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## **РОЛЬ УКРАЇНСЬКОЇ КУЛЬТУРИ У ПРОФЕСІЙНІЙ АДАПТАЦІЇ ЗДОБУВАЧА ВИЩОЇ ОСВІТИ**

**Анотація.** Висвітлено проблему професійної адаптації здобувачів вищої освіти на основі української культури. Актуальність зумовлена підвищенням ролі національної культури у формуванні світогляду здобувачів вищої освіти й їхньої професійної адаптації.

Мета – розкрити теоретичні аспекти професійної адаптації майбутнього фахівця, зорієнтованого на культуру українського народу як соціально-історичного феномена.

Проаналізовано поняття, які мають провідне значення для формування нації та держави: екзоетнічність, етнізація, етнічна акультурація, етнічна пам'ять, етнічна традиція, етнічний нарцисизм.

Констатовано, що українська культура у процесі викладання має розглядатися не лише як предмет пізнання, а передусім як культурологічний підхід до всієї життєдіяльності здобувачів вищої освіти, їхнього світогляду, моралі, духовних цінностей і раціонально-естетичного мислення.

З'ясовано, що українська культура – це комплекс характерних матеріальних і духовних, інтелектуальних та емоційних рис суспільства, системи цінностей, традицій, вірувань. У вузькому сенсі – це сфера духовного життя, що охоплює мову, виховання, освіту, науку, літературу, мистецтво, систему релігійних вірувань, політичну, правову, побутову культуру, а також установи й організації, що забезпечують їхнє функціонування.

Визначено, що професійна адаптація особистості – складна психоформа внутрішнього світу людини, яка має культурно-історичне походження та сутнісно характеризує її як суб'єкта, індивідуальність і універсум суспільного життя.

Виокремлено й розкрито функції адаптаційного процесу: соціально-культурну, пізнавальну, гностичну, функції соціалізації й професіоналізації, прогностичну (антиципації), фатичну (контакто-встановлююча), естетичну й культурологічну. Ефективність реалізації зазначених функцій в контексті професійної адаптації здобувачів вищої освіти залежатиме від комплексного їх застосування в навчально-виховній роботі закладу з урахуванням вітчизняної культури як соціально-історичного феномена.

**Ключові поняття:** українська культура, професійна адаптація, здобувач вищої освіти, діяльність.

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## THE SIGNIFICANCE OF UKRAINIAN CULTURE IN THE PROFESSIONAL ADAPTATION OF THE HIGHER EDUCATION APPLICANT

**Abstract.** The problem of professional adaptation of higher education applicants on the basis of Ukrainian culture is highlighted. The urgency occurs due to the increasing role of national culture in formation of the worldview of higher education applicants and their professional adaptation.

The aim of the article is to reveal the theoretical aspects of professional adaptation of the future specialist focused on the culture of the Ukrainian people as a socio-historical phenomenon.

The concepts that are of leading importance for the formation of the nation and the state are analyzed: exoethnicity, ethnicization, ethnic acculturation, ethnic memory, ethnic tradition, ethnic narcissism.

It is stated that Ukrainian culture in the teaching process should be considered not only as a subject of knowledge, but above all as a culturological approach to the entire life of higher education applicants, their worldview, morals, spiritual values as well as rational and aesthetic thinking.

It was found that Ukrainian culture is a complex of characteristic material and spiritual, intellectual and emotional features of society, system of values, traditions, and beliefs. In a narrower sense, it is the sphere of spiritual life, which includes language, upbringing, education, science, literature, art, the system of religious beliefs, political, legal, household culture, as well as institutions and organizations that ensure their functioning.

It is determined that the professional adaptation of the individual is a complex psychoform of the inner world of a person, which has cultural and historical origin and essentially characterizes him as a subject, personality and universe of social life.

The following functions of the adaptation process are singled out and revealed: socio-cultural, cognitive, gnostic, functions of socialization and professionalization, prognostic (anticipation), phatic (contact-establishing), aesthetic and culturological. The effectiveness of these functions implementation in the context of professional adaptation of higher education applicants will depend on their comprehensive application in the educational activity of the institution, taking into account the national culture as a socio-historical phenomenon.

**Key concepts:** Ukrainian culture, professional adaptation, higher education applicant, activity.

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### Introduction

Ukrainian culture is one of the oldest European cultures and in its age is on a par with world cultures of all peoples and nations. The problem of professional adaptation of higher education applicants on the basis of Ukrainian culture is one of the urgent problems of today. The urgency of the topic is growing in connection with the state revival of Ukraine, increasing the role of national culture in the process of forming the worldview of modern applicants for higher education and their professional orientation.

