

## **Interiorization of Educational Norms: Socio-Adaptive Aspects (Philosophical Reasoning)**

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### **Abstract:**

The success of building the educational process taking into account the individuality of each student is possible due to the introduction of a set of organizational and pedagogical measures to accelerate the social adaptation of students to the new conditions of study in higher education. All this requires the management and teachers of higher education to build a new educational process, taking into account the individual characteristics of each student's education.

As a result of a critical comparative analysis of the professional literature on the problems of interiorization and social adaptation, it was found that interiorization should be considered as a component of social adaptation, and the latter – as an aspect of socialization associated with active adaptation of a person or group to changing environmental conditions social interiorization, as a result of which the development of a certain social role, the adoption of certain social norms, the coordination of requirements and expectations of the subject of interiorization. Considering interiorization, social adaptation and socialization as interrelated phenomena, it should be noted that they do not always coincide. During study the common and different features in the implementation of the interiorization of educational norms and social adaptation of higher education students were distinguished.

**Key words:** interiorization process; social communication; phenomenon of recognition; deviant interiorization; deinteriorization.

### **1. INTRODUCTION**

**Formulation of the problem.** The modern information society is

substantially dependent on communication processes. The amount of information produced and consumed has increased

dramatically. In the structure of modern information civilization, the communicative component significantly influences all spheres of the social system. Virtual space is gradually becoming a driving force for change in the local and global social system.

Nowadays it is necessary to state "pathological displacement of the real and virtual worlds in the mind of a person who has become addicted to the network. Psychiatrists around the world are aware of this truly global invisible danger of the "mild" mental and social degradation of hundreds of millions of people, who, by its effects associated with brain destruction, are compared with drug addiction, and therefore direct efforts to develop effective means of deprivation. The advent of the Internet has caused global psycho-social stress.

As I. Andreev and L. Nazarov point out, "The computer and the Internet become technological and informational complements, and in some cases, a functional "replacement" of brain and intelligence. Marked by the futurologists experts, the prospect of humanity's entry into the new technological civilization in the 2040-2050s already puts one at the forefront of the need for a virtually continuous choice of models and acts of behavior in a highly uncertain kaleidoscopically changing situation that creates a practical impossibility of calculating the decision made. Increasingly, people find themselves in the situation of a "burly donkey", in the role of the so-called "Zwischen" (from gem. Zwischen – "in between"). It hangs helplessly between the poles of the dilemma of choice, so in the end it is often not possible to choose both evils: either as a Shakespearean Hamlet or as a poor animal of a French peasant-experimenter" [1, p. 123].

"For many users, the Internet is turning from the realm of knowledge into the realm of information, in other words, into a "second reality," which gradually

displaces a specific human life from consciousness, becoming a kind of fast-food – fast thinking – ready-made food for thought. At the same time, information, as a deceptively deceptive virtual "double" of knowledge, for the most part, does not become, as opposed to the real matrix of the cognitive process, an impetus to action. Moreover, its circulation is more and more a phantom, an end in itself, detached from the criterion of self-interest, and even more so – from the perfection of the inner world of man. Psychiatrists and psychologists call this extremely widespread planetary scale a phantom of the "Google effect". A person with such ailment is convinced that systemic knowledge, the acquisition and use of which require considerable intellectual effort, time and money, does not need it by definition, because this function of the brain is much more successfully performed "for him" by the Internet. After all, any information, abstracting from its quality and motivation of the creators, is at a few clicks away from the user". The fundamental worldview postulate is that man cannot do only what he cannot imagine. For example, for the time being, the Internet is the center of the most resonant discourses, conceptual landmarks, and intellectual megatrends. But despite the virtuality, the agenda has every chance of acquiring the status of the decisive determinant of the genesis of real, material reality in all its forms. "The Internet age has made the World Wide Web a global understudy, simulacrum, virtual counterpart that exists in parallel and often replaces the subterranean everyday life. This is especially acute during periods of global transformation, on the verge of radically different historical epochs" [1, p. 129-131].

