

Prediction and Formation of Creative Youth as a Class: Genetic-Modeling and Genetic-Creative Approaches

Прогнозування і формування творчої молоді як класу: генетико-моделюючий та генетико-креативний підхід

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ABSTRACT

The article reveals the methodological problems of the study on the youth creative class formation.

The purpose of the research is to carry out forecasting and formation of creative youth as a class in modern social and psychological conditions in line with the genetic-modeling and genetic-creative approaches.

In accordance with the purpose, the main tasks are defined: the analysis of the demands made to young people in modern socio-psychological conditions; to find out the most adequate method of studying the personality of today and to determine its basic principles.

Research methods. A complex of scientific research methods was used to implement the key tasks: theoretical analysis, generalization, comparison, systematization, theoretical modeling, and scientific interpretation.

Research results. It is established that the image of an ideal reference figure, identification with which acts as an intermediate but important moment of life affirmation of a personality, constitutes a separate research problem in the modern psychology of life crises and the development of strategies for overcoming them. It is found out that the great potential of psychological science lies in its applied application for the purpose of overcoming the problems of the life crisis of a personality, in the disclosure of mechanisms of free internal dialogue of personal "Me" with different hypostases of self, in the disclosure of one's own potential of subjectivity.

It is shown that the genetic and creative method procedurally practically coincides with the process of counseling and therapy. This opens up the possibility of scientific analysis of the data obtained in this process. It is established that this method helps to study the very process of psychological practice, making it the subject of scientific research. The main principles of the genetic and creative method were developed and defined, namely, the principle of development, the

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principle of experience, the principle of freedom, the principle of interaction, the principle of uncertainty and indeterminism, the principle of therapeutic effect.

Conclusions. *The problem of scientific analysis of "grasping" the flow of a complexly structured entity, which is a personality, is analyzed, in particular, the possibilities and limitations of nomothetic and ideographic methods, the problems of reductionism, the question of the constituting principle of the personality are highlighted. It is shown that the genetic-modeling method and the genetic-creative method are remained the most adequate methods of personality research; the basic principles of use are explained. New aspects of research on personality development and self-affirmation in modern conditions are revealed.*

Key words: *psychology of personality, development of personality, research methods, genetic-modeling method, need, biosocial unity.*

Introduction

Modern society is at the stage of rapid development of technologies, management systems both in society and in the education system, which have moved into a different mode of communication, interaction, learning and education. Achievements of various nanotechnologies, robotics, digital technologies, IT technologies are an active driver for self-activity, self-movement of an individual in society, which determines the beginning of this process from early childhood.

This trend is a real prerequisite for the emergence of a class of creative youth, the main goal of which is the ability to self-realization and self-determination.

The essence of the question is the possession of information technologies, competences, knowledge as a type of activity that is a real product (creative searches). But this product does not have a commercial form, since it is not alienated from the subject of activity, and this is its unsurpassed value. In this, the distribution of the movement of society and the state to the construction of humanitarian and technological aspects of both the status of the country and the state is observed. This is a real transcendence of the exit from the economic and spiritual crisis.

Preschool is the age and platform that can bring children to the top of society and the state, who are to enter a new era of creative young generation, improving the social order.

It is advisable to build the concept of development and formation of systemic thinking on the basis of genetic approaches and adequate psychological and pedagogical conditions and technologies for the needs of children.

It has been proved that the age up to 2 years is the most sensitive to social and pedagogical influences. At this stage, intensive development of language, memory, imaginative component and imagination itself take place through the mechanism of imitation. All these components are formed with the help of leading types of activity: subject-manipulative, sensory-perceptual and game ones. In the nursery of these activities, the dawning appears preparing children to participate in the social role-playing game, which creates cognitive competence.

Both the natural genotype (anatomical and physiological predispositions, inclinations, abilities) and social influence is the key, and the ultimate is the creative endowment of a personality. It is worth considering the child systematically, since the law manifests itself in the whole gamut or beauty of a concrete being. The development of all these components prepares for the formation of abilities. Abilities are a platform, a start to creative talent. This is how a content-rich genetic line of the development of abilities should look. Instead of building subject knowledge, it is necessary to use the development of systemic thinking of preschool children.

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The purpose of our article is to carry out forecasting and formation of creative youth as a class in modern social and psychological conditions in line with the genetic-modeling and genetic-creative approach.

