

## DEVELOPMENT OF REFLEXIVE CULTURE IN STUDENTS ON THE BASIS OF ACMEOLOGICAL APPROACH

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### ABSTRACT

In this article, the author explains the role and importance of acmeological approach in the formation of reflexive culture. Based on empirical research, the factors affecting the development of reflexive culture in students are analysed. The system of correction exercises is also presented.

**Keywords:** Acmeologic, acme-person, acme-factor, reflection, culture, reflexive culture, exercise.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

The main mechanism of development in developed countries is competition, which always encourages people to reach highness and perfection. In acmeology, this leads to the formation of dialectical relationship between nationalism and humanity. Relationship, humanity, compassion, munificence, friendship, solidarity, living and working in harmony among people in many ways depend on the mental and moral education. Only spiritually and physically strong, mentally perfect and ethically mature people can become patriotic and professional acme-people who can defend their country and homeland from enemies.

Also, perfection, i.e. “acme” occurs when there is nothing to be added to rather than nothing to be taken away. Without the capability, man cannot succeed, but without effort the capability is useless. The goal can only be achieved by comprehending, acting without haste and knowing how to do things well. And the task of acmeology is to work out tools for improving and developing human activity only through the acquisition of the highest professional skills [1]. Therefore, acmeology, while diachronically studying human existence, focuses on the productivity of his professional activities (creative achievement, social recognition, personal success, etc.) at different age periods [2].

As a scientific basis for the development of reflexive culture in future teachers, the acmeological approach is based on the manifestation of students in the form of participants in this process, and mature individuals and active subjects of professional activity, and provides the conditions for their gradual, continuous self-improvement and self-development as subjects and specialists. The development of reflexive culture is associated with the manifestation of diverse abilities. Acmeological capabilities – self-awareness, self-formation, self-expression – are important in the course of professional activity, but their rapid progress occurs as a result of the development of auto-psychological competence.

Reflection is one of the basic concepts of pedagogical psychology. It is the basic and initial condition in the process of analysis of self-awareness. Realization is a key feature of human life. The specificity of the human conscious lifestyle is related to his ability to separate himself and his “I” from the physical world, as well as to perceive, understand, most importantly,

practically change his inner world and subjectivity. It is this ability that sets the boundaries that distinguish between animal (natural) and human (social and historical) aspects of life. In this respect, the concept of reflection is applied to the very same ability.

Reflection has the following functions: cognitive; searching for basics of knowledge; going beyond the limits of indirectness; the driving force of the spirit development; getting rid of the thought from the object; direct perception of knowledge; a source of new knowledge; perfection of thinking; designing own behaviour; self-control, self-assessment; looking at the past, rationalizing, summarizing, systematizing; creatively developing goals, values and programs; integration; developing activities; managing activities; eliminating difficulties in activities; acme-factor of professional competence [3].

Under reflexive culture, we understand a system of methods of organizing reflection, which is based on values and intellectual aspects. Reflexive culture includes: readiness to act in situations of high uncertainty, flexibility in decision-making, aspiration for innovation, constant orientation to search for new, non-standard ways of solving professional problems, ways to realize stereotypes of own professional and personal experience. It provides a person with the discovery and implementation of professional opportunities in designing and solving creative tasks that may arise during professional activities. Such an understanding of reflexive culture shows an opportunity of a person to be creative in professional formation and, as a relatively unique person, in ways of communicating with others and other cultures.

The following typology of reflexive culture is distinguished: according to value-based foundations – humanistic and non-humanistic; according to conceptual foundations – natural-scientific, technical and humanitarian; according to problem-task-based foundations – problematic and functional; according to normative foundations – purposeful, project-based, program-based, technological and reflexive [4].

It is well-known that studying the factors that influence the formation of reflection during the years of studentship shows how important the problem is. To this end, an empirical study was conducted using a reflexive communicative test. The purpose of this test is to study a person's aspiration for knowing own inner world and understanding own potential through self-talk (dialogue with the inner "I"). The test consists of two scales: the first scale informs about the individual's reflexive communicability, and the second scale provides information about the stage of reflexive relationship. The test includes 25 assertions and questions, which require respondents' either positive or negative answers.