Such an ontological feature leads to the fact that this type of person denies anything that limits his rights and freedoms; it rebels against social institutions and processes of socialization – against everything that forms the very

foundation of every society; he is radically non-self-critical, and is therefore responsible for any shortcomings of error and the negative tendencies of anyone outside, but not himself; finally, he does not recognize authority, self-discipline, self-restraint, and tradition, since he is a model for being a hedonistic society in which everything is put to the service of satisfying his needs and pleasures [2]. Today's students are the future workers of power structures, statesmen, experts and market economy, bearers of intellectual potential of the beginning of the 21st century, creators of new achievements of national culture.

The phenomenon of adaptation was initially the subject of research in biology, and later became part of the research interests of sociology, social psychology, social philosophy, pedagogy and other fields of knowledge. Nowadays, the processes of social adaptation are consensually recognized by the fundamental intentions of socialization.

**The purpose of the article is** to summarize the existing theoretical and practical experience of social adaptation of students in higher education institutions and, on this basis, to substantiate the effectiveness of students' interiorization of educational norms and its socio-adaptive varieties.

## 2. THEORETICAL BASIS OF THE RESEARCH

The complex restructuring of modern domestic society on a fundamentally new socio-economic basis, linked to both the internal laws of its development and the inevitable entry of Ukraine into the world integration processes, necessitates the increase of requirements for professional training of future workers, increasing their educational and cultural level. Modern students are faced with not only the growing pressure of excess information (especially professional ones), but also the need to learn new norms and values behind

them. After all, the successful mastery of norms and values (for example, of the European education system) makes it possible to have a sufficiently complex, systematic, adequate assimilation of the professional knowledge that has been produced or has already been successfully acquired on the basis of these norms and values in other educational systems (above all European ones).

One of the problems of this process is the correlation of students' social adaptation to the conditions of study in higher education institutions, on the one hand, with the accompanying processes of interiorization of educational norms by these students – on the other. It is said that social adaptation is often seen as a process that is predominantly caused only by external factors [3] – they say, it is necessary to provide the necessary educational materials, methodological and material base – and students will inevitably learn the learning material effectively. Even the role of the teacher in this process is trying to minimize, increasing the share of student's independent work, in every way bringing the educational process closer to the standards of distance learning, based on the assumption that in the future students will listen to lectures of the best professors in the world through writing via the Internet and to acquire knowledge through distance learning educational technology and related techniques. Thus, the situation of students' adaptation to learning conditions will be greatly simplified (largely due to standardization). Learn to use the Internet – and you're a ready student! At the same time, such an understanding of social adaptation does not properly account for an important component of the process of social adaptation – namely, that it also includes the processes of interiorization, that is, the degree of students' acquisition of outside experience. And it is not just information, but above all – certain social norms and values on the basis of which the student absorbs information. This aspect, as a rule,

is lost or significantly narrowed during online learning, significantly complicating the full and qualitative social adaptation of the student to the learning environment. The inevitable consequence of this state of affairs is a significant loss in the student's learning, both educational material and necessary social norms and values (in our opinion, this form of training is more appropriate to use, for example, in the professional development of specialists, etc.).

The question of interiorization is already traditional for the national philosophical science. Thus, the profile philosophical dictionary has traditionally referred to the term "interiorization " as philosophical – both in the 1986 edition [4] and in the modern edition [5]. However, the content of the article on interiorization in the new edition has changed slightly compared to the previous one, in particular, the simplified understanding of interiorization as a rigid subordination of internal processes in the personality of the individual to the outside has been removed. In this case, the essence of the issue is considered in both dictionaries – the interiorization is interpreted as a “transition from the outside to the inside. The term refers to the process of forming the internal structures of the human psyche under the influence of external factors of social reality” [5, p. 247]. The authors emphasize the importance of "interpersonal relationships for the formation of structures of the individual and collective subconscious", as emphasized by psychoanalysis. In our view, interiorization involves a much broader range of problems than psychoanalysis or psychological science in general. However, it is true that individuals learn about the social experience gained in society earlier in the interpersonal relationship – in the case of learning, it is first and foremost a student-teacher relationship.

