

Розділ I. СУЧАСНІ ПРОБЛЕМИ РОЗВИТКУ ТА ФОРМУВАННЯ ОСОБИСТОСТІ НА РІЗНИХ ЕТАПАХ ОНТОГЕНЕЗУ

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COLOUR ARCHETYPES RESEARCHING AS A WAY OF MENTALITY PECULIARITIES COMPREHENSION

Статтю присвячено проблемі ментальності та архетипів. Ментальність розглядається як об'єднавче для членів соціокультурної спільноти особливе світосприйняття, підґрунтям якого є недостатньо усвідомлювана система образів та уявлень про світ, що визначає поведінку та вчинки людей. У структурі психіки ментальність локалізується на рівні глибинного вродженого несвідомого, що зумовлює її зв'язок з архетипами, зокрема, дотепер недостатньо вивченими архетипами кольору. Авторське емпіричне дослідження засвідчує як кількісні, так і якісні відмінності архетипів кольору в різних ментальностях (британській, українській, російській, німецькій), що з огляду на розробленість відповідного психологічного інструментарію (тест Люшера, опитувальник Плутчіка «Індекс життєвого стилю» та ін.), відкриває перспективи використання архетипів кольору в якості шляху до досягнення ментальних феноменів, які з огляду на свою специфіку мало піддаються раціоналізації, що ускладнює їхнє вивчення за допомогою інших методів.

Ключові слова: ментальність, структура ментальності, ментальні феномени, особливості ментальності, несвідоме, світогляд, соціокультурна спільнота, архетип, колір як архетип.

Статья посвящена проблеме ментальности и архетипов. Ментальность рассматривается как общее для членов определенного социокультурного сообщества специфическое мировосприятие, в основе которого лежит недостаточно осознанная система образов и представлений о мире, определяющая поведение и поступки людей. В структуре психики ментальность локализуется на уровне глубинного врожденного бессознательного, что обуславливает ее связь с архетипами, в частности, с недостаточно исследованными современной наукой архетипами цвета. Авторское эмпирическое пилотажное исследование подтверждает как количественные, так и качественные отличия архетипов цвета в разных ментальностях (британской, украинской, русской, немецкой), что с учетом разработанности соответствующего психологического инструментария (тест Люшера, опросник Плутчика «Индекс жизненного стиля» и др.), открывает перспективы использования архетипов цвета в качестве средства постижения ментальных феноменов.

Ключевые слова: ментальность, структура ментальности, ментальные феномены, особенности ментальности, мировоззрение, бессознательное, социокультурное сообщество, архетип, цвет как архетип.

The article is devoted to the problem of mentality and archetypes. The phenomenon of mentality is considered to be a special outlook, which is common for the members of a socio-cultural union. The basis of mentality has been formed by the system of the images and conceptions about the world, which is not realized sufficiently however there is a determinative of people's behaviour and actions. In the structure of the psyche mentality is localized at the level of the deep innate unconsciousness that causes its connection to the archetypes, in particular, with the colour archetypes that has been researched insufficiently. The authors' empirical pilot investigation has proved qualitative and quantitative differences

of colour archetypes in various mentalities (British, Ukrainian, Russian, German), which reveals the perspectives of usage of colour archetypes as a way to comprehension of mentality phenomena.

Key words: *mentality, mentality structure, mental phenomena, mentality peculiarities, unconsciousness, world outlook, socio-cultural community, archetype, colour as an archetype.*

The problem setting. The new century beginning is marked by the explosion of Ukrainian passionarity and awakening of deep, attributive peculiarities of Ukrainian national character – sense of dignity and aspiration to freedom. The Revolution of Dignity and unity of the Ukrainians in awareness of necessity to defend the motherland from encroachments of invader are historic occasions that form and determine the modern Ukrainian identity, requiring researchers and scientists to investigate diverse aspects of the mentality problem more solidly and deeply.

The analysis of the latest scientific researches. The mentality phenomenon, which is complex, complicated and many-sided, has been the subject of science interest of representatives of diverse humanitarian knowledge branches: historians, philosophers, sociologists, psychologists, linguists and others.