The need to manage the professional self-determination of the individual is constantly reproduced in society as a result of certain contradictions of its development. Dynamic changes and updates of the life of modern Ukrainian society require improvement of the educational process at various levels and types and provide constant modeling,

designing a system of professional adaptation of higher education applicants [1, p. 5].

*Analysis of recent research and publications.* Adaptation, in particular professional, plays an important role in modern science, as grounded by the study of Ukrainian and foreign scientists: F. Berezin, I. Bondarenko, V. Vasiliev, J. Virna, O. Kokun, A. Nalchadzhyan, S. Chaika, J. Tulskey and others.

Finding ways to improve the process of professional adaptation of higher education applicants is an important state, scientific and practical task based on national culture, national mentality, mastery, revival and preservation of traditions, historical heritage of its people.

*The purpose of the article* is to reveal the theoretical aspects of professional adaptation of the personality of the future specialist, focused on the culture of the Ukrainian people as a socio-historical phenomenon.

### **1. The understanding of culture as a concentrated and organized experience of historical and social activity**

The understanding of culture as a concentrated and organized experience of historical and social activity of people united by common interests, needs, values, attitudes, and stereotypes has been crystallized in Ukrainian society.

Taking into account the polyethnic composition of Ukrainian society and the recognition of the organic unity of human rights and the rights of nationalities, since 1991 such vital factors that characterize the ethno-national cultural space of the state have been included. The following concepts are of leading importance for the formation of the nation and the state:

- exoethnicity (organization of national life, which is based on the principles of openness of the ethnos, that is on broad contacts with the outside world, all ethnic communities);

- ethnicization (formation, development, consolidation in the personal structures of the peculiarities of the ethnos, which includes a person who seeks to assimilate all the ethnocultural heritage, its wealth);

- ethnic acculturation (the process of changing the cultural dominant, when several ethnic groups lose their own cultural features and borrow them from other communities);

- ethnic memory (the ability of peoples to study and pass on to future generations the best achievements of the past), which is too important factor for every nation;

- ethnic tradition (what is inherited by future generations; a set of standards of behavior that pass through the mechanisms of heredity), which is inherent in each ethnic group;

- ethnic narcissism (egotism, which appeared in the ancient world).

The process of awareness of each individual's belonging to a particular ethnic community defines ethnic self-affirmation as the norm, when traditions, language, culture, customs, needs coincide with their own interests and willingness to defend and implement them, which determines ethnic identity, that is understood as perception of himself as a part of ethnos being the integral social organism. All these factors increase the acquisition of material and spiritual culture of the nation, play a crucial role in ensuring the vital activity of the ethnos, as well as the cultural adaptation of the individual [2, p. 106–107].

Analysis of encyclopedic sources suggests that the most thorough concept of cultural adaptation is covered in the Encyclopedia of Modern Ukraine, which states that cultural adaptation – in a broad and narrow sense – is a dialectically contradictory and inseparable process of adaptation of society and

its members to the natural environment as well as the opposite impact of society on this environment. Since the process of interaction between society and nature is complex, multifaceted and multilevel, culture acts as the mechanism of adjustment. Thanks to culture, society retains its integrity, uniqueness, certainty. Through the culture, the heredity is realized, the continuous existence of the ethnos in time and space is ensured. On the one hand, the subjects' perception of cultural adaptation of new forms and values takes place, and on the other – the influence of cultural adaptation subjects' on the ethnocultural environment occurs [3, p. 178].

XXI century requires the harmonious and self-sufficient development of national and ethnic cultures, as well as a high level of education of future professionals who will help to solve many urgent problems. Consequently, current education in Ukraine reflects the deficit of culture, in particular national culture, which can be eliminated only in terms of consistent and purposeful priority development of renewed culture in general.

All types of Ukrainian culture (culture of production, culture of management, art culture, culture of interpersonal relations, ecological culture) form a single whole as a form of existence and development of our society, because it has long been known that without culture in society there is no morality, social and economic laws do not act, decrees are not fully implemented, science cannot exist and education cannot develop intensively.

Education and upbringing are the components of culture; contradictions and deformation of their interaction reflect the complexity of the exit of the whole sphere of culture from the so-called «residual» principle of social policy. Education and culture are two aspects of the genetically interrelated process of human development and cannot be separated from each other. Ukrainian culture in the process of teaching should be considered not only as a subject of knowledge, but above all as a culturological approach to the entire life of higher education applicants, their worldview, morals, spiritual values and rational and aesthetic thinking. Thus, future professionals in the process of learning as a subsystem of socialization and adaptation, along with higher education must master the system of knowledge and skills related to creativity, ability to perceive and understand artistic and industrial-aesthetic beauty, focused on universal character and cultural values.

The values of culture that are formed in the conditions of Ukrainian reality should become the norm of practically everyday reality, the orientation of its younger generation, an element of self-worth of each individual, a component of humanistic creativity of its people, which is the result of long-term development of Ukraine.

The principle of cultural conformity is extremely important in line with this problem. The implementation of this principle is based on such meaningful concepts of culture as value, quality, significance, etc. The results of research by Ukrainian and foreign researchers (Yu. Babansky, V. Brudny, S. Glushkova, Sh. Darel, O. Nalchadzhyan, E. Novikova etc.) prove that the process of professional adaptation is more effective when both the teacher and the applicants for higher education at the appropriate level are aware of the role and importance of culture at both the personal and social levels. The principle of cultural conformity is able to ensure the formation of a future specialist's non-pragmatic interest in broad education, ability to independently develop value orientations, creative activity, dominant components of which are professionalism, high morality, and spiritual culture. In Ukrainian culture, it is worth looking for something that connects the special-professional with the general cultural, which will have a logical continuation in the future profession [4, p. 23–24].

## **2. Ukrainian culture as a result of personal creativity of cultural values**

The principle of realism also serves as a productive professional adaptation, because at the level of methodology it provides processes of regulating ways of interaction of higher education students with the educational environment in the field of autonomy of personal development, self-control and self-realization. The teaching technique is aimed here not only at providing the means of ordinary translation of knowledge, but also at creating conditions for the independent work of the subject of the educational process.

The guarantee of realization of the realism principle is to provide the organizers of the educational environment with psychological and pedagogical knowledge about the creative nature of human personality, where the main requirement will be a ban on interference in the psyche, direct change of its nature given qualities. Rigid management is impractical and ineffective, it is more important to create conditions for each student to show cognitive and creative activity on the basis of technically (technologically) provided opportunities for self-knowledge and self-realization of educational activities that activate the mechanism of self-education [4, p. 22–23].

Cultural and educational space is the only environment in which «external plan» (world trends, economic and socio-cultural situation of the country, national mentality, educational policy, content of education, etc.) and «internal plan» (educational process of higher education, its material base, motivational aspect of learning, friendly emotional atmosphere during joint activities in the system «teacher-student», «teacher-teacher» etc.) are synthesized. Accordingly, such an environment is a holistic for-

mation, the strength of which is based on the human factor. Under the influence of many factors (psychological, pedagogical, emotional, material), which include cultural and educational environment of the institution, the professional type of personality of the future specialist, his personality with the characteristic style of activity, interests, attitudes, traditions of national culture is formed. The individuality of a specialist is the final result that is achieved in the process of interaction of personality and cultural and educational environment and is the main professional tool in professional activities.

Thus, it is quite obvious that the content of education and the structural components of professional adaptation of the individual must correspond to the socio-cultural type of society, its value systems and social imperatives. At the same time, culturological education faces the difficult problem of determining what content should be invested in the process of Ukrainian culturologization of a professional, what type of society will correspond to the sociocultural identity of such an individual.

The concept of «culture» acquires special significance in all spheres of our life. It does not leave the pages of the press, is used in speeches of politicians, philosophical and theoretical treatises. There are calls to improve the culture of life, the revival of national culture.

Culture is the second nature, way and product of human activity (O. Kalashnikova), that is material and spiritual realities of human life, which are created by this person [5, p. 6]. At the same time, the concept of «Ukrainian culture» is used to determine the level of education, upbringing of a person, the degree of mastery of a particular field of knowledge or activity (culture of language, personal behavior, life etc.).

Thus, Ukrainian culture is a complex of characteristic material and spiritual, intellectual and emotional features of society, which includes not only different types of art, but also a way of life, basic rules of human existence, value systems, traditions, beliefs. In a narrower sense, it is the sphere of spiritual life, which includes language, upbringing, education, science, literature, art, the system of religious beliefs, political, legal, household culture, as well as institutions and organizations that ensure their functioning.

In our opinion, it should be taken into account that Ukrainian culture as a phenomenon is not only the common property of the collective life of people, but also the result of personal creativity of cultural values. Thus, we consider the individual as the driving force that creates a collective cultural product. When humanity realized culture as a system of social memory, experience transfer, and behavior regulation, it became a self-sufficient phenomenon. With the improvement of social



relations, the cultural process also developed, and the identity of national culture was revealed.

Discovering the identity of Ukrainian culture is a way to know each individual's organic connection with the native people, its nature, history, language, culture – and hence to the awareness of personal adaptability in determining their rights and responsibilities, as well as to self-determination in culture.