An important area of study of interiorization by the student of

educational norms is the study of the essential connection of the processes of interiorization and social adaptation. It is not only necessary to distinguish between these processes, but also to see an important interdependence between them.

The study of social adaptation is largely due to the fact that the corresponding processes occur at different levels of social relations: interpersonal processes; processes between the individual and the group; processes that cause changes in the internal structure and forms of group organization; processes that lead to change throughout society. It should be noted that the processes of interiorization are considered primarily as intrapersonal processes, but the interaction of the individual with the group, and changes in the internal structure and forms of group organization and processes that lead to change throughout society, are critically dependent on successful interiorization – not by any means, in any case, by those involved in these processes. Due to the diversity of processes of social adaptation, the circle of knowledge of the essence of the concept of social adaptation is expanding. Social adaptation consists of two interrelated elements: social adaptation as a constant process of active adaptation of an individual to the conditions of the social environment; social adaptation as a result of this process. In both cases, social adaptation involves interiorization – respectively, as process and result. The ratio of these elements determines the nature of the student's behavior, depends on the purpose and values, the ability to achieve them in the social environment.

According to I.A. Miloslavova, an important place is occupied by means of adaptation, which include social standards, stereotypes, protective mechanisms that a person needs for effective adaptation [6]. These adaptation tools are, first and foremost, a means of interiorization – because if one does not understand the logic of human interiorization and does not

consider it in the organization of successful adaptation, then all external efforts may prove futile. Yes, the university, the state, and society can provide the best possible conditions of study, but if the student is unable or unwilling to use them, no one will do it.

Analyzing the scientific works of scientists on the problems of adaptation, we interpret the concept of social adaptation as the process and result of the active adaptation of the individual to the conditions of a new social environment or a new social situation, which is expressed in the assimilation of norms that operate in society, in mastering the appropriate forms and means of activity. As we can see, the interiorization of norms, values and all social experience is not just a constituent, but a basic condition for the success of social adaptation – in any case, for individuals. Accordingly, if the purpose of social adaptation of students to the conditions of study, the development of social norms and rules of successful learning in higher education, obtaining new knowledge and skills for the successful identification and development of their own intellectual and spiritual potential, then interiorization of these norms, rules, knowledge and skills are the basic condition for successful social adaptation of students.

We will explore interiorization based on the search for ways to reconcile the theoretical and methodological possibilities of social action theory and social communication theory. In the long run, such coordination is always determined by the specific conditions of action and communication. However, we will try to outline these conditions in general terms and to identify the universal parameters of such conditions.

Traditionally, all issues of interiorization revolve around a person as a subject, while little attention is paid to the fact that both the implementation of communication (in particular, when transferring social experience) determines

the success of interiorization, and interiorization itself is a necessary prerequisite for self-reproduction of social communication. The main purpose of internalization from a systemic point of view, not what happens to some individual entity. The subject may be functionally equivalent to being replaced by another subject, but the rules of communication must remain constant – this is the point of internalization from a systemic point of view. Does this mean that personality is only a kind of material, a material for social communication? Yes, and no. After all, a person can also be the source of changes in such rules of communication – if these changes are accepted by other participants. Here, a person acts as a stimulus for the interiorization of other participants in communication, although usually, i.e. in terms of subjectivity theory, a person is by no means a subject of interiorization, but 99% of its object; instead, the real subject of interiorization is social communication – more precisely, its demands on its specific participants.

Keeping this in mind is crucial for a proper understanding of the provisions of social action theory on interiorization. According to this theory, the most important condition for the success of interiorization is the optimal combination of adaptive and adaptive activity of a person or group, varying according to specific situations, or, in other words, the correct determination of how, if anything, adaptation is possible and necessary [7, p. 7]. The basis of this process, then, is creative activity, continuous meaningful exchange with the social environment, which contribute to the quality renewal of the environment, person / group, their transition to a higher level. In the process of interiorization at such an angle, on the one hand, the conditions for assimilation of norms and values of social interaction by the subject of adaptation, and on the other, – change, transformation of the social environment in accordance with the

needs and features of the object of adaptation.