The latest domestic researches have been mainly concentrated around the theoretical and methodological problems of the social-philosophical and historical aspects of mentality theory (M.V. Popovych, N. Viatkina, Y.Kochan, V. Omelianchik, O. Maievskiy, S.Krymskii, Y.Pysarenko, P. Yolon and others). The Ukrainian researchers have also studied mentality in the context of the problems of nation's political and culture forming (E.M.Makarenko), world outlook peculiarities of national character (A.O.Ruban), revival of national spirituality (I.B.Stadnyk), spiritual-religious displays (S.A.Hrypko), as the phenomenon of ethnogenetic, social and cultural existence of peoples (N.E. Yatsiuk), as the modern business factor (O.P.Zoria) etc. Moreover, there are researches, which reflect the peculiarities of diverse varieties of mentality such as ethnical mentality (R.O.Dodonov), musical mentality (G.A.Dzhulai), Ukrainian economic mentality (O.V.Bondarenko) etc.

The outlining of unsolved aspects of the problem. Regardless of long duration and complexity of the mentality problem researches, modern science is far from the final understanding of this phenomenon. In particular, inside the science communities until now there is no agreement and unanimity in the matter of the notion defining, the strong methodological platform for researches is absent, a lot of aspects of the mentality problem, in particular psychological, have not been investigated sufficiently.

The purpose of the article is to cover the results of theoretical and empirical research of colour archetypes reflection peculiarities in mentality of representatives of different peoples, in particular, the Ukrainians.

The representation of the basic matter. The notion “mentality” which has lately been widely used by both the modern scientific turnover, the publicistic writings and even everyday speech, is derived from Latin words “mens”, “mentis” that mainly are translated as mind, thought, intention, and intellect. However, in ancient Rome the mentioned Latin words, which used often to be a part of the idioms, covered far wider range of meanings, in particular: reasonableness, wisdom, cheerfulness, mood, character, consciousness, conscience, honesty, decency, passion, desire, presentation, flashback, decision etc. It is quite possible, that explanation to such a polysemy lays even deeper - in ancient Roman religion and mythology, in which Menta (Mens), one of numerous deities, who took care of childhood, endowed a little Roman with good common sense, to acquire all mentioned features and qualities.

The word «mentality» acquires more habitual meaning in France at the edge of the XIX - XX centuries on a background of social and political events and appropriate social moods which prevailed in French society at that times. Therefore mentality begins to be understood as «a valuable national acquisition, as an antithesis to intellectualization which corrodes the nation. At the same time the word “mentality” began to be used in negative sense, meaning strangers’ mentalities, first of all German and Jewish” [1, p. 45].

For entering to the scientific turnover at the beginning of the XX century a notion “mentality” (“mentalité”) is obligated to the prominent French philosopher and anthropologist Lucien Lévy-Bruhl, who researching primeval people’s thinking peculiarities makes conclusion that various types of people’s communities and various historical epochs have different types of world outlook, thinking and consequently – different mentalities.

The researchers of the mentality phenomenon are unanimous in confession of outstanding contribution which was made to the problem development by French historians of «Annals» School (Marc Bloch, Lucien Febvre), and especially by the representatives of this school branch which was called “The History of Mentalities” (Fernand Braudel, Georges Duby, Pierre Goubert, Robert Mandrou, Pierre Chaunu, Jacques Le Goff, Philippe Aries, Ernest Labrousse and others). The representatives of this school considered themselves to be the founders of a new historical science, which aptitude corrected mechanical character of the previous history interpretation, that has not been able to descry a separate real human being «as a living social creature» [2, p.89] with his special way of thinking, perception of the world, emotional experiences, way of life etc. behind the grandiose events and meaningfulness of outstanding personalities in the past. A new direction in historical science was aimed to transfer “a focus of attention in researches “upside down” - from history of “heroes”, rulers, statesmen, thinkers to history of everyday life of various social strata and groups, ordinary people, and society as a whole” [2, p. 82]. According to well-known British researcher Peter Burce [1], History of Mentalities as a scientific direction has such characteristics: 1) prevailing interest to attitudes and psychological sets in social groups; 2) attention to unspoken and unconscious; to the practical mind and everyday thought; 3) interest to the stable forms of thinking (not only to its content but also to the metaphors, categories, symbols).

The representatives of the history of mentalities understand a term “mentality” as “a system of images ... which ... is the basis of human ideas of the world and theirs` place in this world and, consequently, defines human being’s acts and conduct” (by G. Duby) [3, p. 52] or as “native, understood by itself, often even impulsive, conduct and reacting; involuntary, not enough controlled by consciousness the way of thinking”, which reveals itself in idioms, proverbs, place names, when one even do not think about their origin and exact meaning and when they are naturally, almost spontaneously emerge in subconsciousness (by G. Tellenbach) [4], or as a collective background on which the individual oozes as a “self-understanding” of groups that precedes the personal consciousness and reveals in everyday, half-automatic conduct and thinking (by J. Mitke) [1].

Generalizing definitions of the main subject of analysis of new historical science, famous Soviet and Russian historian A. J. Gurevich offers to define mentality as “a social-psychological attitudes, automatisms and habits of conscious, world outlook ways, ideas of people which belong to the certain cultural community” [2, p. 75]. “Mentality has multileveled structure and its peculiarities and evolution defined not by cultural factors only, but also by another factors such as nature, climate etc.” [5]. Mentality is diffusive, poured out through culture and everyday consciousness, since it is fixed firmly in language and other sign systems, customs, traditions and beliefs. Mentality is not mostly realized by native people themselves, at the same time revealing in their conduct and speech expressions as if being beyond their will. Mentality reflects not so much individual sets and personal attitudes but collective side of social consciousness. Covering numerous oppositions (natural and cultural, emotional and rational, individual and social) mentality combines analytical thinking and developed forms of consciousness with insufficiently realized cultural codes [2]. Therefore “mentality is underwent rationalization hardly. It is rather a static image which can be described with the help of semantically varied synonyms” [5].

Theoretical analysis of the problem persuades that searching and substantiation the nature and sources of mentality are “fulfilled from various positions, informatively mutually supplemented conceptual and disciplinary dimensions within social, humanitarian and natural sciences with the general application of history as a type of cognitive researching development” [6, p. 210]. At the same time modern researchers claim that the most convincing theoretical equipment and confirmation of clinical practice was got by the point of view about belonging of mentality to the unconscious level of psyche, which is the

deepest substance of social [6]. Such conclusions require consequent – more full, thorough and multisided – research of psychological aspects of mental phenomena, which includes “interconnected psychological reactions, ideas and qualities, which has inside them the remains of experience of previous generations, “self-understanding” of groups as a synthesis of consciousness and collective unconscious” [7]. Psychologists – the researchers of mentality – consider, that the mental phenomena reveal themselves in the specific of psychological life of people, exposing through the prism of the system of «looks, estimations, norms, moods, which are based on knowledge and beliefs that are available in the society [8, p. 22] and play the leading role in determination of hierarchy of values and typical for representatives of the community persuasions, ideals, inclinations and interests, which distinguish the certain community from other ethnic, cultural and social formations.

Solving a problem about mentality localization in psyche structure (which functions on levels of consciousness, subconsciousness and unconsciousness) modern researchers are inclined to consider that it belongs to innate deep unconsciousness, which consists of psychical content of instincts, unconditioned reflexes and archetypes that provide stability of this layer of psyche and eliminate transience of its changes [6].

Therefore, the archetypes which are the part of mentality and unlike instincts and innate reflexes have social and cultural meaning can be considered the factors which predetermine mental peculiarities both the whole community and its separate representatives. As “the active presence of archetypical, reconstruction of archetypes is ... an important condition of saving ethnical groups originality and cultural unity, providing the continuity and unity of general cultural, transnational development. Consequently, the archetypical, traditional-typical which inherited by generations (travelling among peoples and nations) and is “timeless scheme, age-old formula” ... - is a projection of future, illumination of culture sense ahead of us” [9, p. 112].

Ancient Greek thinker Plato was probably the first who expressed a thought about existence of archetypes as eternal prototypes which are contained in original and everlasting world of ideas. Diverse varieties of archetype conceptions are contains in stoic’s theory of prolepsis, mystical philosophy of Gnostics, reflections of church father and teachers (Saint Augustine, Gregory the Theologian, Maximus the Confessor, Philo of Alexandria and others), reasoning of European thinkers (John Locke, Étienne Bonnot de Condillac, Johann Wolfgang von Goethe and others). However, understanding archetypes as the deepest bases of contemporary human being’s psyche, the structural preconditions of images which concentrate inside themselves powerful psychic energy and exist in the sphere of collective unconsciousness, and the modern science is due to the psychiatrist, the founder of analytical psychology, outstanding Swiss thinker Carl Gustav Jung.

As a result of many years of clinical observation after the patients, studying philosophical and religious doctrines and analyzing ancient mythological plots C. Jung comes to conclusion that the most important features of meeting with archetypes are the experiences of extremely high intensity (archetypes leave unforgettable impressions, bring powerful influence, charm and fascinate) and culture independent repetition (for example, world literature is determined by myths and fairy-tales which have the motives that repeat everywhere again and again). At the same time, an archetype is only a pure form. It can display in diverse conscious variants but is never confined by them. A huge number of archetypes exist since there are as many archetypes as life situations exist, situations that concern interaction with nature, instincts and basic needs, opposition between good and evil, mutual relations between man and woman, diverse life periods, situation of misfortune and death, question about sense of life etc. However analytical psychology made an attempt to determine and describe the basic archetypes of collective unconscious to which belong in particular “mother”, “baby”, “hero”, “sage”, “anima/animus”, “shadow”, “person”, “Self” etc. [10].

Analytical psychology achievements until these days have been used by researchers of mentality problem widely and productively (O.A Donchenko and Y.V. Romanenko, 2001; S. B. Krymskyi, 2006; V.I. Kriachko, 2012; M.M. Morozov 2014 and others). However till now the potential of the idea about such

archetype of mentality as colour has been used insufficiently. Even though the thought about a colour as an archetype was expressed many years ago by C. Jung on the basis of detailed analysis of myths, legends, religious texts and original treatises of Gnostics and alchemists [11].

The idea of colour which transfers semantic maintenance of archetypes and therefore can “provide understanding of the world, inner unity, interconnections of human culture and people mutual understanding” [12, p. 50] became the basis of the Chromatic Theory worked out by contemporary Russian scientist M.V. Serov. This theory aims to combine psychology, cultural studies and physiology on the basis of universality of colour semantics.

Psychological and psycholinguistic researches of colour peculiarity started in the middle of XIX century after publishing the article by British statesman William Ewart Gladstone (1858), who with astonishment revealed that in the texts written by ancient Greek poet Homer the words which mark brown and blue colours are absent. “The most crude and elemental forms of colour, black and white” [13, p.458] considerably predominate over every other, which the author of the article explained by ancient Greeks’ limited colour perception.

Another author Lazarus Geiger (1880) extended the conception about different colour sensitiveness of the diverse colours representatives from ancient history till contemporaneity. Basing ancient literature sources, in particular Homer’s works and German epic poems, the researcher proves that people who belonged to the earliest cultures began to distinguish black and white colours only, which than followed by red and yellow. The next colour to be given a separate word by cultures is green, followed by blue, the most difficult to acquire. He also noticed that languages even developed words for distinct colors in the same order. The simplest colour lexicons distinguish only black/dark and white/light. The earlier “black-red-gold” stage would correspond to the colour terms in the Rig-Veda followed by the ‘white-yellow-red-black’ stage which relates to colour perception in the time of Ionian philosophy. To other classical cross-cultural researches of colours belong investigations by H. Magnus (1880), W. H. R. Rivers (1901), E.B. Titchener (1916), B. Lloyd (1977) and others.

Subsequent research of colour in psychology has got psycholinguistic direction mostly and have been fulfilled in the context of the linguistic relativity theory or Sapir-Whorf hypothesis, which was worked out at the beginning of XX century and proclaimed that there are notable differences in cognitive patterns of speakers of different languages, and that the way people’s brains functionate is strongly affected by their native languages. Numerous investigations of colour marks in diverse languages (V.F.Ray 1952; R.W.Brown & E.H. Lenneberg, 1954; D. Lantz & V. Stefflre 1964; B. Berlin & P.Kay 1969; E. Rosh (Heider) 1972; M. H. Bornstein 1973, 1976, 1997; A. Wierzbicka 1994, 1999 and others) which were directed to the verification and clarification of the linguistic relativity theory although give rather ambiguous and contradictory results, simultaneously acknowledge significance of linguistic and cultural context influence on colour classification.

Covering cross-cultural and psycholinguistic sides of the problem, it is impossible to avoid one of the most famous aspects of colour psychology: connection between colour and affective sphere and even physiological processes in human organism. This connection which is fixed by idioms (“to grow black from grief”, “to turn red from anger”, “to become green from spite”, “to turn gray from fear” etc) since olden times has attracted investigators’ attention. Thus Johann Wolfgang von Goethe in his “Chromatics” (1810) named colour a product of light, which causes emotions. At the end of XIX century relations between colour and emotions were thoroughly investigated by outstanding German psychologist Wilhelm Maximilian Wundt. These researches launched subsequent development of ways and means of psychological testing emotions by colours.

One of the most popular contemporary colour psychological test is the Lüscher color test [14]. Swiss Dr. Max Lüscher believed that sensory perception of color is objective and universally shared by all people, but that colour preferences are subjective, and that this distinction allows subjective states to be objectively measured by using test colors. Lüscher considered that because the color selections are guided in an unconscious manner, they reveal the people as they really are, not as they perceive

themselves or would like to be perceived. He also believed that personality traits could be identified based on one's choice of color. Therefore, people who select identical color combinations have similar personalities. In order to measure this, he conducted a test in which subjects were shown 8 different colored cards and asked to place them in order of preference. Colors are divided between "Basic" (blue, yellow, red, and green) and "Auxiliary" (violet, brown, grey, and black). After subjects placed the cards in order from most liked to least liked, they were asked to evaluate the extent to which their personalities matched the descriptive statements formed by Lüscher of each color.

One more productive attempt to prove connection between colours and emotions become Plutchik's psychoevolutionary theory [15], which in particular referred to the correlation not between colours and emotions only, but as well with psychological defenses, traits of character ("typologies"), and also with so called dispositions, which are the innate inclinations to definite psychical disorders. In the frameworks of this theory was worked out psychological tools for diagnostics of psychological defence mechanisms called the "Life Style Index". The author of this theory Robert Plutchik also created a "wheel of emotions" (two-dimensional model) and "cone-shaped model" (three-dimensional model) to illustrate different emotions compelling and nuanced. He suggested 8 primary bipolar emotions: joy versus sadness; anger versus fear; trust versus disgust; and surprise versus anticipation. Additionally, the 3D model makes connections between the idea of an emotion circle and a color wheel. Like colours, primary emotions can be expressed at different intensities and can mix with one another to form different emotions.

Therefore, theoretical analysis of the mentality and archetypes problems and also the results of colour investigations in psychology allow making a supposition that the researches of colour archetypes should be one of the most productive ways of scientific comprehension of mentality and other related phenomenon. With the purpose of verification of supposition, the authors provided pilot research, that consisted of the analysis of original texts of 40 songs from British, Ukrainian, Russian and German folklore, which contained the words for colour denotation. The results of research revealed: the usage of various colours is most spread in British folk-lore (49 words for colours) with predominating of green, red and grey. The research studied out that the Ukrainians are also favorable to colourfulness (41 words), in which black, green and red colours are prevailing. On the contrary, Russian and especially German folk-lore are more restrained in colour words usage (29 and 23 accordingly). Besides texts of Russian and German folk songs reflect little different colour gamut. Thus, the Russians prefer white and light brown, and the Germans preferably choose red, green and light blue colours.

The conclusions. The theoretical analysis of the problem and carried out empiric research allow to draw following conclusions. Mentality is a special world outlook, which is common for the members of social-cultural community, has a basis in insufficient conscious system of ideas and images about the world and determines people's deeds and conduct. In the structure of human psyche mentality is localized at the level of deep innate unconscious that predetermines its connection with archetypes and with colour archetypes in particular, which have not been still investigated sufficiently. The authors' empirical research confirms both the quantitative and the qualitative peculiarities of colour archetypes of diverse mentalities (British, Ukrainian, Russian, German), that considering developing appropriate psychological tools (the Lüscher color test, Plutchik's "Life Style Index" etc.) opens the prospects of usage of colour archetypes as a way to comprehend of mentality phenomena, that for the sake of their specifics could not be taken under mental rationalization which complicates their study by another methods.

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РАЗВИТИЕ ПУГНИЧЕСКОЙ ЭМОЦИОНАЛЬНОЙ НАПРАВЛЕННОСТИ (ЭНЛ) СТУДЕНТОВ В ПРОЦЕССЕ ИХ ПРОФЕССИОНАЛЬНОГО САМООПРЕДЕЛЕНИЯ

У статті розглянуті основні особливості професійного самовизначення студентів (на прикладі технічних спеціальностей). Нами виділено пугничний компонент емоційної спрямованості особистості як індикатор професійного самовизначення. Емоційний спектр пугничних переживань студентів реалізується в наступних емоціях: жага гострих відчуттів;