates its decay; in turn, an index value approaching 1.00 represents a rigid relationship between the structural elements of the system. The Express method has been used to analyze χ^2-structure diagrams for their homogeneity/heterogeneity (further details, [12, 18]). An empirical study confirmed the validity of the proposed structure of linguistic abilities (Table 1). 1): Indicators within each subsystem are closely related (indices for structural organization range from 0.64 to 0.90); communication between subsystems is generally lower (indices range from 0.35 to 0.86). The moderate values of the indices for the connections of the regulatory subsystem with other subsystems of language ability indicate the relative independence of the activity invariant of the self-regulatory processes that characterize each activity of subsystems characterized by specific, communicative, or linguistic content.

Table 1

Indices of the structural organization of the subsystems of linguistic abilities

Subsystems	Comm. SbS.	Gr. SbS.	L.-S. SbS.	Reg. SbS.
Comm. SbS.	0.81	0.82	0.74	0.35
Gr. SbS.		0.80	0.86	0.58
L.-S. SbS.			0.90	0.46
Reg. SbS.				0.64

N o t e . Here and below Comm. SbS. – communicative subsystem, Gr. SbS. – grammatical subsystem, L.-S. SbS. – lexical-semantic subsystem, Reg. SbS. – regulatory subsystem.

Holistic linguistic abilities ensure optimal speed and efficiency in the acquisition of linguistic knowledge and its appropriate use in the context of communication, factual activity, and the personal existence of the subject. We assume that the communicative, lexical-semantic, grammatical, and regulatory subsystems of linguistic abilities can enter into structural-hierarchical subordination relations with each other, depending on the specific task the subject has to perform in order to actualize linguistic knowledge, with the central position in the hierarchy always occupied by the subsystem relevant to a particular problem situation.

Although the next level in the structure of linguistic competence is the system-wide level, to understand its nature, it is necessary to consider the content of the formations that are ranked lower in the hierarchy with respect to the system-wide level.

The content of the subsystem level of linguistic competence consists of specific linguistic knowledge as mental representations of the linguistic means of expressing the systems of "society," "activity," and "personality" in the subject's mind, which are realized in speech activity in two forms – in the forms of linguistic reflection and the language sense. The views of

R.O. Yakobson [34] on linguistic reflection and the ideas we expressed earlier on reflection as a system-wide level of organization of the psyche [12, 18, 22] give reason to understand linguistic reflection as a conscious form of acquisition and actualization of linguistic knowledge by the subject in speech, characterized by a maximal, in its essence logical-analytical, successive development of the integrative processes of self-regulation of the activity. The works of M.M. Gohlerner, G.V. Eiger [35], and E.D. Bozhovich [2, 3] devoted to the phenomenon of language sense, and our ideas about the second phenomenon, together with the conscious, "virtual" unconscious mode of knowledge representation in the psyche [12], allow us to define language sense as a superconscious form of actualization of linguistic knowledge in the subject's language, characterized by an emotional-intuitive simultaneous perception of the "correctness" of linguistic phenomena.

In order to test this assumption, it was necessary to develop a set of methodological tools that would make it possible to simultaneously strengthen students' reflexive and intuitive attitudes toward linguistic phenomena. It was assumed that this would be possible when solving linguistic problems with which the student is confronted for the first time. The works of twentieth-century linguists show that such tasks can be created on the material of language constructions subjected to artificial transformations. Thus, the outstanding linguist L. Shcherba in the 1930s often asked students to think about the meaning of grammatically correct sentences consisting of meaningless words, e.g., "*Глокая куздра штеко будланула бокра и курдячит бокрёнка (Glokaya kuzdra shteko budlanula bokra i kurdyachit bokryonka)* – Free translation: <u>*Gload kudzoda of the shteko budlated the bokra and is noe kudrating the Bockling*</u>" [36]. In this way, the students could see the significant potential of the Russian language in the economic rendering of reality. A successful attempt to use nonsense words to diagnose language acquisition features in young children is the *Wug*-test proposed by J. Berko. In order to investigate the ability of children to generalize the learned rules of English morphology, they were presented with pseudowords (e.g., *wug*) and asked to perform certain morphological transformations with these words [37].

We have created non-standard linguistic tasks consisting of quasi-words. In them, the word stems are combinations of meaningless syllables, but the morphological rules for their use are similar to those of the native language. When performing the game-based technique for understanding the rules of word formation, the student had to recognize, in particular, the principles of forming case endings of quasi-words as similar to the rules of the Russian language and decline these "artificial" words. Indicators of language awareness were speed and accuracy in solving the linguistic tasks; the degree of linguistic reflection was evaluated based on the qualitative and quantitative features of the child's explanations of his decisions after completing the tasks. The procedure is sufficiently reliable and valid to assess a student's reflective and implicit linguistic knowledge [38, 39].