All the above mentioned in the previous paragraph, concerning the theory of social action, not only does not correspond to the actual course of social adaptation and, accordingly, interiorization, but also hinders their successful implementation. Indeed, if we consider social adaptation and interiorization as the creative activity of its participants, then these processes will seamlessly turn into a chaotic interpersonal interaction with an unpredictable result, at best – as in a fable about swan, cancer and pike – with the result of mutually impossible actions, because each of the participants in such a process creates unexpected obstacles to the activities of others. Creativity is permissible only in minimal doses, otherwise not only adaptation and interiorization but communication itself will be impossible.

The interdependence of social actions and social communication in the interiorization of social norms can best be explored by referring to the phenomenon of recognition. While reviewing the general understanding of the concept of recognition, we will analyze the role of interiorization in its implementation, bearing in mind our own goal, which emphasizes feedback – the role of recognition in ensuring the success of the individualization of certain social norms.

The phenomenon of recognition is at the heart of the functioning of any society. Honel Axel stands out for three features of recognition. These are: identification, recognition as acknowledgment, and own recognition. "Identification is a manifestation of recognition – in the sense that something can be recognized" [8, p. 35]. It is expressed in quantitative, qualitative and general terms. In particular, something can be understood as an individual thing in itself; as a thing that has some special features; and as pertaining to certain kinds of things. This aspect of person-specific recognition has

two manifestations – external and self-identification. "Recognition as confirmation" is defined as one within which something "normatively existing" can be recognized [8, p. 35]. Thus, we recognize norms, regulations, rules, or requirements as something weighty; arguments (reasons) as being beneficial; meaning as "genuine" and so on. In fact, "recognition", or recognition in the narrow sense of the word, is as follows: "While something can be identified, and at the same time when only a normatively existing one can be recognized (confirmed), in this sense the word itself recognizes itself", in which a person (or group of people) can only be recognized" [8, p. 36].

Thus, they distinguish both the recognition of norms, legal requirements, and the recognition of the person himself, the recognition of the authority of specific persons or groups of persons. By recognizing established norms, values and rules, people are integrated in the context of the social environment in which these individuals are. Recognition helps to adapt the individual within the framework of certain social traditions and beliefs and, on the basis of successful interiorization, to reproduce appropriate behavior that will be acceptable to the society. Thus, true expression of recognition sets the norm, a certain equivalent of the behavior of individuals. For our purposes, the study of the interiorization of social norms is, of course, the most important one being the last kind of recognition. However, both the first varieties introduce an understanding of those preconditions without which successful interiorization is impossible.

Contrary to recognition, there is a lack of recognition. In this case, the normative is lost as something that is obligatory and as a coordinated interaction of persons within the society. This is how Charles Taylor writes about it: "Failure to recognize or misapprehend can be detrimental, can be a form of oppression, imprisoning a person in a false, distorted

and constricted way of being" [9, p. 29]. Lack of recognition can lead to such phenomena as neglect, oppression and even discrimination (on any grounds). As a result, the unrecognized individuals will have an inherent alienation and self-esteem. That is why, as Taylor points out, "due recognition is not just the kindness we show to people, it is a vital human need" [9, p. 30]. As we can see, Taylor has come close to the topic of interiorization, although she assesses her success rather in the ethical categories.

Thus, the interiorization of the personality of social norms is not only the most important component of its socialization and social adaptation, but also – through its consideration through the lens of recognition processes – reveals a deeply communicative nature of interiorization, which has yet to be properly explored in the future.

Studying students in higher education institutions is not only a guarantee of their successful social adaptation to public life after completion of education, but also provides for successful interiorization of educational norms by students during their studies, which greatly contributes to the success of further interiorization of other social norms. Without such interiorization, learning becomes not only problematic, but virtually impossible.

