THE INFLUENCE OF REFLEXIVE EDUCATIONAL ENVIRONMENT ON STUDENTS' REFLECTION DEVELOPMENT IN THE PROCESS OF SOCIAL ADAPTATION

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ABSTRACT

The topicality of the research is caused by the necessity to overcome contradictions between the traditional environment of educational institutions and the socialization of future graduates related to their mental world creation, to finding their identity in terms of civilization change and the rapid development of digital technologies. The aim of the study lies in defining the additional functions of the reflexive educational environment and its influence in the formation of students' reflexive abilities and their understanding of the relationship between reflection and adaptation process in society. The leading method to investigate this problem (issue) is the reflexive method, including introspection, self-analysis, existential techniques of 'self-exploration', a dialogical communicative technique that allowed identifying, through content analysis of reflexive and analytical essays of students, the types of adaptive orientations (and the reflexive repertoires based on them) from which, as they integrate, a reflexive personality style is developed. It is established that the reflexive repertoires used in the process of self-identification correspond to the four adaptive attitudes of the person: homeostatic, hedonistic, rationalistic and pragmatic. Social adaptation is manifested in a conscious change in behavior and one's own life support system, in creating a new environment of social existence, and is accompanied by a transformation of consciousness and self-awareness.

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In this case, reflection is the main means of these changes and the integration of reflexive repertoires and of formed reflection levels (narrative, dialogical, cognitive and axiological) are the factors influencing the outcome of social adaptation. The results of the research are aimed at solving the problem of creating a reflexive educational environment for students' personal development and at choosing effective ways and mechanisms for their adaptation and self-realization in society.

The materials of the study can prove useful both for theoretical research of reflexive thinking development in a specially created educational environment and for the teaching activities, including a foreign language.

Keywords: reflexive educational environment, reflexive orientation, reflexive repertoires, social adaptation.

INTRODUCTION

The dynamics of social reality encourage young people to engage in a constant search for new forms of identity, to develop their stance, to form their inner world, and the institutions of formal education play a crucial role in this process, forming the mental vector of objectives.

Higher education is focused on training professionals who are able to work not only at the level of actions and operations when the goal is set and is no subject for reflection, but at the level of activity when the target is illuminated with meaning, and the person has a choice. It is not just about raising the level of education and autonomy of graduates, but about forming the reflexive abilities that would help successfully adapt in the society.

The relevance of the research of reflexive activity as the basis for the development of reflexive abilities, repertoires and attitudes is related not only to the need to increase the level of education and independence of graduates of higher educational institutions, but also to the need to form a reflexive educational environment integrating the necessary pedagogical conditions for the development of reflexive activity. Reflexive activity as a form of interpersonal and auto-communication is an important component of the process of forming the educational environment at university. Traditionally educational environment is understood as a part of the social space that brings together necessary conditions to achieve the educational goals. The concept of educational environment is specified depending on the purpose. V. A. Yasvin (1997), describing the process of personal development, determines the necessary educational environment as '...an organized educational system of conditions, influences and possibilities to satisfy a hierarchical set of needs of the individual and to transform these requirements in life values, which ensures an active position among students

in the educational process, and leads to their personal development and self-development. T. A. Osipova (2006), actualizing students' creative potential, believes that this requires such learning environment as '...the system of influences and conditions that create the possibility to disclose interests, abilities, creative potential and to meet the needs of the student, as well as to use educational technology in accordance with the students' age peculiarities'.

The development of reflexive abilities requires a special environment. Due to the individual peculiarities of the personality, abilities are subjective conditions of the successful implementation of activities, and are manifested in the speed, depth and strength of mastering activity methods. This ability, however, is not identified with knowledge, skills or competencies, although it is manifested and created in the activities. Reflexive abilities are defined by the authors as integrated personality traits (openness, responsiveness, self-criticism, decentration, etc.), communication style, analytical thinking, reflexive skills, developing a specially organized reflexive activity in conditions of reflexive environment.

Reflexive educational environment as as a pedagogical phenomenon that influences the formation of personality was regarded in works of Russian and foreign researchers. They emphasize that an important component in forming reflexive educational environment is reflexive activity as a form of interpersonal and auto-communication, as well as specially designed conditions.