The results of students' solutions to these linguistic tasks show that the performance indicators of the main task series correlate closely with the

indicators of reflective attitude explaining the solution process (the index of structural organization for the subsystem level is 0.60). In addition, the subsystem level of linguistic competence shows close correlations, especially with the indicators of linguistic and regulatory subsystems (the indices of structural organization range from 0.50 to 0.65) (Table 2).

Table 2

Indices for the structural organization of linguistic competence

Subsystems and levels	Comm. SbS.	Gr. SbS.	L.-S. SbS.	Reg. SbS.	Subsist. Lv.	Comp. Lv.
Subs. Lv.	0.35	0.65	0.53	0.50	0.60	0.35
Comp. Lv.	0.40	0.51	0.46	0.21	0.35	0.73

N o t e . Hereinafter, Subs. Lv. – subsystem level of linguistic competence (solution of quasi-language tasks), Comp. Lv. – component level of linguistic competence (solving tasks in Russian).

This result confirms our assumption that, depending on the specifics of the problem situation, the subsystems required to solve particular problems are implemented most strongly at the lower levels of linguistic competence. Thus, linguistic reflection provides not only an adequate sense of language but also a rapid, parsimonious explication of the metasystemic level of linguistic competence in the subject's mind, even under the conditions of linguistic "uncertainty" of the stimulus material, which is characterized by the ambiguity of the connection between the signifier and the signified. These results allow us to claim that linguistic reflection is a conscious and linguistic sense is a superconscious form of expression of linguistic ability in an activity.

Below the subsystem level is the component level, the content of which is language skills. Language skills are the methods of applying the linguistic knowledge mastered by the subject in spoken language, which require the meaningful involvement of individual integrative processes that correlate with the main functional blocks of the activity, namely goal setting, prediction, planning, programming, decision making, control, and self-control. To investigate these, students were given tasks on morphological transformations of words in the Russian language: Declension of nouns with different occurrences in the Russian language [38]. Thus, the linguistic tasks on the material of the quasi-language and the native language differed in content but not in form: In both situations, the students had to decline the words according to the given cases based on their linguistic experience and knowledge; only in the first case the decisions were based to a considerable extent on linguistic intuition.

An analysis of the indicators of structural organization of the speed and accuracy of task completion in Russian shows that there are close relationships between them (the index of structural organization for the component level is 0.73). At the same time, the connections between the subsystem and component level indicators are moderately strong (the index is 0.35), which means that the realization of the ability to produce morphological

transformations with similar meanings is different in Russian and in quasi-linguistic materials. Interestingly, the subsystems of linguistic ability (in particular, the regulatory subsystem) are more closely related to the indicators of accurate handling of quasi-linguistic constructions (Table 2).

The relatively low indices of structural organization of connections between the indicators of the performance of linguistic tasks in the native language and the indicators of formation of the subsystem of self-regulatory action processes are explained by the fact that the students solved the tasks in dynamic alternation between intuitive-reflexive and automated forms of updating of language knowledge formed by an accumulation of language experience. This fact confirms the assumption about the selective, situationally meaningful inclusion of integrative processes of self-regulation of activity when working with language structures that are relatively familiar to students.

Finally, the content of the elementary level of linguistic competence is a language skill, which we understand as purposeful action with linguistic material brought to automatism, characterized by the flexibility of application to new linguistic situations, the maximum degree of mastery, and the minimum representation of self-regulatory processes of activity in mind due to their extremely reduced character.

In order to investigate the features of the structure of linguistic competence in students with trained and untrained language skills from the total sample, subgroups were identified based on the criterion of speed and accuracy in mastering a task in Russian: a) slow/inaccurate (language skills are not trained) and b) fast/accurate (language skills are trained). Statistically significant differences between these subgroups (fast/accurate results are better than slow/inaccurate) were found in a number of indicators of the functioning of grammatical, lexical-semantic, and communicative subsystems of language ability, the subsystem of self-regulating processes of activity, effectiveness of solving language tasks presented on the material of Russian language and quasi-language (according to the results of the application of Mann–Whitney test, $p < 0.05$–0.001). The value $\chi^2 = 0.02$ ($p > 0.05$) between the structures of the indicators of linguistic competence of students with formed and unformed language skills (in this case, the language skill of declension of Russian nouns by case) shows the heterogeneity of the structures. The qualitative characteristics of the heterogeneity of the structures of the two subgroups of students were as follows. In the subgroup of students with underdeveloped language skills, the average level of linguistic ability predominates. In the subgroup of students with developed language skills, the subsystem of integrative processes of self-regulation of activity aimed at updating the necessary language skills in intuitive (sense of language) or reflexive (language reflection) form predominates, with the connection to the process of solving only relevant specific tasks of the subsystems of linguistic ability (Table 3). This result confirms our assumption that the structure of the linguistic competence system is dynamic at the structural level and depends on the degree of its formation.