In accordance with the set goal, the **main tasks** are defined: the analysis of demands placed on young people in modern social and psychological conditions; the clarifying of the most adequate method of studying a personality of today and determination of its main principles.

Methods of the research. In order to implement the key tasks, a set of scientific research methods was used: theoretical analysis, generalization, comparison, systematization, theoretical modeling, and scientific interpretation.

Results and their discussion. Let's consider the possibilities and positions of modern psychology in relation to the indicated problems. Our initial postulate is that life, both the social existence of a person and the individual existence of a person, is a test. To consider personality as a certain constant, as it was accepted in classical psychoanalysis, or to renounce a personality, as it was accepted in classical behaviorism, is definitely a reductionist mistake. A personality as a certain psychosocial quality of a person, as a person's acquired ability to act according to certain high, cultural norms and to defend these high norms as life principles, is not just a changing phenomenon of the human world, but rather an essential being of this world. Without going into the multifaceted nature of determinations, which in one way or another affect the formation and development of personal "Me" here and now, we consider it necessary to emphasize: a personality simultaneously exists as a certain empirical formation, as a system of motives, motivated attitudes, goal-setting and motivation in the aggregate with at one or another level of development of abilities (functional organs) to realize these goals. And at the same time, a personality is extra-psychological socio-cultural phenomenon, in relation to which it can be argued that the spirit of the time, the spirit of the era, acts through this

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here and now person who reaches the personal level of development, such a personality is at the same time transcendent, which is difficult to define, inaccessible to empirical research, but a really active factor capable of causing certain social phenomena. In our opinion, any empirical psychological analysis of a human personality, which reduces the transcendental levels of life of the personal "Me" to purely empirical or purely ideological concepts, is definitely unproductive, after which both empirical research and ideological-conceptual explanations lead the researcher precisely to those conclusions that have been already predetermined either by an ideological concept or by narrow empirical measurements. Let us give trivial but eloquent examples of the first and second ones. Thus, there are the tomes of psychoanalytic interpretations of creativity, according to which, the depressed sexual drive is presented as a source of poetic inspiration, thanks to the famous mechanism of sublimation. Or when the complex and contradictory figure of an unusual person is described using the alphabet of a school course of psychology, sociology or even popular psychiatry: temperament, epileptoid personality disorder, a typical representative of the interests of the peasantry, etc. At the same time, no one seems to notice that millions of people may belong to the epileptoid personality type or to the peasantry, but this in no way affects the meaning of their lives, or, even more, their achievements. Not to mention that there is no evidence that repressed libido is a condition or mechanism for creativity. At least, the figures of Goethe, Pushkin or Vysotsky clearly refute such superstitions.

These abstract considerations seem important to us precisely in those cases when psychological analysis is designed to find out specific factors, in other words, resources of self-determination of a personality in complex conditions of crisis phenomena in society and the circumstances of a specific personal crisis. To continue the thought: life is a constant test of the human "Me", a constant competition of a personality for himself/herself and for those extra-personal, transcendental values to be embodied

and which embody the meaning of being. What is the central point in these life trials?

This is a personal crisis, the essence, in our opinion, is that the personality is empirical, or, what is much worse, the transcendental personality in the type of its existence in which it found itself in the given circumstances, in the chronotype being loses the ability to overcome the meaningful, valuable, existential obstacles on the life path and finds himself on the threshold of losing his own existence.

As you know, psychology distinguishes different types of crisis. At least at the level of the terminological apparatus, it is possible to state a wide variety and ambiguity of the relevant terms: "spiritual crisis", "existential crisis", "life crisis", "moral crisis", "crisis of the meaning of life", "identity crisis", "age crisis", "crisis of professional development", "personal crisis", "crisis of content", "crisis of meaninglessness", etc. In addition, foreign concepts denoting phenomena are inextricably linked to the problem of personality crisis: "internal conflict", "intrapersonal conflict", "existential vacuum", "experience", "crisis situation", etc. (Жириченко, 2013; Кириченко, 2015; Ляковська, 2013; Максименко, 2013; Максименко, Ткач, Литвинчук & Онуфрієва, 2020).

The following types of crises can be called the most widely researched and those that have certain traditions of theoretical and methodological justification: *crises of age-related mental development*; *life crisis caused by traumatic events*; *relationship crisis or group crisis*, which is considered in terms of family relations, groups, collectives, organizations, as well as from ethnic and religious positions, etc.; *professional crisis*, characterized as a short-term period of radical restructuring of professional consciousness, which causes a change in the vector of professional development; *neurotic crisis*, which is often marked by internal defense mechanisms derived from the main conflict, which create a subjective feeling of hopelessness and impasse, it leads to personality's maladaptation; *spiritual crisis*, which is associated

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with the manifestation of unconscious problems in the course of human development, directing it to transcendental experiences, which ultimately leads to changes in perception and thought processes; *meaningful life (existential) crisis* experienced by a person as a personal loss of meaning in life, his identity, authenticity. It should be added that the spiritual crisis and the crisis in life meaning can be identified. Researchers often, leave the problem of the meaning of life as the basis of a spiritual crisis, and then spiritual development is based on the moral qualities of a person, his value orientations, faith, love, motivational orientation, then their disharmony can be a prerequisite for the emergence of a meaning-life crisis (Кириченко, 2015; Максименко, Костюк, Максименко, Немеш & Луньов, 2020; Максименко, 2015; Овсичка, 2010; Шевченко, 2011; James & Gilliland, 2012). The systematization of formed ideas about the causes and conditions of the emergence of a life-meaning crisis allows us to distinguish three of its psychological varieties: a) *a crisis of senselessness*, which occurs due to the life meaning absence and the impossibility of finding it; b) *a crisis of loss of meaning*, which gives rise to a secondary meaning of life in a critical situation and the impossibility of restoring it; c) *a crisis of suboptimal meaning of life*, which arises as a result of a person's meaning of life with inadequate content and structural and functional properties and the inability to realize it productively.

The source of the personality crisis in foreign psychology is considered both internal conflicts between the structural elements of the personality, and inconsistency between the inner and outer world of the personality. The starting point in the emergence of a crisis is considered to be any extraordinary, most often negative event or situation that disrupts the usual way of life of a person and endangers his values and meanings or even his life. The crisis itself is a turning point in a person's life and can have both destructive and constructive significance for the process of development and personality formation. In the history of the study of the personality crisis in foreign psycho-

logy, a tradition can be noted in which researchers approach the study of the crisis from the standpoint of the crisis situation. Ukrainian psychology considers the actual crisis as a fracture and contradiction, is a necessary condition and indicator of the development of the individual and can be caused by both external and internal factors that are combined in the experience of a personality (Кириченко, 2015; Лясковська, 2013; Овсичка, 2010; Щербакова, 2010; Щербакова, 2011).

If we talk about certain approaches to the problems of the crisis, based on modern theoretical and research works, the following approaches can be distinguished: *frustrating*, where the crisis is correlated with a state of frustration and dissatisfaction of a person with himself/herself and his/her relationships with others; *transformational* (personally oriented), in which a stressful situation is accompanied by a revision of ideas about oneself and the world and personal restructuring, which is both positive and negative in nature; *transcendental* (life-oriented), where the crisis is a turning point, a point of change in the development of a person and his life (Лясковська, 2013).

The personal experience of a crisis event, along with the emergence of acute negative emotions of despair and depression, contains the internal potential of personal growth, which consists in mobilizing the vital activity of a personality, in understanding and accepting oneself, in rethinking one's own life, in the formation of new connections, in the inclusion of deep reserves of the psyche, ultimately – in a person's search for the meaning of life, if he finds himself in a life crisis situation that cannot be changed.

In modern literature, the experience of significant positive changes in a human life, which is the result of a struggle with a life crisis, is commonly called post-traumatic or stress-induced personal growth (Roberts, 2000). Both concepts reflect a person's ability to personal growth in the process of overcoming a stressful or crisis situation. Stress-induced and post-traumatic growth can be manifested: a) in the acquisition of greater vita-

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lity, as a person can discover mental and physical capabilities previously unknown to him/her, which allow to form new life strategies and expand the range of behavior; b) in psychological readiness to overcome existential obstacles, because thanks to the experience of effective mastering of a crisis, a person becomes not only better prepared for further difficult situations, but also less prone to them; c) in existential reevaluation, as a result of the struggle for the return of inner harmony, a person can experience spiritual transformation, which involves, in particular, a more pronounced experience of the presence of meaning and purpose in life and greater satisfaction with life in general.

The works of Ukrainian psychologists of recent years: I.L. Liaskovska, V.V. Kyrychenko, A.V. Ovsychnka, L.O. Shevchenko, I.M. Shcherbakova and others are of particular interest, where the spiritual, professional, age-related, meaningful and other dimensions of this complex phenomenon are deeply and comprehensively considered. So, the phenomenology of a personal crisis has been described quite fully up for now, the stages of its development, psychological, physiological and behavioral manifestations, as well as triggering mechanisms have been marked (R. Assaggioli, F.Yu. Vasyliuk, S. Grof, K. Grof, V.V. Ilina, T. Yomans, E. Yomans, O.V. Kruzhkova and Ya.N. Nefagina, I.L. Liaskovska, O.S. Ognev, A.V. Ovsychnka, O.V. Khukhlaeva, I.M. Shcherbakova, K.J. James and B.E. Gilliland, A.R. Roberts, R.G. Tedeschi and L. Calhoun, E. Wainrib and E.L. Bloch, etc.).

However, despite the large number of empirical studies devoted to various aspects of the study of personal crisis, the problem is still far from a final solution. There are conflicting views on the very definition of a personal crisis, its boundaries are not defined. The concept of personal crisis is used in too broad sense. In this regard, the definition of "personal crisis" includes all crises of individual life (existential, psychological, life meaning-generating, etc.), which complicates methodological approaches to concrete analysis. Almost the most important point in over-

coming the crisis, namely the role of subjectivity, which, in our opinion, decisively affects its course and the results of this course, also remains unexplored.

Let's consider the phenomenology of subjectivity itself as a central link of personal "Me" and as a milestone in overcoming a life crisis. The following stages are main ones of subjectogenesis:

- the human acceptance of responsibility for an undetermined result of his actions;
- experiencing the possibility of realizing various options for the future, one's involvement in building the image of the desired result and one's ability to realize the desired (manifestation of oneself as a subject of goal setting);
- realization of the opportunities that open up in actions taken of one's own free will – making a responsible decision on the end of action (manifestation of oneself as the root cause, the subject of the end of the action);
- evaluation of the result as a personally significant new formation determined by one's own activity (manifestation of oneself as the subject of a completed action).

Due to the deficiency of any of the stages of subjectogenesis, a person will consider himself/herself the object of manipulations, which are carried out without taking into account the wishes or even against them. This can give rise to a refusal to use the acquired experience under the pretext of its low value or lack of confidence in one's abilities (Максименко, 2013, p. 102-104).

So, the basis of subjectivity is, first of all, subjectogenesis, i.e. the formation of the individual's ability to self-determination, to master himself as such an instance that is capable of being responsible for his own actions and acting as the author of his own actions, that is, such an instance that is able to cause and create reality just as it created itself.

And here we come to almost the most tragic moment of this entire problem, the moment that was hinted at in the first lines of the text, namely: the problem of psychological resources of personality. The indisputable fact is when we talk about a speci-

fic empirical "Me", often in real life we, psychologists, encounter the sad fact when the personal "Me" of a specific individual does not have a transcendental dimension, that is, when a person is simply a social individual who fulfills a certain role or certain commands, but is not a personality. This person acts as a social function, as a derivative of a group, organization, crowd, and, deprived of usual external determinations, he finds himself in a situation of the most real life crisis, since the functioning of this social unit outside the boundaries of the usual social determinants becomes impossible.

A person literally has nothing to live for, since his existence is not a product of his subjectivity. It is in such a vital, but "impersonal" crisis an individual begins to lose dignity, a sense of self-respect, his own meaning in life, feels useless, resorts to drug or alcohol poisoning, or, on the contrary, according to the action of compensatory mechanisms of false self-affirmation, demands for himself some extraordinary benefits and honors, produces and develops rent-seeking attitudes, in other words, becomes pathology-dependent, turning into a patient of drug addiction departments or psychiatric services disguised as psychological services. Why do we see the role and place of psychology in preventing and overcoming life crises?

First of all, it is undoubtedly, in the development of subjectivity, those aspects of it that are available for actual psychological influence. Subjectivity, first of all, appears psychologically as internality. Further, subjectivity appears as arbitrariness in relation to one's own experiences, as well as independence (non-conformism) in relation to relationships, deeds and actions of both other people and one's own. The subject of an action cannot be the instrument of anyone else's action. He is the master of his own life. Another aspect of subjectivity is the capacity for self-determination. Depending on which side of the problem, or at what level the problems in this area appear, the specific tasks for psychological and psychocorrective work are determined.

After all, the focus of psychological work on the specified aspects of subjectivity opens up the prospects of working on self-understanding, self-awareness, and self-acceptance. Here can be the tasks of personal development, tasks of increasing the level of meaningfulness of one's own life, providing psychological conditions for goal setting, clarifying the transcendental coordinates of an individual's orientation in the world, and up to designing the desired future, etc. Making a dialogue with a specific person, keeping his meaning genesis in perspective, the psychologist thereby objectifies, materializes his virtual fantasies into concrete plans and life programs, accustoms him to the psychological analysis of social, economic, meaningful and personal consequences of the results of specific decisions and their implementation. In the process of such work, the psychologist looks for ideal examples of figures from the culture of humanity, which can serve as a kind of beacons (landmarks) and at the same time a support on the difficult path to oneself, to the self, which this person should become, alive and unique, in trials of one's own fate and life. It should be emphasized that the image of an ideal figure, so to speak, an ideal reference figure, identification with which acts as an intermediate but important moment of life affirmation of the individual, constitutes a separate research problem in the modern psychology of life crises and the development of strategies for overcoming them. It is here, in the disclosure of the mechanisms of free internal dialogue of personal "Me" with different hypostases of the self, in the disclosure of one's own potential of subjectivity, the great potential of psychological science is applied in the application for the mission of overcoming the problems of the life crisis of the individual.

In particular, we hope to influence the solution of such social challenges as the need for forecasting, addiction, and the disclosure of creative talents in educational and industrial activities, resolution of (in development) conflict situations, etc.

The procedure consists in organizing the creative cooperation of the researcher and the researched (for example, an adult and a child), and in fixing these indicators of this process.

The genetic and creative method practically coincides with the process of counseling and therapy. This opens up the possibility of scientific analysis of the data obtained in this process. Moreover, with the help of this method, it is possible to study the very process of psychological practice, making it the subject of scientific research, and the scientific research, making it the subject of practice. We consider this to be particularly important, because a kind of "closeness" of practice for ethical reasons and the lack of its single methodological research, changes, for example, in the process of supervision, promotes (freely or involuntarily), sometimes unqualified interference in the inner world of the personality.

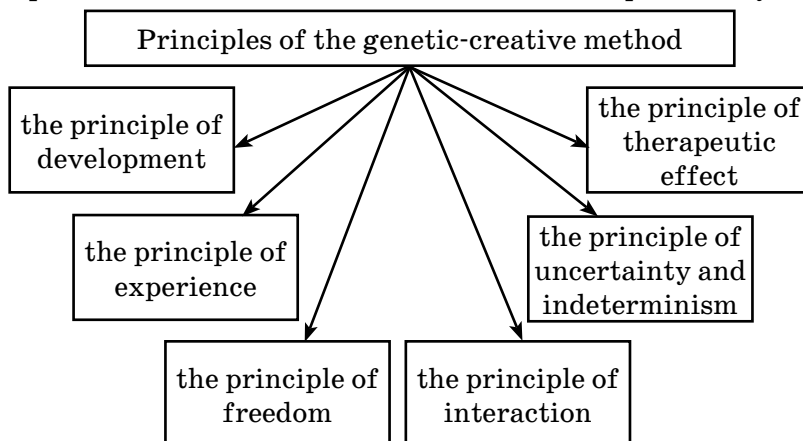


Fig. 1. Principles of the genetic-creative method

The main principles of the genetic-creative method have been developed and defined, namely: the principle of development, the principle of experience, the principle of freedom, the principle of interaction, the principle of uncertainty and indeterminism, and the principle of therapeutic effect. Let's consider them.

The principle of development means taking into account onto- and actualogenesis as the self-development of a complex heterogeneous non-linear system, such as an individual and a group. Taking this into account is absolutely necessary because,

according to our preliminary data, **the initial force (need) that determines self-development is initially creative in nature.** Our new method is designed to give an opportunity to reveal this creativity without disturbing the process of internalization. We believe that need, in principle, can assimilate certain universal ways of human behavior and reveal them when meeting with the environment through needs and their objectification. Need creates existence and complicates it. Now we can talk about the soul-spiritual items without mysticism and metaphors – they are the product of the evolution of a need embodied in a human being.

Thus, the need, as a genetically original relationship that constitutes a personality, in a unique and complex way that hasn't been understood yet, absorbs and combines both the biological and the social, and in the process of ontogenetic development, the social turns into the biological, but not in adults, and in the newborn individual as a product of love. And when this specific form of need is realized in the ability to become a personality, it carries the original intention: the newborn individual is ready for socialization. The social is appropriated very easily, surprisingly easily, if we consider that there is a biological individual in fact. Without a need to become a person, any biological training cannot lead to the social formation of an individual.

Understanding a need as a single contradictory integrity of biological and social makes it possible to more meaningfully consider its specific generation – psychological means, social drives, other structures, the formation of which determines the orientation and very existence of a personality. Returning to the analysis of various theories, we note that, in our opinion, they simply “capture” certain moments and aspects of the existence and development of needs. Following different theoretical paths, scientists came to the same position – the mechanism of mental generation is in need. Here is the unity of the biological and social, physical and spiritual. In fact, we record the presence of different paths to the same fundamental contradictory basis of personality.

It seems that this understanding of ours opens up new possibilities in the study of specific problems, including those that have been studied fruitfully for a long time. Thus, considering the issue of the relationship between training and personality development, it should be noted that training has "to run ahead" of development, but taking into account the moment that constitutes the initiality of this relationship. After all, need generates both the current level of development and the zone of immediate development, since it is, in general, the starting point that determines the mental existence of a person.

The principle of experience is leading in the method, by definition. It should be taken into account that each person falls into special life situations that prompt him to experience. In such situations, a person faces the "task of meaning" to one degree or another, as the task of acquiring meaningfulness, finding sources of meaning, "developing" these sources. It is emphasized that external actions perform the work of experiencing through the change in the subject's consciousness and his psychological world as a whole. Emotional processes, perception, thinking, attention and other mental "functions" are important here. Therefore, experiencing is a special activity, a specific work, which is realized by external and internal actions of the process of reconstruction of the psychological world. Experiencing is aimed at establishing a meaningful correspondence between consciousness and existence, the general goal of which is a heightened understanding of life. The range of possible carriers of experiences includes many forms and levels of behavioral and psychological processes, such as: humor, sarcasm, irony, shame, violation of the constancy of perception, etc.

Adherence to **the principle of freedom** means that the learning process is directed to the formation of free actions, that is, those that are first "intellectualized" and only then implemented as real actions.

The same spirituality, which, in the form of a potential state, initially determines the personality as a possibility, then,

throughout life, strengthens and develops, raising the unknown layers of nature and making a person truly incomprehensible and infinite in his formation, which never ends. Incompleteness is, although unrecognized, a very important feature of the personality, which is absolutely necessary to take into account.

The ability to **self-regulate behavior** is another essential feature of personality. It is known that for quite a long time in ontogenetic development, the balance of psychological processes is achieved thanks to the unconscious mechanisms of the so-called basal emotional regulation. These mechanisms work regardless to a person's desire, and the meaning of their work is to ensure a psychologically comfortable and stable state of the inner world. They act throughout the person's life, but with the complication of the life situation (which is a direct consequence of development and socialization), their effect turns out to be insufficient – living conditions become too complex and ambiguous. Therefore, fundamentally new mechanisms are formed in the individual, which are controlled consciously by the person himself. The first known is the mechanism of volitional regulation of behavior. In the situation of the struggle of different, and often opposite, motives, volitional effort ensures a choice and a conflict-free further life movement. The emergence of such a mechanism is a real and significant personal asset. But it turns out that it only partially alleviates the state of uncertainty and confrontation. Experiments have proved that the internal conflict of motives does not stop completely after a willful action, and the state of psychological comfort, as a rule, does not arise (the theory of cognitive dissonance describes this very vividly). Tension and internal conflict accompany the operation of this mechanism all the time. Why then, in this case, are there many situations when the tension really subsides and the personality turns out to be self-regulated? The highest and most complex mechanisms of self-regulation of behavior can be carried out only by the whole personality – whole and integrated. Therefore, it is possible to single out the following successive stages of the formation of

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self-regulation in the system of personality integration: basal emotional self-regulation; volitional self-regulation; meaningful, valuable self-regulation.

The principle of interaction means that the contradiction "normativity – creativity" can be really resolved only in free interaction. We are talking about the creative uniqueness of an individual, which permeates his entire life path. The very beginning of a new person is nothing more than the result of the creative act of objectifying one's need by two loving beings. The personality itself is the result and product of creativity. And the need embodied in it has a huge creative potential, which is manifested in uniqueness, heterogeneity, self-awareness, self-sufficiency in general. The true mystery and mysterious uniqueness of human consciousness lies in its ability to model and self-model. Consciousness is modelled itself, appropriating the ability, and models the future existence of a person. Creativity is a profound, primordial and absolutely natural feature of the individual – it is the highest form of activity. Activity that creates and leaves a mark is embodied. On the other hand, creativity means the desire to express one's inner world.

The principle of uncertainty and indeterminism, as an opposition to predictability, presupposes the setting of tasks before the individual that initially carry a tendency to error. Mistakes, their awareness, and meaning have not been studied in such a context. However, they can, at a certain stage, act as both indicators and factors of the creative process. Creative tasks should be focused on the development of the ability to identify and pose problems; the ability to generate a large number of ideas (without fear of condemnation); flexibility – production of various ideas; originality – the ability to respond to stimuli in a non-standard way; the ability to improve the object by adding details; ability to solve problems.

The principle of therapeutic action is connected with our conviction that the process of creativity is a necessary component of the psychological life of every person (child) and the crea-

tion of an appropriate creative environment, thereby, will have a positive effect on its participants. We agree with R. Sternberg's opinion that the development of creativity is related to the ability to take reasonable risks, involves the willingness to overcome obstacles, internal motivation, tolerance for uncertainty, and the willingness to resist the opinions of others. It is impossible to show creativity if there is no creative environment. Creativity, realization of creative potential contribute to the sense of harmony, psychological well-being of the personality.

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Максименко Сергій, Ірхін Юрій. Прогнозування і формування творчої молоді як класу: генетико-моделюючий та генетико-креативний підхід.

Стаття присвячена розгляду методологічних проблем дослідження формування творчого класу молоді.

Мета дослідження – здійснити прогнозування і формування творчої молоді як класу у сучасних соціально-психологічних умовах у руслі генетико-моделюючого та генетико-креативного підходу.

Відповідно до поставленої мети визначено основні завдання: аналіз вимог, що висуваються до молоді у сучасних соціально-психологічних умовах; з'ясувати метод дослідження особистості сьогодення, який підходить найбільше, та визначити його основні принципи.

Методи дослідження. Для реалізації ключових завдань використано комплекс методів наукового дослідження: теоретичний аналіз, узагальнення, порівняння, систематизація, теоретичне моделювання, наукова інтерпретація.

Результати дослідження. Встановлено, що саме образ ідеальної референтної постаті, ідентифікація з якою виступає проміжним, але важливим моментом життєствердження особистості, становить окрему дослідницьку проблему в сучасній психології життєвих криз та розробці стратегій їх подолання. З'ясовано, що саме у розкритті механізмів вільного внутрішнього діалогу особистісного «Я» з різними іпостасями себе, у розкритті власного потенціалу суб'єктності і криється неабиякий потенціал психологічної науки у її прикладному застосуванні задля здійснення місії подолання проблем життєвої кризи особистості.

Показано, що генетико-креативний метод процедурно практично

збігається з процесом консультування і терапії. Тим самим відкривається можливість наукового аналізу даних, отриманих в цьому процесі. Встановлено, що за допомогою цього методу можна вивчати сам процес психологічної практики, зробивши його предметом наукового дослідження. Розроблено і визначено основні принципи генетико-креативного методу, зокрема, принцип розвитку, принцип переживання, принцип свободи, принцип взаємодії, принцип невизначеності та індетермінізму, принцип терапевтичного ефекту.

Висновки. Проаналізовано проблему наукового аналізу «схоплення» плину складноструктурованого утворення, яким є особистість, зокрема, висвітлено можливості й обмеження номотетичного та ідеографічного методів, проблеми редуцціонізму, питання конституюючого начала особистості. Показано, що найадекватнішим методом дослідження особистості залишається генетико-моделюючий метод та генетико-креативний метод; експліковано основні принципи використання. Розкриваються нові аспекти досліджень розвитку та самоствердження особистості в сучасних умовах.

Ключові слова: психологія особистості, розвиток особистості, методи дослідження, генетико-моделюючий метод, нужда, біосоціальна єдність.

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