Self-determination in culture is the highest manifestation of personal perceiving one's place in life and society; awareness of their political, national interests, etc. Thus, considering the self-activity of the individual, O. Asmolov emphasizes his obligatory internal activity aimed at «continuing oneself in other people», which in a sense gives the right to assert the social immortality of man at least as a possibility. The highest type of self-determination is possible when the whole life of an individual and his business is a significant contribution to the development of culture, when it can be said that he became a «man of mankind» [6, p. 360].

The process of professional self-determination includes the development of self-awareness, the formation of a system of value orientations, modeling their future, building standards in the form of an ideal image of a specialist. Personal self-determination is based on the development of socially developed ideas about ideals, culture, norms of behavior and activities. Currently, social orientation determines the professional self-awareness, self-determination and choice of personality, and subsequently its professional adaptation [7, p. 79].

### 3. Functions determining the professional adaptation of higher education applicants

In our opinion, various functions have an impact on the professional adaptation of higher education applicants in the context of Ukrainian culture as well. The function (Latin – performance, activity) involves pedagogical activities, organized in a special way and aimed at a particular subject or subject of activity [8, p. 205].

Such functions of the adaptation process include:

*Socio-cultural function*, the essence of which is manifested in the fact that Ukrainian culture is the bearer of experience in teaching and educating the younger generation, with its own unique culture, history, economy, social life, social environment.

*Cognitive function* involves acquainting applicants for higher education with the specifics of future professional activity.

*Gnostic function* includes the acquisition of special professional knowledge by students of higher education, the study of special disciplines.

*The function of socialization* involves the adaptation of the individual to the new system of

relationships, the internal acceptance of the social position of «future professional, specialist».

*The function of professionalization* involves the professional adaptation of the individual to future professional activities, the transition to the ranks of professionals in his field.

*Prognostic (anticipation) function* is to predict, guess to some extent the events, as well as to programme the personality of the applicant for higher education, his individual and group training for the future profession.

*Phatic (contact-establishing) function* involves training future professionals to perceive professional information, mastering professional knowledge, skills, abilities, development of personal qualities required by the specialist of the chosen profession.

*Aesthetic function* of pedagogical activity presupposes the involvement of higher education students in national and universal cultural values, in Ukrainian literature, art, theater etc.

*Culturological function* involves the formation of a general culture of behavior of the future specialist: communication style, language culture, professional ethics, balance, tact etc. [9, p. 108–109].

Thus, the effectiveness of the implementation of these functions of pedagogical work to ensure the professional adaptation of higher education applicants will depend on their comprehensive application in the educational activity of the institution, taking into account the national culture as a socio-historical phenomenon.

The process of professional adaptation of the personality of the applicant for higher education is considered from the point of view of the subject, his activity in restructuring his own system of regulation, taking into account the historical and cultural heritage of the Ukrainian people. Such research is comprehensive in the study of mental and physiological states of the individual in the process of professional adaptation.

Professional adaptability of a person is a complex psychoform of the inner world of a person, which has cultural and historical origin and essentially characterizes him as a subject, individuality and universe of social life. In J. Kelly's terms, adaptability is a personal construct through which an individual interprets or explains his mental experience, which is based on the perception of the world and attitude to it, assessment of everyday situations and self-assessment of their behavior and mental images of Self-concept that influence the course of human's adaptive activity. In other words, the adaptation of personality internally sets a certain set of patterns of behavior, and therefore its type, level, content and mechanisms of functioning allow predicting the actions and deeds of a person in certain situations of professional interaction [10, p. 438–452].

The development of the subject of labor can be seen as a gradual socio-professional adaptation in expanding and promoting their capabilities for self-determination and increase the level of realization of prospects in professional activities.

Socio-professional adaptability as a process taking place in the inner world of higher education applicant is considered as a tendency to self-affirmation, self-identification through the identification of the best professional qualities and striving for improvement, self-sufficiency, maturity and competence, creation of oneself as a professional in today's world.

### Conclusions

Generalization of the presented material allows drawing conclusion that professional adapta-

tion of applicants of higher education in general should be considered as adaptation of the individual to a certain kind of activity, first of all in the conditions of modern globally fast development of a society. If the content of activity is a conscious future, a goal in the consciousness of the individual, features of his self-regulation, assimilation of means of professional orientation as a person, development of individual qualities and determination of his place in the system of business interpersonal relations, then the essence of professional adaptation is concretized by the psychological and pedagogical conditions of development of the applicant for higher education as a subject of labor focused on Ukrainian culture.

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