M. Polany (1966), developing his concept of personal knowledge, interpreted educational environment as 'the personal space of learning and development'. He considered the activities of the individual as the most important component in forming educational environment – each creates their own educational space as a space of entry into the culture according to one's individual characteristics.

Having analyzed special literature on the problem, the authors concluded there are a number of current psycho-educational studies which investigate exogenous and endogenous parameters of reflection and the factors influencing its development and the formation of reflexive repertoires; in most studies these are related to the cognitive style of personality.

Relevant now are the studies of the applied aspects of reflection being a factor for directing social adaptation and ensuring its success; these studies transfer the research on reflection into the interdisciplinary channel, for instance, the works by Dudareva V.Y. (2008), Lepsky V.E. (2009), Semenova I.N. (2008), Sharov A.S. (2009), Shchedrovitsky G.P. (2006), Ogonovskaya A.S. (2013) et al. The integrative function of reflection (in relation to interdisciplinary areas of teaching and professional practice) is investigated by Matyushkin

A.M. (1984), Tikhomirov O.K. (1984) et al. The latter aspect seems to be the most popular and relevant among modern researchers.

Scientists involved in acmeological problems of person' professional formation consider reflection in the context of the general psychological culture of a specialist. Acmeological approach to reflection was suggested by Chupina V.A. (2017).

Most modern scholars such as Leontiev D.A. (2007), Samsonova O.A. (2012), Fetiskin N.P. (2002), Kozlov V.V. (2002), Manuilov G.V. (2002) focus on the content of the personal reflection. The authors of the present study believe the most popular today is the high level of communicative reflection regarded by Anikanov M.V. (2014) and Karpov A.V. (2003).

Relatively few thesis papers by E.A. Polezhaeva (2006), M.V. Romanova (2012) and K.S. Seregin (2012) describing the empirical studies of reflexivity parameters are devoted to various aspects of the reflection problematics. The open nature of the problem and the requests for practice determined the choice of the research topic.

METHODOLOGICAL FRAMEWORK

2.1. Research methods

In this study, the methods of self-observation, self-analyzing introspective and philosophizing (existential techniques of 'self-exploration') were applied. First, students expressed what they see, feel, experience and think in the verbal statements in the form of monologues, dialogues or group conversations. In the process of reflexive observation and self-observation the task of comparing and analyzing the phenomena and events on a given topic was set. The manifestation of interest in one's inner world determines the development of reflection as a process of gaining knowledge about oneself. The subsequent stage of reflection formation presupposed independent written work, namely, reflexive essays. They not only helped monitor students' awareness about the main ideas of the training course, but also promote interpersonal communication between teachers and students, creating a special reflexive environment of educational interaction.

2.2. Experimental base.

Experimental base of the research was groups of 1-3 courses students from Nizhnevartovsk branch of South Ural State University. In total, the study involved 176 foreign language students within the study of professional communication and the formation of linguistic (cultural and professional) competences. Students participated in preparation for the writing contest in the framework of the research topic 'social, cultural and moral values of modern society'. With the aim of introspective analysis they were offered a variety of topics for

reflection, oral discussion and subsequent presentation of their thoughts in essays: 'The problems of loneliness and privacy in the city', 'My place in society', 'Social role and social status', 'Do we need marriage in modern society?', 'Indicators of successful social adaptation are...', 'What kind of education is better - humanitarian or technical?', etc.

RESULTS

The essential feature of the reflective educational environment is the proportionality of the personality developing in it. The reflexive educational environment is variable and presupposes the choice of the teaching methods which place the emphasis not on content, but on the modes of activity of the teacher and student acting in it as subjects. According to Metayeva V.A. (2007), the most effective development of reflection is achieved by creating certain conditions: '...by posing a unique problem and by its correlation with the actualized professional experience of participants, the removal of interpersonal barriers in the organization of collective thought activity and the organization of a reflective environment'. The specially created reflexive educational environment of a modern educational organization has a significant impact on the process of forming communicative reflection in teaching professional communication in native and foreign languages, and of directing future graduates towards personal growth, active position and social centration. Thus, when forming general cultural and professional competencies, it is necessary to employ methods of collective discussions, presentations of developed software products by students or a group of students, preparation of essays, organization of round tables and discussions, as well as other practice-oriented methods of active learning which model real professional situations and help the formation of analytical thinking and the reflexive position of students. Reflexive educational environment aimed at forming its subjects of all reflection types and all its levels development. These levels should include, first, the narrative level, verifying the possibility of realizing previously unconscious psychological material and the intention to realize it; second, dialogical, when in the context of the remarks appear internal interlocutor, and makes verbalization of the position of one of the participants in the internal dialogue; thirdly, the cognitive, which consists in observing and analyzing own thoughts and feelings, and finally, axiological, based on personal knowledge. Reflexive educational environment is aimed at forming all types of reflection and the development of all its levels. These levels should include:

● firstly, the narrative level stating the possibility of the subject to understand previously unconscious psychological material and the intention to realize it;

●   second, the dialogical level with contextual statements of the internal interlocutor and the verbalization of a participant's position;

●   third, the cognitive level consisting in observation and analysis of one's own thoughts and experiences;

●   finally, the axiological level based on personal knowledge.

Undergraduate courses, especially in humanities, allows students to develop a deeper awareness of their own ideological orientations, of their paths to identity, of the mechanisms of achieving social and personal self-efficacy through the main common problems, dialogue and self-evaluation judgments and through independent creative work.

The leading task of the teacher as a subject of the reflexive educational environment is not a direct impact on the student's personality through the promotion of pedagogical requirements, but the stimulation of mastering the ways to enter the reflexive educational space created by the subjects of pedagogical communication, to enter the reflexive communicative environment.

The authors of the paper present assume that reflective repertoires, being part of a single personal style, are closely related to the direction of adaptation, to its vector and style. In order to confirm this hypothesis, they analyzed written works of students (essays) devoted to finding oneself in the society, to the ways and meaning of personal development and ways and mechanisms of self-realization in the society.

The heuristic nature of university education makes it possible to include reflexive practices in the education process. One of such practices implemented in the cycle of humanitarian disciplines (in particular, in English classes) is writing creative works in the genre of essays. Students note that the humanities at a technical university raise the level of intelligence and of general culture, help reflect on the meaning of life and promote self-knowledge through the cognition of social reality. In addition, the humanities, according to students, contribute to the development of reflexive thinking necessary to build meaningful trajectories, and to the development of socially acceptable and personally significant ways of communicating with the outside world. ''Preparation for the classes on humanities, lectures and communication with the teaching staff can help me establish myself as a personality. I would like to realize myself in the modern world as soon as possible'', writes a second-year student. ''I would like to be a polymath and diversified person and to see our planet, the whole world much broader'', another work states. ''I know that in my future profession I will get new accomplishments, and University classes will help me understand who I am. This issue is the most important for me at present''; ''While becoming an adult I realize myself as a person

who was born to do good in this world'', etc. These and other similar statements allow drawing conclusions about the urgency of the problem of personal development for modern students.

The experiment involved full-time and part-time students at the age of 18-22 years in the areas of Management, Law, State and Municipal Administration, Construction, Instrument-Making, and Transportation Technology. In the course of study, certain specifications were revealed: humanitarian students tend to think that the humanitarian education is more prestigious than the technical one, since it forms spiritual and ideological values, guarantees a successful career in the future, shapes the ability to communicate with people of different social groups and backgrounds, to find meaning in their actions; to learn and constantly develop their inner world, that is, it forms reflexive thinking, and, consequently, professional thinking (managerial, legal, economic, etc.). In their turn, technical students believe that technical education makes it possible to ''bring more benefits to the country'', forms a high-level culture thinking, helps solve problems of any degree of complexity, and, not necessarily from the technical sphere, develops criticality, analyticity and reflexivity of thinking, despite the reduced communication skills. In their opinion, people with technical education have a more developed reflection on the events taking place, since they often start solving a new problem thoroughly, with the elaboration of all the nuances and details, and the study of the previous experience.

The authors carried out a synthesis of students' independent work – the essays discussing the position of modern man in the world, with an emphasis on understanding the nature of social adaptation processes, the place and role of reflection in these processes.

The students' views on the social reality as on space of personal development are reflected in the task where they wee offered (as part of explanations or descriptions) to speak about modern society using concepts, metaphors and associations.

The expressed judgments were grouped according to the different criteria: the thinking style, their summative or evaluative nature, by the evaluation degree of the very possibility to speak about the realities of modern society. Here are some statements: ''Society is human environment; family; a substantial object; people and groups; reality and interaction, actually existing relations between people'' – all these and similar statements underline the existential, spatial and temporal characteristics of the society, its reality in students' views.

Society as a sphere of interaction is seen by students as a space of social learning, social action, as a mirror which reflects the personality with all the aspirations and ambitions: ''Society is a person's ability to contact; to have a personal opinion; it is a condition of

success and wellbeing; it is a mirror which a person is looking into''. Despite the fact that the notion of society as a reality created by people in interaction is internalized while studying various humanitarian disciplines, the authors of the essays attempt to define society in their own terms. This conceptualization connects the learned notions with interpersonal system concepts, makes them part of the cognitive system of the individual. The concept ceases to be intracellular, dry and lifeless, devoid of value and acquires figurative representation.

The images of the society in students' ideas proved to be especially interesting: ''Society is a planet, a circle, a kind of net, a field, a sphere''. It can be assumed the place that young people reserve for themselves in this circle is central. Students do not see themselves in the periphery of society, in spite of their marginal status. This is not exclusively due to the position of egocentrism and maximalism; it is likely this position is associated with willingness for personal and social growth, which is either conscious or existing at the level of a reflexive attitude. Willingness to have an active life position, commitment to career and personal growth is clear from the essays by almost all students.

In the students' statements two vectors can be traced – on themselves and on society. Personal identity is closely bound students and their social identification with their social position. Identity is not conceivable by the students outside the sphere of sociality. The intersection of personal motives and goals in the space of social interaction creates the social reality in which life worlds intersect. In the intersection of life-worlds are born social processes, and is the identity of the individual.

In the students' statements two vectors of orientation can be traced: to oneself and to society. Self-identification is closely linked with social identification, with social position; personality is not conceivable by students outside the sphere of sociality. The intersection of personal motives and goals in the space of social interactions creates a social reality in which the 'life worlds' overlap, and here social processes are born and self-identification takes place.

Another task – to answer the question 'What I accept and what is alien to me in the views and behavior of my contemporaries' – demanded from the students to reflect on the surrounding social life and on their own place in it. Note that the skills of reflection develop in the holistic process of education; however, the style of reflection develops and is realized in the studying process of humanitarian disciplines. Values, perceived and experienced by the person, require the special language of personal expression, a particular logic of thinking.

The answers given were broad and philosophical, and the task proved useful for identifying oneself with the world. Below are some opinions: ''For me love is a value and, perhaps, the most principal one, but it seems to me this feeling is often neglected. It is no longer a bright

emotion but something like a cunning game between people...''. In these and other similar judgments a statement of the difficulties in communicating with the world is found, but awareness of these problems can be considered a step to overcoming youth extremism and negativity and to come to more adequate understanding of the social realities, and, consequently, to the increase of social agency and personal growth. Students recognize and emphasize the importance of the problem of social adaptation for the development and self-fulfillment and associate it with the dynamics of sociality both at the individual level and at the level of society as a whole.

Analyzing the answers to the question about the essence of social adaptation, it was found that students conceptualized the phenomenon of reflection in a variety of ways. The focus was on students' understanding of the concept 'reflection' and the frequency of its use to describe the nature and mechanisms of adaptation processes to social reality in their understanding. Below there are several fragments of an essay on the students' adaptation to social reality, which help detect the above-mentioned levels of personal reflection. The content of these statements shows the narrative level of reflection where the subject encounters the possibility of previously unconscious awareness and intention awareness.

''For successful social adaptation you need to be open, but open within reasonable limits, you need to be informed, be in touch with yourself, know what you want and be a person with a strong mind''. Reflection according to the author of the given lines is an appeal to oneself, to one's own consciousness and products of one's own activity. ''The level of self-awareness is equally dependent both on the level of education and moral sense. Actions without reflection are hastiness and stupidity'' – here the reflection is revealed through the activity and provides a tool for evaluation and self-evaluation. In this utterance dialogical and axiological levels of reflection are shown.

Different levels of reflection, also called reflexive repertoires, or reflection orientation vectors, were manifested in utterances with varying degrees of explicitness. Below is a statement in which the cognitive, rationalistic reflexive level is emphasized, unthinkable for the author of the essay without the dialogical level: ''Social adaptation deals with the ability to 'fit in' the society and to have a dialogue with it. The most adapted person is the rational one. A person can rationalize their activities to make their own costs for achieving the objectives lower than the community stipulates it, but at the same time, one must adhere to the rules, and that is also explained by rationality''. Reflection for the author of this statement is a necessary part of a developed intellect. Here the respondents' most preferred instrumental approach to reflexive abilities is revealed.

An example of a pronounced emphasis on the axiological level of reflection can be found in the following statement: ''Social adaptation is related to the human ability to control one's behavior according to the situation. An important part of social adaptation is the harmonization of one's self-evaluations with the possibilities of actions in social environment''. Reflection, according to the author of the essay, is synonymous to introspection. Reflection is understood as a tool to compare things properly, that is, in axiological sense. The author of the following essay connects the sustainability of external social existence with the internal variability of the world, with the possibility of its development: ''The main characteristic of a person's adaptation is their stability in the society. Reflection allows a person to change and correct themselves; it gives the opportunity to learn something new about themselves and their own abilities''.

Students associate reflection not only with the possibility of comprehending and correcting their past experience, but also with future success: ''Reflection helps the person to gain experience, make progress, helps us understand ourselves in order to make ourselves happy in the future''; ''If a person is able to analyze their thoughts and actions, then that person may be called socio-adapted''; ''Reflection is followed by inventory making strategic plans''.

The functions of social adaptation, according to students, are largely similar to the functions of reflection: ''In the process of social adaptation a person provides themselves with the environment contributing to the realization of their interests, goals and needs. Through the processes of reflection, people learn something new not only about themselves, but also form the others' opinion about them''. It seems the author of this statement, having developed reflection, became aware of the reflection influence on the language of their communication with society. It reflected self-evaluation in terms of someone speaking about themselves and people around. The following excerpts may serve as examples of the emphasis on the homeostatic way of adaptation: ''The human organism adjusts itself automatically to favorable environmental parameters. Resistance to natural adaptation causes diseases''. It is worth noting that reflection and adaptation, according to the author, are virtually tied. Reflection is ''internal comparison and contemplation''. However, the relationship is still there, because emotions are in need of reflection through the opposite experience, called ressentiment.

Here are some more excerpts from students' essays to illustrate the significance of what can be called 'reflexive sense': ''Reflection is speculations about what and how I think, feelings about feelings. Basically, the reflection focuses on the analysis of past experience''; ''Reflection is the human response to external signals and, generally, any stimuli. Reflection

is a model of a dialogue with oneself''; ''Reflection is the awareness of the adequacy of the response to the event ... The main result of adaptation is a person with good communication skills''; ''Reflection is a person's thinking about their psychological state, about their experience''. Among the criteria of adaptation this respondent considers the level of mental health, a sense of meaningfulness of life and a sense of self-esteem which, in their opinion, distinguish a socially-adapted person from a person who is maladaptive or not socially adapted. In this case, adaptation and reflection are closely interrelated; they can be described in the paradigm of an 'experiencing' person of whom not only the homeostatic, but also the hedonistic orientation of adaptation is characteristic.

The rationalistic, pragmatic position is shown in the following saying which seems quite mature: ''Adaptation is realized through a process of successful decision-making, taking responsibility and discovering new things''. Daily reflection is a part of social adaptation as the author understands. An integrated variant of adaptation can also be assumed in the respondent who gave the following definition of reflection: ''Reflection is meaningful reflecting [sic!] of the reality''.

Among the criteria of social adaptation students name, first of all, the ability to remain an individuality, tolerance, and the ability to navigate in a dynamic, constantly evolving world. The propensity for reflection, according to students, contributes to the success of social adaptation, being its integral part.

DISCUSSIONS

Social adaptation is manifested in the correction of content, methods, style and the nature of activity, including thinking. An indicator of successful social adaptation is being content with this environment, in particular, the high social status of the individual, the achievement of physiological comfort by sociocultural means.

In changing conditions, a person takes actions of a different adaptive orientation: the homeostatic variant involves achieving equilibrium, the hedonistic involves gaining pleasure and avoidance of suffering, the pragmatic one is aimed at gaining practical advantage and success. It should be noted that the students' statements reflect not only all types of adaptive orientation, but also reflexive repertoires based on them.

V. G. Krys'ko (2006) understands social inclusion as ''the inclusion process of the individual in social and role relations, mastering social norms, rules, values, social experience, social relations and actions''.

G. P. Maximova (2007) defines adaptation as a prerequisite for dynamic students' activity and for creating the necessary conditions for its effectiveness. However, she draws attention to the students' adaptive abilities (adaptation) to particular conditions, that is, the ability of the individual to conflict-free integration into the new environment.

To describe the socio-psychological adaptation G. Selye (1960) proposed the concept of 'General adaptation syndrome' which he meant as a part of body reaction to a dangerous challenge from the environment.

Describing the adaptation nature V. Frankl (1990) emphasized the importance of maladjustment and stress. ''Contrary to the theory of homeostasis, tension is not something that should be avoided, while inner harmony and peace of mind are not something that should be unequivocally recognized. A healthy dose of tension (for example, generated by the meaning which must be implemented) is an inalienable attribute of humanity, and necessary for mental well-being''. Here Frankl saw the essential difference between human adaptation and animal adaptation and demanded to explore the semantic components of adaptation.

In other words, lack of adaptation has a positive meaning as well; it means the existence of conflicting relationships between the purpose and result of the operation: the intentions of the person do not coincide with the acts, the designs with an embodiment and a call to action with its outcome. This contradiction is inevitable and unavoidable, but it is a source of development, the dynamics of life. Lack of adaptation is a special motive that directs the development of the personality and is manifested in non-situational activity. The given idea can be taken as one of the justifications of such important properties of reflexive education environment as the required presence of internal contradictions and subjective difficulties.

The process of building a reflexive environment begins with the emergence and structuring of a subjective problem-conflict field. M. V. Rozov (2005), for example, notes that reflexive activity is always aimed at overcoming 'the breakage situation' when traditional problem-solving ways and means do not work.

Adaptability allows a person not only to adjust to different environment requirements, both social and physical, without the feeling of inner discomfort and without conflict with the environment, but also stimulates the awareness processes of the adaptation results in terms of new roles, statuses, purposes, and meanings. Genetically, procedurally and by the result social adaptation is closely linked to reflection.

Social adaptation is based on rationality, is expressed in the coordination of goals and results and is connected, firstly, with a conscious change in behavior, second, with the change in the

existing life support system (social environment) in connection with the new conditions of existence, third, with the creation of a fundamentally new, special environment of social existence and, finally, with the transformation of consciousness and, especially, of self-consciousness. The reflection is the main tool of this transformation, and the integration of reflexive repertoires is the result.

CONCLUSION

Students recognize and emphasize the importance of social adaptation problem for the development and self-realization and associate it with the dynamics of sociality both at the individual level and at the level of society as a whole. The propensity for reflection, and reflexive skills, according to students, directly affect the level of successful social adaptation as its integral part.

Reflection is interpreted by students as a tendency, as the ability, as a key property of intelligence and as an indicator of intellectual development; as an extreme experience; as introspective feeling; as a characteristic of socially-adapted personality.

Thus, all available definitions of reflection in students' work can be grouped into three sections: the degree of developing different levels of reflection which should include narrative, dialogical, cognitive and axiological levels; the clarity and nature of reflection conceptualization as a factor for social adaptation and personal development; the social adaptation type and reflection direction.

Different types of orientation are reflexive repertoires from which, as they integrate, a reflexive personality style develops.The types of reflection orientation correspond to the four adaptive attitudes of the individual - homeostatic, hedonistic, rationalistic and pragmatic. Reflection direction and reflexive integration repertoires are the factors influencing the process of social adaptation and its result.

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