Table 3

Average weights of the indicators for the structural organization of linguistic competence

Subsystems and levels	Middleweights	
	Subgroup of students with underdeveloped language skills	Subgroup of students with formed language skills
Comm. SbS.	22.57	10.00
Gr. SbS.	19.83	13.86
L.-S. SbS.	29.40	9.00
Reg. SbS.	21.73	25.45
Subs. Lv.	11.50	16.83
Comp. Lv.	5.67	14.67

Let us return to the consideration of the system-wide level of linguistic competence. It is clear that the actualization of language knowledge and language skills essentially express a different degree of conscious regulation of language use in speech activity. They represent a hierarchically organized continuum of conscious regulation of language use. One of the poles of this continuum is language skills. The other pole is represented by linguistic reflection as a conscious form of regulating the use of linguistic knowledge and linguistic intuition as a qualitatively specific meta-conscious form of representing this knowledge. The poles of the continuum express the elementary and subsystemic levels of linguistic competence, respectively. Language skills correspond to the component level of the system complex. In turn, the integral functional co-organization of the skills and abilities of language use and the forms of explication of language knowledge leads to a system-wide level of linguistic competency. The structure of linguistic competency is shown in Figure 1.
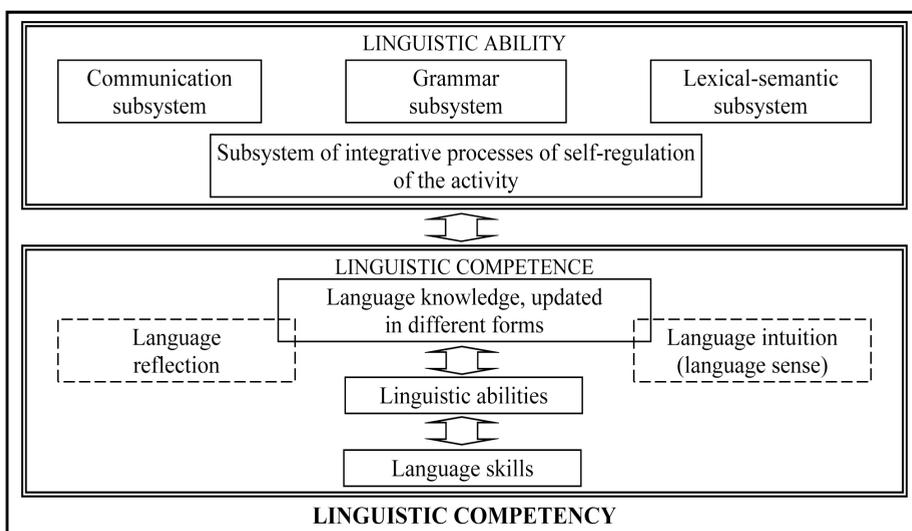

Fig. 1. Structural-level model of linguistic competency

Thus, linguistic competency is an appropriate explication of linguistic ability in terms of linguistic competence in the course of solving problems that require language knowledge. Linguistic competence as a component of linguistic competency is, in turn, a hierarchically ordered set of methods of dealing with language knowledge, which differ in the degree of conscious regulation, as well as language skills, which are formed in the course of solving practical problems by the subject. This determination allows not only to solve the problem of terminological demarcation of the concepts of linguistic competency and linguistic competence but also methodologically justified to combine many phenomena related to the use of language in life in an integral, logically consistent system.

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СТРУКТУРА ЯЗЫКОВОЙ КОМПЕТЕНТНОСТИ С ТОЧКИ ЗРЕНИЯ МЕТАСИСТЕМНОГО ПОДХОДА

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Аннотация. В статье проанализированы достоинства и недостатки существующих подходов к определению понятия языковой компетентности. Предложена классификация, упорядочивающая многообразие связанных с использованием языка компетенций. Излагается авторское представление о структурно-уровневой организации языковой компетентности как психолого-педагогического феномена с теоретико-методологических позиций метасистемного подхода как наиболее современной на сегодняшний день версии системного подхода. Выявлены пять уровней системы языковой компетентности: метасистемный, общесистемный, субсистемный, компонентный и элементный. Определено, что содержанием высшего, метасистемного уровня языковой компетентности является целостная языковая способность, состоящая из коммуникативной, лексико-семантической, грамматической и регулятивной подсистем. Наиболее важной для функционирования языковой компетентности является регулятивная система, представляющая собой деятельностный инвариант саморегуляционных процессов целеобразования, прогнозирования, принятия решения, планирования, программирования, контроля и самоконтроля. Встраивание метасистемного уровня в нижележащие уровни системы определяет специфику их содержания, которое представлено различными способами оперирования языковыми знаниями: языковой рефлексией, языковой интуицией, языковыми умениями и навыками. С целью верификации структурно-уровневой модели языковой компетентности проведено эмпирическое исследование на выборке из 94 учащихся второго класса общеобразовательной школы. В качестве методик выступили широко используемые в психолого-педагогической практике тесты речевого развития, а также авторская методика изучения особенностей осознания учеником устройства языка при работе с квазиязыковыми конструкциями. Использованы методы беседы, структурированного наблюдения и экспертного оценивания. Исследование подтвердило справедливость теоретических представлений авторов. Полученные теоретические и эмпирические результаты могут быть использованы для уточнения цели, задач и методов обучения языку и психолого-педагогического сопровождения этого процесса на всех этапах языкового образования.

Ключевые слова: *языковая компетентность, языковая способность, язык, языковая интуиция, языковая рефлексия, системный подход, метасистемный подход, языковое обучение*

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CHARACTERISTICS OF SUBJECTIVE ATTITUDES TOWARDS DISEASES IN MODERN ADOLESCENTS OF DIFFERENT GENDER IDENTITY

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Abstract. This article examines how young people with different gender identities perceive disease and how their attitudes toward disease might be influenced by their gender roles. The study presents the results of a diagnostic analysis examining the relationship between gender identity and different ways of thinking about disease.

The study draws on the biopsychosocial model, emphasizing psychological factors in health assessment. It is found that current trends in social development view the concepts of "disease" and "health" not only as physiological states but also as psychological states. The research analyzes studies showing that individuals with different gender roles have completely different behavioral patterns, including health protection.

The experimental results obtained suggest that behavioral patterns are influenced by gender identity. When considering specific disease symptoms, it is essential to consider the individual's psychological characteristics, especially the effects of his or her subjective perception of social gender. This consideration is very important in formulating the therapeutic approach to various disease conditions.

Keywords: *health, disease, subjective attitude to disease, gender, gender identity*

Recent global events have significantly changed views on maintaining global public health. The current situation is marked by the profound impact of the COVID-19 pandemic, which has fundamentally changed people's views. Even people who did not care about health in the past have reevaluated their point of view. Two years of tangible threats to health and life have inevitably led to realizing the importance of dealing constructively with disease, regardless of its causes. Therefore, Prevailing societal trends point to a continuing interest in preserving and maintaining health.

In discussing the importance of developing an effective attitudinal model for a disease, we must first address the term itself. The term "disease" refers to a disorder of structure or function in a human and is widely used in medicine.

In today's society, medicine has developed two predominant models for conceptualizing the development and progression of disease: the biomedical approach and the biopsychosocial approach.

The first model was first described in the seventeenth century and has since been considered the basic model for identifying the external factors of a disease. It consists of the following main components:

– the theory of cause

– the system of interconnection of the three objects "host," "pathogen," "environment"

– the origin of the disease at the cellular level

– the mechanistic theory.

The biomedical model assumes that the human body is a mechanism. In this case, the disease is the failure of a part of this mechanism [1].

As one can see, this model does not consider the social aspects and the psychological or behavioral factors that contribute to the onset and progression of a disease. In this model, deterioration of health is primarily attributed to physical factors, regardless of the underlying cause. Consequently, managing the disease and its treatment depends primarily on the expertise of healthcare providers rather than involving the patient. This approach does not always lead to favorable outcomes. Despite its limitations, this model has been used over a long period and is still used today.

The second disease model, the biopsychosocial model, emerged in the late 1970s. This model is based on a theory that views each disease as part of a comprehensive system that extends from the smallest particles to the entire biosphere. Within this system, all components are intimately connected. Significantly, each element is influenced by personal factors, considering the individual's experiences and behaviors. In this model, the progression of a disease is influenced not only by the skills of the medical staff but also by the personal characteristics of the patient and the resilience of his or her body. It emphasizes that recovery outcomes are shaped by medical expertise, patient characteristics, and the body's ability to resist the disease.

The biopsychosocial model primarily considers psychological factors in describing a person's health status. It should be emphasized that current social trends underscore the importance of redefining "disease" and "health." Instead of focusing exclusively on biological and physiological aspects, these terms should be understood primarily as a person's psychological state. This view is supported by various researchers, including A.N. Kharkovsky, who claims that disease not only disrupts physiological mechanisms but also involves spiritual dimensions [2]. In his analysis, Kharkovsky concludes that understanding the psychological nature of disease requires incorporating the concepts of personality and personal meaning. These insights have considerable validity and deserve agreement.

Indeed, to understand the nature of a particular disease and, more importantly, how individuals respond to the challenge of losing their health, it is necessary to consider all the building blocks of the human personality thoroughly. Although A.N. Kharkovsky rightly points out that "the question of

psychological understanding of disease is being discussed in the context of the pandemic, just as the question of disease is widely discussed today," it is worth noting that this idea is not entirely new. Our previous research [3] found that the issue of "disease and personality" is part of an entirely new perspective. This concept deals with the general causes of diseases and the causal interaction between personality and disease. In this case, diseases can cause personality changes, and personality can also cause changes in a pathological state.

These mutual influences are considered as two complementary constructs:

Personality → disease

Disease → personality

That is, personality affects the onset and progression of disease, but at the same time, a disease affects personality.

We can identify two main pathogenetic causal chains by examining how personality affects disease (personality → disease).

One of these chains shows how certain personality traits shape the external circumstances of a person's daily life through behavioral patterns. These circumstances, in turn, influence various aspects of the body's internal functions differently. Through physiological mechanisms, these factors ultimately contribute to the development and progression of a physical condition.

One of the most important ways personality influences disease is through the influence of individual characteristics on the spectrum of prevailing psychophysiological states, particularly emotional states, over time. These emotional states can alter the physiological balance in the body. As a result, this disruption of physiological homeostasis creates a context in which disease development occurs and influences disease progression. In certain diseases, personality not only influences the course of the disease but also plays a role in the development of the disease.

At the same time, within the framework of this concept, it should be noted that the influence of personality on the disease through psychological, psychophysiological, and physiological mechanisms can be both negative, aggravating the severity of the disease and causing its progression and positive, mitigating the severity of the course of the disease and contributing to its regression and elimination.

In analyzing the second construct (disease → personality), two main chains of cause-effect relationships can also be identified.

One shows how the altered internal environment of the body caused by the disease affects the functioning of the central nervous system, especially the brain, and these altered conditions lead to changes in mental processes and personality in general.

The second important way disease affects personality is through the psychological impact of disease as a significant life event. The experience of a disease is associated with significant personal meaning and shapes the psychological conditions of a person's life. This meaningful event is semiotic in nature and signifies a change in the overall psychological landscape. The

personal meaning of the disease changes other psychological meanings and reshapes the semiotic environment of a personality's existence and, thus, the personality itself. In this context, the interaction between "disease → personality" becomes a psychological theme closely related to the meaning of the disease in a person's life. Therefore, this particular aspect of the theme can be called psychodynamic, as it focuses on the dynamics of psychological meanings.

The effects of disease on personality are usually adverse and involve physiological and psychological mechanisms. However, the personality can counteract these harmful and often destructive effects by overcoming the disease's challenges. Such overcoming is possible by creatively reflecting on the disease in the larger context of one's life journey. When an existentially significant disease situation is creatively processed, the personality has the potential to become more mature and profound. This represents the positive influence of the disease on the personality.

The above arguments can be roughly illustrated as follows:
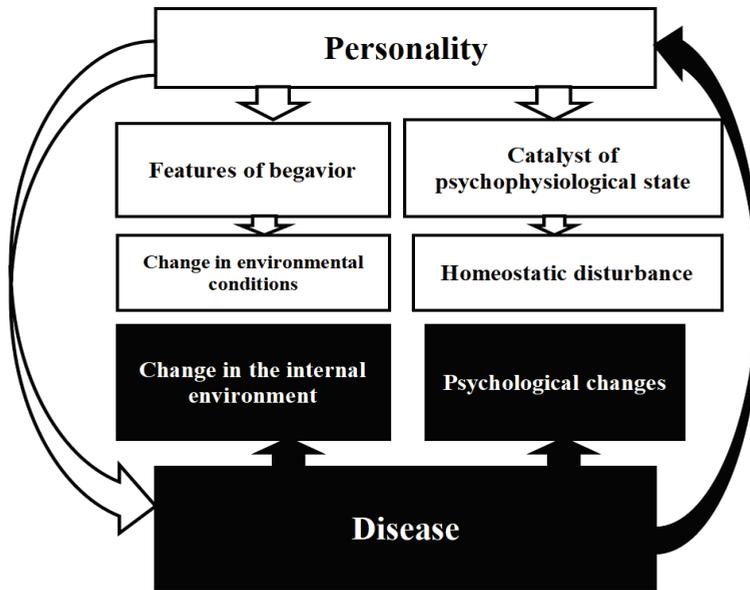
Fig. 1.

Thus, the double influence of the deterioration of health on a person's personality becomes clear; at the same time, personal characteristics indeed influence the course of disease. Reactions to a health diagnosis can vary widely: Some people downplay the significance of the disease, others recognize its severity and actively fight it, and others become depressed. Often, people adopt unconstructive behavior patterns, such as "actively suppressing thoughts of the disease" or "allowing the disease to dictate their lives." Each patient has a unique background and forms his or her own attitude toward health disorders. This reality fundamentally shapes the individual's approach to disease.

Based on our earlier analysis of research on the human response to disease, it is evident that various authors use a number of terms to describe the psychological phenomenon of responding to the loss of health. These terms include "autoplastic clinical picture" by A. Goldscheider, "internal clinical picture" by R.A. Luria, "experience of disease" by E.A. Shevalev and V.V. Kovalev, "feeling of disease" by E.K. Krasnushkin, "reaction to disease" by D.D. Fedotov, "adaptation reaction" by E.A. Shevalev and O.V. Kerbikov, "Position on disease" by Ya.P. Frumkin, Y.A. Mizrukhin, and N.V. Ivanov, "The Concept of disease" and "The Extent of disease" by V.N. Myasishchev, S.N. Myasishchev, S.S. Mizrukhin, N. Myasishchev, S.S. Libikh, and others [4–10].

While many authors addressing the topic of subjective responses to disease often associate these responses with specific diseases [11–14], recent studies have provided insights that illuminate a broader perspective. This shift in focus, prompted in particular by the recent wave of interest due to events such as the pandemic, suggests that attitudes toward health impairment and health in general, as well as readiness for treatment, are significantly influenced by a person's personal characteristics and past experiences. This conclusion is supported by the research of E.I. Rasskazova, A.Sh. Tkhostov, and V.A. Emelin [15, 16].

However, in discussions of the intertwining of "personality" and "disease," an important personality trait – "gender identity" – does not seem to be adequately considered. Typically, researchers analyzing diagnostic outcomes are limited to including respondents of different genders without acknowledging that sex does not always correspond to gender.

Our research follows a biopsychosocial model to understand how diseases progress and how people respond to certain symptoms. This means that we consider not only physical characteristics but also psychological factors. One important aspect we study is gender identity, which is how people identify themselves in terms of gender.

The study of gender is a multidisciplinary field that is approached from a variety of angles. In modern times, it is often associated with feminism and feminist theories. However, the concept of "gender" can be explored and understood by a variety of disciplines, including biology, sociology, psychology, anthropology, and political science. Biological theories, for example, focus on how the different biological roles of men and women contribute to gender differences. Sociological theories focus on the social structures that influence the development and functioning of gender roles. These theories primarily emphasize the construction of gender roles within institutions. On the other hand, psychological approaches focus on understanding gender roles at the individual level.

The concept of gender has a relatively short history compared to concepts such as class. Unlike class, which originated in nineteenth-century sociology, the idea of gender did not exist similarly. In the past, the term "gender" was used not only to describe the physical differences between men and women but also to define the social roles that each sex played. However, it later became

clear that "gender" was not comprehensive enough to encompass how people express themselves and behave in cultural and social contexts. In other words, terms like "masculine" and "feminine" were no longer sufficient regarding how cultural norms and traditions emerge and how certain behaviors are shaped. Researchers such as Mead and Rubin concluded as R.G. Petrova points out, that men and women have different roles that are not identical. Therefore, "gender" was needed to describe how society constructs expectations of men's and women's behavior and what meaning is given to each. It has also been noted that behavior patterns are often strongly dependent on gender [17].

The term "gender" was initially introduced by John Money in the 1940s as part of a discussion to validate sex reassignment. However, it was not used in the social sciences until the late 1960s. Since then, the concept of gender has taken a central role in conversations about various aspects of social life [17].

Thus, it can be said that gender identity represents a personal experience associated with one's gender. This shows the importance of considering gender identity when analyzing certain human behaviors. In general, people with different gender identities do not respond similarly to different life events. This is because society has socialized the two genders differently. Women with female gender identity are more emotional and have high emotional intelligence, which their personality traits can explain. Research also shows that girls tend to perform better than boys in empathy, social responsibility, and interpersonal relationships, reflecting their greater sensitivity to relationships with parents, friends, and siblings. These characteristics enable them to perceive and respond more sensitively to social and health-related changes [18].

Reaction to deterioration in health is inevitably associated with emotion. The expression of emotions varies between gender groups. This difference in the expression of emotional feelings is primarily shaped by gender stereotypes embedded in society. For example, when faced with circumstances that might elicit an angry response, people with masculine traits tend to react with anger. Conversely, in a similar situation, women are more inclined to express sadness and offense [19]. It is important to emphasize that there is little difference between the physiological responses of men and women.

Moreover, there are differences in how emotions are shown and their intensity between men and women. Several studies have shown that regardless of age, women are more expressive than men [20]. An interesting observation is that women tend to smile more often than men.

Despite widespread discussions about health maintenance, education, and gender identity issues, the study of how people of different genders respond to the loss of their health retains its importance and relevance.

The above analysis of studies reveals an obvious fact: individuals with different gender roles and individuals of different genders exhibit markedly different patterns of behavior even under identical circumstances. This divergence extends to behaviors related to health maintenance. A compelling example illustrates this phenomenon. According to the All-Russian Center for Public Opinion Research, "90% of men aged 30 to 40 answered in the affirmative to the question "Do you consider yourself healthy?" However, in

the same group, 45% said they smoke and 62% do little exercise. In contrast, when asked a similar question, women consider these factors and are aware of their harmful effects on health.

Some authors have studied this issue: I.B. Nazarova, T.V. Rogacheva, A.B. Diekman, A.N. Eagly, L.A. Hubbins, M. Szaflarski, S. Kreisler, H. Kreisler [21–25]

However, the recent pandemic and the increasing outbreaks of various diseases make it necessary to study how the total loss of health affects women and men.

In our opinion, it is important to consider the gender characteristics of men's and women's attitudes toward the disease and their psychological characteristics and not to disregard important details of their condition evaluation during the disease. Taking into account gender characteristics, gender identity of attitude to the disease can become an important factor in the overall improvement of the situation both in the field of health care and in the everyday life of carriers of different gender roles, the overall improvement of the level and quality of life of the population.

In our opinion, it is important to consider how men and women cope with diseases and their unique psychological characteristics and not to overlook the fact that the perception of their condition during the course of the disease has significant nuances. Taking into account gender specificities, gender identity of disease can become an important factor in the overall improvement of both health care and everyday life of people with different gender roles, leading to an overall improvement in the level and quality of life of the population.

To achieve this goal, the following methodological tools were used: "Masculinity-Femininity Methodology" (N.V. Dvoryanchikov), "Psychological Gender" (T.L. Bessonova), the Giessen Questionnaire on Somatic Complaints developed at the Psychosomatic Clinic of the University of Giessen (Germany) (adapted by the staff of the V.M. Bekhterev Psychoneurological Institute); the questionnaire "Type of attitude toward a disease" of the St. Petersburg V.M. Bekhterev Psychoneurological Research Institute; The results were statistically analyzed using the Wilcoxon T criterion. Quantitative and qualitative data were processed with the SPSS-21 software.

The empirical study was conducted at the I.A. Bunin Federal State Budgetary Educational Institution of Higher Education, "Eletsky State University named after I.A. Bunin." One hundred people participated in the study. The sample included young people of both sexes (i.e., young men and women) in equal proportions. The average age was 21 ± 4 years.

The main task of the first phase of experimental research was to determine the gender identity of the study participants.

The diagnostic data were analyzed without differentiation according to the gender of the respondents. This approach allowed us to evaluate the expressions of femininity, masculinity, and androgyny and to gauge each individual's subjective view of their own development of these characteristics.

The gender identity diagnosis yielded the following results:

Table 1

Degree of femininity, masculinity, and androgyny according
to the "Masculinity-Femininity Methodology"

Types	Me-real	Me-ideal	Me-reflexive	Sexual preference type
Masculinity	60%	80%	40%	80%
Femininity	20%	20%	20%	20%
Androgyny	0	0	40%	0

The method of "Psychological Gender" allowed us to determine the quantitative correlation between masculinity and femininity.

Table 2

Relationship between masculinity and femininity according to the method
of "Psychological Gender" (mean value and standard deviation)

Masculinity level	Femininity level
15.6 ± 3.2	9 ± 1.7

The results presented in Tables 1 and 2 show that the male type predominated among the subjects, regardless of the sex of the study participants.

Based on the results obtained, it was possible to divide the sample into two main groups, taking into account gender identity rather than sex: Respondents with pronounced masculinity and Respondents with pronounced femininity.

In order to collect initial data on the health status of the participants, a questionnaire on somatic complaints was completed. This step was crucial because the "type of attitude toward a disease" methodology presupposes an experience with a disease. With the help of the Giessen questionnaire on somatic complaints, we were able to identify young men and women without existing health problems. Regrettably, less than 1% of the participants fell into this category. The vast majority of students reported some form of health problem. This high prevalence underscores the importance of our study.

Table 3

The intensity of different types of physical disease according to the Giessen
Somatic Complaints Questionnaire (mean and standard deviation)

Scales				
Exhaustion	Cardiac complaints	Stomach complaints	Various pains	The total intensity of complaints
5.47 ± 1.3	6.58 ± 2.5	5.26 ± 1.6	6.26 ± 1.4	20.25 ± 8.3

The methodology of the type of attitude to a disease that among the subjects participating in the study, five types of attitude to disease are diagnosed: ergopathic (stenic), anosognosic (euphoric), anxious (anxious-depressive and obsessive-phobic), hypochondriacal, neurasthenic.

We also examined the different attitudes toward disease in groups with masculine and feminine forms of gender identity, consistent with the aims of the study.

Comparative characteristics of Type of Attitude to a Disease in groups with different forms of gender identity

Type of Attitude to a Disease	Subjects with feminine gender identity type	Subjects with masculine gender identity type
Anosognosic	4%	46%
Ergopathic	4%	33%
Hypochondriacal	27%	7%
Anxious	45%	6%
Neurasthenic	20%	8%

So we can conclude that most of the Feminine-type representatives have the following types of attitude to a disease: anxious, neurasthenic, and hypochondriacal.

Persons with the masculine gender identity relate to the disease mainly in accordance with the anosognosic and ergopathic types.

A comparison of attitude indicators towards a disease between persons with masculine and feminine gender identities revealed some notable differences.

Table 5

Significant differences between persons with masculine and feminine gender identity in the indicators of attitude toward a disease

Indicators	Mean values		t-criterion value	error probability	significance level
	Masculinity	Femininity			
Anosognosic	12.97	6.62	3.10	0.002	**
Ergopathic	21.64	17.64	3.27	0.001	**
Hypochondriacal	8.27	12.16	2.91	0.004	**
Anxious	10.49	14.59	3.52	0.0005	**
Neurasthenic	9.54	12.25	2.28	0.02	*

* Differences between the data of the masculine-type group and the data of the feminine-type group with a significance level $p \leq 0.05$.

** $p \leq 0.01$ (Wilcoxon rank sum test).

As shown in Table 5, the statistical analysis revealed significant differences in attitudes toward disease among individuals with different gender identities.

From the data collected, it can be concluded that respondents with a masculine gender identity tend to react to the presence of certain disease symptoms by downplaying their importance. They often avoid thinking about the existence of a disease or its possible consequences. Almost all symptoms are considered insignificant and not worthy of attention. Some dismiss these symptoms as mere "temporary fluctuations in well-being." Typically, these people refuse medical examinations because they believe they can handle the problem themselves or hope it will resolve itself. They prioritize their work over health care and often refuse medical examinations. This tendency is often

attributed to work commitments or the need to continue working despite any challenges. These characteristics are consistent with the description of anosognosic and ergopathic attitudes toward disease according to the Type of Attitude to a Disease methodology.

Feminine subjects exhibit different behavioral patterns. They tend to be anxious and skeptical, often fearing complications due to the disease and ineffective treatments. They often tend to change physicians in hopes of finding a more successful treatment approach. These behaviors are often accompanied by feelings of melancholy and decreased mental engagement. The constant focus on painful sensations triggers a constant search for new symptoms. These traits correspond to the anxious and hypochondriacal behavior patterns described in the Type of Attitude to a Diseasy methodology.

As one can see from the above description of behavioral patterns, describing a person's psychological characteristics is essential in formulating treatment strategies for any type of disease. Recognizing behavioral responses and individual typological characteristics can help prevent the amplification of symptoms triggered by the stressful situation of the disease. Moreover, the results highlight that behavioral patterns and individual responses are often influenced by gender, which in contemporary contexts does not always coincide with biological sex.

The data collected may not be extensive enough to draw comprehensive conclusions. However, the results outlined again point to the urgent need to consider the psychological factors that influence the course of disease and the formulation of individual models of health-preserving behavior.

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ОСОБЕННОСТИ СУБЪЕКТИВНОГО ОТНОШЕНИЯ К БОЛЕЗНИ СОВРЕМЕННОЙ МОЛОДЕЖИ С РАЗЛИЧНОЙ ПОЛОРОЛЕВОЙ ИДЕНТИЧНОСТЬЮ

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Аннотация. Статья посвящена изучению особенности субъективного отношения к болезни представителей современной молодежи с различной полоролевой, гендерной идентичностью. Представлены результаты диагностического исследования взаимосвязи полоролевой идентичности и типов отношения к болезни.

В качестве методологической базы, рассматривается биопсихосоциаль-ная модель, в рамках которой при характеристике состояния здоровья учитывает в первую очередь психологические факторы. Отмечается, что актуальные тенденции развития общества диктуют настоятельную необходимость рассмотрения таких понятий как «болезни» и «здоровья» в первую очередь не с физиологической точки зрения, но как некое психологическое состояние человека. Приводится анализ исследований, доказывающий, что носители разных гендерных ролей демонстрируют совершенно иные модели поведения в том числе и в сфере здоровьясбережения.

Полученные экспериментальные результаты позволяют заключить, что модель поведения обусловлены полоролевой идентичностью и в ситуации отражения тех или иных симптомов болезни учет психологических характеристик личности, в частности, влияние субъективного отражение своего социального пола, при построении лечебного процесса болезни любой нозологии просто необходим.

Ключевые слова: *здоровье, болезнь, субъективное отношение к болезни, гендер, полоролевая идентичность*

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