On the one hand, education cannot ignore information, knowledge, ideas, and values; on the other hand, it is necessary to get rid of the excessive fact that overloads the participants in the educational process. The modern educational environment should be formed on the eco-anthropocentric approach, in which a person adequately takes into account the qualitative state of natural and cultural resources, knowledge and information, values, relationships with other people, social reality, cultural and educational environment, etc. But in today's information society, there is "information hegemony" that causes pathological

dependence, namely the hegemony of the Internet environment, which has a very, very often negative impact on the individual. Multiplicity of thoughts leads one to uncertainty, a constant choice between different, often incompatible values, which results in a state of internal conflict. This is how the problem of identity crisis is formed. The consequence of the identity crisis is the partial or total loss of one's identity.

One of the problems of identity crisis in the modern information society, in which the balance between traditions and innovations is disturbed, there is a constant desire for rapid change in all spheres of human life, in our opinion is the incorrect interiorization of personality and social norms, values and models of sociocultural reality and which is the basic condition for successful social adaptation), which in turn leads to partial or complete social adaptation. It has very negative consequences.

As A. Kolomiyets, O. Palamarchuk, N. Lazarenko note in their research: "At the present stage of society's development, human existence in the Internet space is often considered as an alternative form of being that is more attractive than the objective world and thus creates new ones, variants of psychological dependence" [10, p. 249]. We agree with the authors' opinion that the modern virtual Internet environment, created as a result of Internet communication of different entities, should be based on the concept of development of eco-oriented model of human being in the Internet space, that is, the importance of environmentally innovative lifestyles on the Internet, environment; change of old norms of use of information and communication technologies; attractiveness of ecologically oriented functioning of the individual on the Internet network [10, p. 258]. And this question is very urgent at the moment, but we want to point out that without proper processes of interiorization by a person of the relevant norms, values, processes of

formation and development of eco-friendly Internet consciousness; eco-friendly Internet outlook; eco-friendly Internet values; ecological Internet culture will not happen.

The main task of modern students is the need to learn independently not only to obtain, but also to process information. In the absence of an educational cultural, spiritual, moral, and artistic experience, this is impossible. Therefore, in the process of forming a specialist, special attention is paid to the formation of worldview on the basis of experience (its components – rational-logical (science); emotional-figurative – (art); providential-axiological – (religion)).

Understanding young people should convey that worldview not based on slogans of fleeting ideologies, not among the behavioral stereotypes introduced by mass culture – beliefs formed on the basis of universal cultural experiences that combine freedom with ethical influence, improve man and society.

The purpose of any education system is to create such practical outlook of people that would optimally combines professional activity with common civilizational values underlying the system. Nowadays, educated people – is not so much a man who possesses knowledge and formed outlook, how much she is prepared for the dynamic realities of life, is able to navigate the complex problems of modern culture, to comprehend its place in social life. Education should create conditions for the formation of a free personality, for an adequate understanding of reality and communicative tools, for the formation of thinking, ways of communication, practical actions and actions of man. An educated person must be prepared for the challenges caused by the dynamism and crisis of the modern information civilization.

The essence of the modern learning process is not only the enrichment of the individual with a certain system of

knowledge and the formation of practical skills, but the comprehensive preparation of a person for life in a globalized information space through creating equal conditions for access to quality education, providing lifelong education, forming a tolerant worldview and discourse interaction societies.

It should be mentioned that interaction as a traditional and fundamental method of obtaining knowledge is of particular importance. Such scholars as I. Melnychuk, N. Lupak, O. Pryshlyak and I. Bloshchynskyi think that “the expansion of new and traditional media through the transformation of information into knowledge” is very important for obtaining knowledge with a help of various communication channels and interaction forms” [11]. According to I. Melnychuk, L. Rebukha, T. Zavgrodnia & I. Bloshchynskyi, self-education helps the people to successfully implement their expertise both in the changing conditions of the modern world and in future professional activities as it broadens their outlook [12]. