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**PRINCIPLES OF PSYCHOLOGICAL DESIGNING AND
PSYCHO-ARTISTIC EMBODIMENT OF MODULE-
DEVELOPMENTAL INTERACTION IN LEARNING**

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Aim: To identify the methodological allocation and psychological substantiation of the hierarchical system of planning principles and the implementation of modular-developing interaction in the educational process of the modern high school (IHE).

Material and method: theoretical systematization of principles of mentality, spirituality, modularity and developmentalism principle attached to the theory and practice of modular-developing interaction in the educational process of the modern high school.

Results. It was analysed a substantive content of four basic general educational principles of the psychological designing of module-developmental interaction (mentality, spirituality, development, modularity) between subjects of educational process and psychological characteristics of twelve derivative principles (historicity, reflexivity, adequacy, humaneness, accessibility, involvement, content, form-conformance, dynamism, metasystemity, polyfunctionality, recursiveness), that make it possible for a psycho-artistic embodiment of indicated interaction into the learning process of modern institution of higher education.

Conclusions: Principles as the starting point of any theory determine its essential content and general characteristics. Exactly from the principles of psychological designing and psycho-instinctive embodiment of modular-developmental interaction in learning that depends on the completeness of the implementation of each student's own intellectual and social potential, the cultural influence of the organized educational process on the young generation of specialists in general, and hence the future of the national high school and, in particular, success of the transition of traditional educational practice to personally oriented, developing educational technologies.

Keywords: module-developmental interaction, principles of psychological designing, mentality, spirituality, development, modularity.

**Принципи психологічного проектування і психомистецького
втілення модульно-розвивальної взаємодії у навчанні**

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У статті розглянуто сутнісний зміст чотирьох засадничих загальноосвітніх принципів психологічного проектування модульно-розвивальної взаємодії (ментальності, духовності, розвитковості, модульності) між суб'єктами освітнього процесу та психологічні характеристики дванадцяти похідних принципів (історичності, рефлексивності, адекватності, гуманності, доступності, причетності, змістовності, формовідповідності, динамічності, метасистемності, поліфункціональності, рекурсивності), що уможливають психомистецьке втілення зазначеної взаємодії у навчальному процесі сучасного закладу вищої освіти.

Ключові слова: модульно-розвивальна взаємодія, принципи психологічного проектування, ментальність, духовність, розвитковість, модульність.

Introduction. In the traditional education system, it is difficult to achieve the most favorable conditions for each student to develop productive forms of activity. The best circumstance in this respect is the modular-developing system (Furman, 1997; 5), in which attention is focused on those mental processes and conditions that are the basis for the emergence and functioning of personal neofoms of constructive direction. This becomes possible as a result of social management of didactic, targeted, meaningful, educational, formal, procedural, technological, productive, graphic, test and other varieties of modules that interact in the process of deploying an integral modular-development cycle and provide psychosocial growth for the teacher and student. Therefore, the problem of methodological isolation and scientific substantiation of the principles of psychological design and psycho-artistic embodiment of the modular-developing interaction of the subjects of the educational process is becoming extremely topical.

The principles of modular training have been studied by numerous domestic and foreign scientists, namely: K. Vazina (1991), V. Ohneviuk and A. Furman (1995), E. Skovin (1992), P. Yutsyavichene (1990) and others. Developmental models of teaching (including developmental tasks and developing psychodynamic tools) are devoted to the scientific works of S. Rubinstein (1989), V. Horpinyuk (1995), G. Hirnyak (2014), V. Matsyuk (1996), S. Chernysh (1997) and others. Features of the implementation of the normative requirements of the principle of spirituality in teaching are detailed in the publications of O. Zelinchenko (1996), and the most profound disclosure of the essential content of the modular educational system as an object of socio-psychological analysis is found in scientific discourses A. Humenyuk (1999), A. Furman (1997), V. Horpinyuk (1995), etc. However, despite a rather wide study by researchers of this problem, it should be noted that there is no scientific justification for an integral system of principles for psychological design and psycho-artistic embodiment of modular-development interaction in training.

The aim of the research is the methodological allocation and psychological substantiation of the hierarchical system of planning principles and the implementation of modular-developing interaction in the educational process of the modern high school (IHE).