**Table 1: Manifestation of reflexive culture in future teachers**

Courses	Retrospective reflection	Existing activity reflection	Future professional activity	Communicative and interpersonal influence reflection
1st year	14.8%	26.2%	29.4%	29.6%
3rd year	15.3%	28.3%	31%	25.4%

The data obtained from the research results was analysed in terms of quantity and quality. The analysis of respondents' results shows significant differences between them. In particular, the results on retrospective reflection of activity were 14.8% and 15.3%, suggesting the formation of reflection in the conduct and organization of past activities. Accordingly, the results in the respondents group indicate that 1st-year students do not have sufficient skills and

independent opinions when performing their assignments. At the same time, they have an inner fear and anxiety as they begin to perform any activity or task. Especially, although they initially experience difficulties in their learning activities, later they gain practical experience. This is evidenced by a significant increase in the indicators of 3rd-year students. This is explained due to the increased knowledge, skills and experience they possess. Most importantly, it has been noted that they actively analyse and strongly take independent approach to events happening around them.

The analysis of the results on the next scale showed by courses 26.2% and 28.3%, respectively. This is due to the stability of their aspirations towards the type of activity they currently choose. Also, according to the respondents' indicators, it is clear that the reflection of the current activity is significant in the group of 3rd-year students. This indicates that while there is a strong need for them to continue their chosen activities in the future, the current practical activity of 1st-year students may change due to the instability and the situation.

It is also apparent that the indicators of 3rd-year students on consideration of future activities can vary significantly. They comprise 29.4% and 31% respectively, which is indicative of the fact that now they have some realistic idea of the future. And most importantly, it is important to remember that they face a difficult process of choosing a profession and becoming a specialist.

The main purpose of communication during the years of studentship is to identify and master the basic norms of friendship. The main feature of student communication is that it is fully adhered to the code of friendship.

The characteristic feature of students' communication with parents and adults is based on the feeling that they are "grown up". They are also deeply concerned about their resistance and objection to adults' limitation of their rights. They feel need for adults' support in communication. Collaborative activities help students to better understand adults. Students feel the need to share with adults the changes they are experiencing, but they never start first. They express a strong dissatisfaction with the way they are treated as a child, so their communication is characterized by extreme variability. Imitating someone's behaviour is typical of the studentship period. Often, they imitate the behaviour of adults they know and like.

In the psychology of creativity, communication is studied in the process of people's influence on each other and their cooperation. Communication among people is a prerequisite for human existence. V.M.Bekhterev distinguishes such types of group's influence on the individual as motivating (human energy increases in the presence of other people), activating (a person strives to keep the group members in the process of activity) or losing (a group stops a person manifesting the individuality of the activity) [5].

As is known, the reflection of communication and interactions with other people during the years of studentship was 29.6% and 25.4%, respectively. Looking at the results, we can conclude that most of the 1st-year students spend their time walking along streets, and being among their peers and adults. Therefore, we can see that this scale is strongly expressed in the group of 1st-year students. The main purpose of 3rd-year students is striving to become a qualified specialist in the future by being calm in any situation and developing own communicative skills based on analytical approach.

In order to develop a reflexive culture in students, systematic training sessions were organized, including:

1. “Relaxation”. Preparing the body and the mind to work, focusing on own inner world, freeing from excessive physical and nervous stresses, providing an opportunity for concentration.

2. “Self-portrait”. The purpose of the exercise is to form students’ skills to identify the unknown person, and develop their skills to describe other people in different aspects.

3. “Without a mask”. The purpose of the exercise is to eliminate emotional and behavioural dependence and to develop the skills of generating sincere judgments in analysing the essence of own “I”.

4. “Carousel”. The purpose of the exercise is to form rapid response skills in communication and to develop empathy and reflection in the learning process.

5. “Which rung am I on?” The purpose of the exercise is to help participants correctly evaluate themselves.

6. “Three names”. The purpose of the exercise is to develop personal reflection and to design self-awareness programs.

7. Reflexive exercise “Give yourself a name”. The goal is to make each student have an emotional resource.

Based on the abovementioned, it can be concluded that an increase in self-knowledge in student’s personality has a positive impact on the formation of a reflexive culture. Particularly, the desire for self-knowledge contributes to the formation of a system of specific views on their learning activities, the future, and the communication process.

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