Results. The principle (lat. Principium - the basis) as starting position of any theory determines its essential content and general characteristics. The theory of the modular-developing learning system (A. Furman) is revealed in a significant way through the general characterization of the four basic general principles of psychological design of modular-developing interaction (mentality, spirituality, developmentalism, modularity) between the subjects of the educational process. Let us examine in detail the main substantive aspects of these principles as the main concentration of the form-substantive subjection of the idea of a modular-developing learning system.

The principle of mentality directs the institution of higher education (IHE) to find in its activities a concrete historical embodiment of the standard socio-cultural experience of a nation, community, individual, which is "by means of secondary, spiritual (human) formation of higher forms of mentality in acts of beauty and good, acts of freedom and faith, creative takeoffs and wise behavior" (A. Furman 1997: 43). Designing the modular-developing interaction of the participants of the educational process of the IHE, it is possible to take fuller account of the ethnopsychological properties of teachers and students, and make the most of the national psychotype factor for intensifying the teaching and upbringing process and increasing its developmental effect (Locke, 1990).

Essential filling of the concept of "mental" is associated with the psychic content of human life-activity, because it reflects what is in the mind and inner world of the individual. According to the psychoanalytic theory of Freud, unconscious inclinations prevail in personality, slip of the tongue, erratum, forgetting, unaccustomed associations or other mental images predominate in it. According to the analytical approach of C. Jung, in structure of the personality, except "Ego" as the core of the sphere of consciousness and personal unconscious is available collective unconscious as a deep structural component of mentality in which in the form of archetypes or primary mental images ("person", "shadow", "egoism", "wise man", etc.) there is cumulative a spiritual heritage of human development - traces of thoughts and memory, emotions and experiences (Gumenyuk, 1999; Furman, 1997: 38).

The inner world of man, apart from mental processes and states, forms and mechanisms, complexes and constructs and other psychic phenomena, simultaneously encompasses higher spiritual motivations and experiences,

altruistic intentions and creative upsets of the human spirit (insight, intuition, love). Thus, the sphere of mentality by its nature has an intersubjective direction, it covers a considerable number of mental processes, formations and mechanisms that are realized and rationalized partially or segmented. This explains the polystructural organization of the psychosocial essence of mentality, which dynamically integrates the polar parameters of the personality's vital activity - conscious and unconscious, instinctive and spiritual, emotional and rational, natural and cultural, individual and social, unique and typical.

Mentality is interpreted as a sensory-mental tool for understanding the world. At the same time, mentality is not identical with ideology, but rather is the experience of thought on the way to the realization of being. In any society, there are peculiar conditions for structuring the public consciousness: language, culture, traditions, way of life and religiosity form a unique matrix within which national mentality is cherished.

Therefore, the mental core of the ethnos is between two levels of the phylo- and ontogenetic functioning of the psyche: historical archetypes of the collective unconscious, deeply determine human universality and socially replaceable forms of social consciousness, which are always characterized by the of psychological development. Therefore, mentality appears as a complex natural and social product of the spiritual life of a nation whose quality is determined by: a) natural conditions of life, b) traditions and historically established forms of behavior of representatives of one ethnos, c) social institutions, d) cultural strategies for individual development and self-realization of the nation (Furman, 1997: 39).

The theoretical basis of *the principle of spirituality* is the scientific approach in understanding the education as the most significant institution of the spiritual life of society. Realization of its requirements provides for the creation of such a sociocultural space in the academic group that causes intensive internal work of the teacher and student over himself and maximizes their emotional, intellectual and spiritual-volitional reserves. At the same time, educational influences, humanizing the educational content of the subject, and causing each individual regulatory and regulatory activity of a certain type, inextricably linked with educational and educational ones, which makes systemic changes in the experience of organized spiritual coexistence of individuals from their need-motivational foundations to situational behavior and conscious educational activity. This experience, organizes the study of the discipline as a multivariate interdependence of knowledge, skills, norms and values and mastered the art laws "here" and "now" on the canonized standards of national and world

culture and formally appears in humane treatment, spiritual actions and deeds (Humeniuk, 1999).

The mission of national education and, in particular, of higher education, is not only to form a citizen of the intellectual, but also to develop a highly cultured personality, is focused on the acquisition, creation and dissemination of the best ethnonational and spiritual experience. In other words, IHE as a scientific and educational institution should become such a social and cultural institution that would prepare not only a literate but also a highly cultured, mentally oriented and spiritually rich person (Furman, 1997: 52-53).

The most optimal conditions for the projective development of spirituality are provided by the experimental introduction of an innovative modular system of learning, the essential content of which is the continuity of the psycho-artistic technologies: sensory-aesthetic, instructional-motivational, theoretical- content, evaluation-semantic, adaptive-transformative, system-generalization, control-reflexive, spiritual-aesthetic, spontaneous-creative. So, the educated model of higher education is based on psychodidactic technologies of the inter-subjective interaction and implemented according to the circuitry of directing art. Under these circumstances, ethnonational and universal human experience concentrates in the form of ideas, norms, laws, categories, beliefs, and unfolding in the student's activity as its own discourse to find harmony, truth, and ideal (Markus & Kitayama, 1991).

Spirituality is the quintessence of creative, conscious life, as well as the concentration of positive motives, experiences, images and meanings. It develops, according to O. Zelichenko, by several channels, which are the leaders of the basic forms of psychological life of the personality that characterize the key intentions - creativity, love, beliefs and inner development (Zelichenko, 1996). These four intentions are simultaneously the expressions of approaches to the knowledge of individual spirituality. As universal forms of the spiritual organization of the human psyche, they collectively realize the six aspirations of the individual spirit - to harmony, reflection (understanding), the pursuit of sensual boundaries (existences), spiritual, self-distribution, and fusion / unity with the world. These aspirations, in turn, make it possible to determine the actual space of spontaneous manifestation of the signs of spirituality: a) activity, dynamism; b) arbitrariness, psycho-regulation; c) existence in the form of psychic phenomena; d) reflection, self-reflection; e) freedom, self-realization; e) striving for manifestations of spiritual, love and love; e) search for harmony in life.

The integral result of the forms, tendencies and functions of human spirituality is the humanization of the noosphere and all social relations in particular. Thus, changing the role of education in the reproduction of life (the survival of mankind in the context of global environmental and anthropological crises) is a matter of reflexive rethinking of the vitacultural experience, which affects the security of the human race and harmonized progressive development of society. It is not surprising that educational problems were recognized by UNESCO as global, because more than 90% of human diseases are caused by lifestyle, "culture and ethics of thinking and experience" (Furman, 1997: 60).

In accordance with the *developmentalism principle*, the category "development" is interpreted as a process of progressive qualitative changes in a subject or phenomenon, which causes the emergence of new features in its functioning.

In the conditions of a balanced combination of educational, educational and educational influences (rhythms) on a person, we will receive the same self-organization of internal flows of its psychosocial development, which will not totally reflect social rhythms, but will determine the vector of the cultural formation of the individual and optimize the growth of his best human (incl. spiritual) potencies. Therefore, psychosocial development is the accumulation of opportunities for a person to survive, act and self-actualize under the influence of an organized society, which activates numerous flows of internal development and sets an individual trajectory for the growth of its positive natural and social potential.

In the modular-developing system, the higher school is a socio-cultural institution that purposefully separates and balances the course of educational and training rhythms, contributing to the creation of the most favorable external and internal conditions for psychosocial development of the personality of the teacher and the student on the individually acceptable level on the principle of "here" and "now".

The key disadvantages of the academic system are not that it does not develop a person, since one way or another develops any environment, but that it is unable to capture the main developmental flows of the environment of the IHE, coming to the individual, and hence manage its progressive psychosocial growth. Hence, the high level of formalism of the traditional system of learning regarding the actual course of internal processes of personality development, its unbalanced and low developmental effect.

The idea of development is not limited to educational situations. Today we are talking about developmental imitation, communication and

education, developmental diagnostics and correction. Therefore, the question of the study of the dialectical unity of these processes is relevant. It is appropriate in this context to recall S. Rubinstein's thesis: "As a separate concept of teaching, which the teacher formulates, contains (whether he/she realizes or not) a certain concept of development, as well as in every concept of mental development, which the psychologist formulates (whether he/she realizes it or not), there is also a certain theory of learning" (Rubinstein, 1989: 79).

The innovation of the modular developing system isn't limited to improvement of separate aspects of a course of teaching and educational nature of activity of IHE. We note the establishment of such an educational system, which for the first time fully implements one of the most important ideas - the idea of development of social and psychological provision of a full-fledged - open and individualized - developmental and educational space for each teacher and student. Modular-developmental training creates the socio-cultural space of the immediate personality development, giving it a certain formality, content and logical integrity and completeness.

Objectives, functions, contents, forms, methods and results of modular-developmental interaction are those didactic systems that determine the quality (level) of psychosocial development of the teacher and student, as well as the pace of its deployment. However, the basic components of the educational process, as complementary and mutually exclusive of the aggregate developmental effect, do not guarantee the progressive development of the student. Therefore, in the system of modular-developing training, the problem of complementing all the main components of measuring the development potential is important. It is solved by achieving their conceptual, logical and semantic-meaning unity.

The *modularity principle*, combining the benefits of a systematic approach and programmed learning, implies that any particular educational module as a fragment of simulated sociocultural experience has a highly culturally (mostly hierarchical) content, logical completeness and functional integrity (Humenyuk, 1999; Sventesson, 1995).

To the basic definitions of the principle of modularity, we refer: 1) the module as an independent aggregate of ideas (knowledge) which students master by means of didactically appropriate tools that are as relevant as possible to the essence of these ideas; 2) the module as an integral unit of educational activity, which contributes to the achievement of the student goals and objectives; 3) modularity is aimed at the application of different forms and methods of training, which are regulated by the general theme of the training course and are specified in the categories, regularities and laws; 4) modularity in education consists in designing autonomous blocks of

educational material (sections or themes) of which the entire process of interaction between the teacher and students is variably constructed.

The modularity principle, thanks to block-modular structuring (steps, nodes, timings, parts) of the adapted to the mental capabilities of students, provides them with the opportunity to work independently or with insignificant help from a mentor to work effectively on the chosen individual training program. In this case, the functions of the teacher as the organizer of interaction vary from information controlling to parity or consultative-coordinating (Humenyuk, 1999: 20). Hence the understanding of the essence of modular learning as a case of adapted educational programs for individual mastering of balanced fragments of a holistic vitacultural experience. These cases optimize the academic and personal achievements of students with different levels of training and mental experience.

Though, in general, scientific approaches to the modular construction of the content of education, based on the idea of block feeding of educational material (Horpinyuk, 1995; Ohneviuk and Furman, 1995), still differ significantly. J. Russell, for example, considers the topic of a particular course to be the smallest unit of study content, I. Prokopenko (cited Chernysh, 1991) - a fragment of a topic aimed at achieving a specific didactic purpose, A. Furman - a content module (Furman, 1997: 105) . At the same time, in the universities of the United States modular programs are developed on the basis of one central phenomenon, law or categorical notion of discipline. In this semester lecture course (40 - 50 hours.) Covers 10 - 12 modules (Matsyuk, 1996). So, we note the predominance of the subject-modular aspect in structuring the content of education, in which the curriculum in content usually corresponds to a specific discipline or its individual part covering a section or subject (Furman, 1997: 105-106).

K. Vazina notes that thanks to the module, the teacher distributes the content, reflects what information is being discussed and for what purpose and student, for his part, is aware of what he gets and what he needs it for. The goals of the mentor and successors can relate to two aspects: either the structure of the system (elements, norms of relationships, functions, properties), or the method of functioning (norms, algorithms on which the system works) (Vazina, 1991; Matsyuk, 1996: 35).

M. Goldsmith considers the principle of modularity as an independent formation of a clearly planned unit of educational activity, which helps the student to achieve the goal. British scientist A. Gusinsky argues that this principle requires the formation of an integral group of knowledge (ideas), which will be transmitted by the most appropriate didactic methods. A. Aleksyuk correlates modularity with theoretical forms of knowledge, noting that the module is "a relatively independent part of the educational process,

which contains one or several approximated content and fundamental in terms of the meanings of concepts, laws, principles ..." (Furman, 1997 : 105).

P. Yutsyavichene (1990), summarizing all approaches, formulates the following rules for modular learning: a) the educational material needs to be structured, taking into account the achievements by each student of clearly defined didactic goals; b) the educational material is organized as a complete content block that implements a comprehensive didactic purpose; c) appropriate forms, forms and technologies of education are integrated into the educational material. Consequently, attention is focused on the features of the selection of content, although taking into account the purpose, methods and forms of psycho-pedagogical interaction.

Consequently, the modular-developmental system fully authorizes the constructive use of four general principles - mentality, spirituality, developmentalism and modularity in the unity of content, the deployment of the structure and integrity of the scientific description of the higher school. These basic principles, in turn, are differentiated into 12 derivatives presented in Table 1 (Hirnyak, 2014; Furman, Hirnyak and Hirnyak, 2012: pp. 145-146), which implementation of normative requirements makes possible the psycho-artistic implementation of modular-developmental interaction in educational process of the modern IHE (Hirnyak, 2017).

Different countries of the world scientifically substantiate such versions of modular studies that are in line with their socio-economic and cultural interests. A. Furman distinguishes between five major versions - American (prevails organizational module), German (prevails content module), Lithuanian language (prevails cognitive-operational aspect of the modularity principle is P. Yutsyavichene (1990), Russian (based on organizational and managerial an aspect of the modularity principle of E. Skovin) and Ukrainian (centered around A. Furman's modular-developing learning system) (Humenyuk, 1999; Skovin, 1992; Furman, 1997: 107-109).

Ukrainian system of modular-developmental education is implemented in a certain way. The combinatorics of the latter is determined by the stages of formation of the innovation education system: 1) from the modular theme and the mini-course to the modular training program and the modular program-methodical complex; 2) from a modular session to a formal module as a set of 20 or 40 minute mini modules; 3) from system-activity and operational modules to integral computer-integrated and didactic modules; 4) from the aggregate of university modules to the module-development system as an innovative model of higher education.

Table 1

Principles of psychological designing of content of module-development interaction

1. Principle of mentality		
1.1. The principle of historicity	1.2. The principle of reflexivity	1.3. The principle of adequacy
<p>The content takes into account the peculiarities of national mentality and highlights the higher forms of Ukrainian spirituality that are personified in domestic historical figures. Consequently, semantic immersion of a personality into a certain fragment of the sociocultural experience of the nation and mankind and of the actualized layers of one's own experience of life, as well as the coverage of projectively defined and personally acceptable learning goals in the context of modern state-building, is possible.</p>	<p>The content has a reflexive orientation that allows the student to realize his or her own state of psychoemotional inclination for developmental interaction, to understand the motives, goals and effectiveness of their search cognitive, regulatory, psychosocial and spiritual activities, to critically reflect the ways of cultural development and ways of self-affirmation, as well as self-awareness of ethnonational identity and civic responsibility</p>	<p>The content of the training session covers adequate vita-cultural experience of the harmony of scientific knowledge, educational abilities, social norms and spiritual values, as well as the personally acceptable form for their presentation to young people. In particular, the structure enables the student to freely choose different strategies, tactics, methods and techniques of interaction with poly-coded educational content, in accordance with their own cognitive interests, mental experience, tasks and opportunities for self-realization</p>
2. The principle of spirituality		
2.1. The principle of humanity	2.2. The principle of availability	2.3. The engagement principle
<p>The content encompasses a system of assessments, laws, categories, codes, beliefs that unfolds as a holistic modular-developmental cycle based on the classical scheme of a psycho-artistic action (engagement, vicissitudes, culmination, decoupling) and is experienced by the student as its own drama of searching truth, ideal, harmony, and therefore causes an emotional and cognitive aftereffect and forms, appears in the acts of internal enlightenment, the creation of its own humane likeness (positive Self-concept), attitudes and spiritual actions</p>	<p>The content passes the system of multi-level adaptation to the individual-typological features of the student, as a result of which the pace of work, methods and means of organizing modular-developmental training are didactically affordable and mentally acceptable. Consequently, the personally meaningful and cognitive content of the course extends to the internal liberation of the mature specialist and the enrichment of semantic and cognitive tools for the development of the environment and own self.</p>	<p>The content filled with up-to-date information of regional and local significance is relevant and situationally acceptable to young people's mental experience, her interests and aspirations. Therefore, the successor is personally involved in solvable issues (primarily moral and ethical), and passionately aware of possible ways to solve them. Psychodrama of the educational activity requires a student to fulfill the socio-psychological role and active participation in the development of a program of self-realization</p>

Continuation of Table 1

3. The principle of developmentalism		
3.1. The principle of content	3.2. The principle of conformance	3.3. The principle of dynamism
<p>The cultural and psychological content of the four-way educational-training-learning-self-realization process covers the complementarity of such varieties: 1) content of the training course; 2) content of the teacher and students; 3) content of the continuous developmental interaction of the teacher and students; 4) content of the rationalization interaction with software and methodical means; 5) content of developing interpersonal interaction of students with the help of forms and methods of group educational activity; 6) content of self-development of the student's personality</p>	<p>Architectonics of content modeling a cycle of cognitive, normative, moral, aesthetic and spiritual problems with the predominance of interdisciplinary forms of presentation, generating in the minds of the student a set of problem-dialogic sources (personality-semantic uncertainty, intellectual conflict) and forms (task, question, problem, hypothesis, discussion, etc.) and actualize external and internal dialogues at the level of replicas, semantic positions, logic or roles</p>	<p>The educational content during the nine stages of modular-developing organisational cycles presented at different levels of problem using simplified or complicated models, mental schemes, conceptual understanding matrices alternating application of coding systems (simultaneous or successional), presentations (figurative-emotional and rational-logical) as well as styles of inter-subjective interaction (facilitating, moderating, inhibitory)</p>
4. The principle of modularity		
4.1. The principle of metasystemity	4.2. The principle of multifunctionality	4.3. The principle of recursiveness
<p>The content reflects the actual problems raised by various spheres of social life (science, art, production, spiritual practices, etc.) and they are recognized as the interdependence of theoretical or applied, ideological or everyday and any closed or open systems. The semantic module appears as a metasystem of knowledge, skills, norms, values and psycho-spiritual forms, which lead to the development of a unified system of images, meanings and significances in the student's mental activity.</p>	<p>The content of developmental interaction is projected into a multifunctional system of open and interconnected external (educational, training, learning) and internal (motivational, emotional, thinking, volitional, reflexive, self-realization) processes of social learning that promotes the establishment of informational, business, psychoscientific and spiritual exchanges between subjects of the educational process, and at the level of the student accelerates its development as a subject, personality, individuality and the universe</p>	<p>The content module is an open self-developing multisystem of signs and symbols that can generate new systems as an objective plan, as well as subjective (new ideas, images, beliefs, values, meanings, mental schemes, etc.), which, from their hand, can develop under autonomous laws. Therefore, the space of developmental interaction is perceived, experienced, understood, interpreted and reflexive subjectively, poly-motivational and multidiologically</p>

Conclusions. 1. Conceptual novelty of the module-developing system is not limited to the improvement of certain aspects of the course of educational process, but extends to the tasks, content, form and nature of the activities of the IHE. This contributes to the implementation of one of the most fundamental ideas of modern civilization - the idea of development, and against the background of the main task - the building of a free democratic society in Ukraine, from the creation of a highly developed educational interaction space for each teacher and student. Innovation of the analyzed system lies in the fact that all the components and aspects of a pedagogically guided learning process stimulate and really accelerate the key processes of psychosocial growth of the individual. Therefore, the cultural identity is its clearly defined purpose.

2. Principles as the starting point of any theory determine its essential content and general characteristics. The theory of modular-developing learning system (according to A. Furman) is largely disclosed through the general characteristics of the four basic general principles of psychological design of module-development interaction (mentality, spirituality, development, modularity) between subjects of the educational process. These basic principles, in turn, are differentiated into 12 derivatives (historicity, reflectivity, adequacy, humanity, accessibility, involvement, content, conformance, dynamism, metasystemism, polyfunctionality, recursiveness), the implementation of which normative requirements makes it possible for the psycho-artistic embodiment of modular-developmental interaction in the educational process of modern IHE.

3. The main features of modular studies include: a) the hierarchy of integrated, integrative and local educational and training goals and tasks, tools and methods for their achievement; b) restructuring the content of education as holistic complex of content-information blocks, including graphic modules; c) technological process of learning process, which is possible due to the conscious fixing by the teacher of the procedures of students' educational activities with content modules; d) the normativity of the psycho-didactic content of the developmental interaction of the mentor and successors during the modular classes; e) combination of intermediate and final control of student's personal achievements in learning with accessible forms of self-control and reflection of developmental advancement.

4. Exactly from the principles of psychological designing and psycho-instinctive embodiment of modular-developmental interaction in learning that depends on the completeness of the implementation of each student's own intellectual and social potential, the cultural influence of the organized educational process on the young generation of specialists in general, and

hence the future of the national high school and, in particular, success of the transition of traditional educational practice to personally oriented, developing educational technologies.

Further psychological and pedagogical technologies, procedures, methods and techniques of their projective implementation in the process of parity interaction of participants in the educational process will become the further research of the principles of the modular-developing educational system. It is also necessary to identify the main parameters and indicators to check the effectiveness of the proposed system of principles in the experience of work of modern IHE.

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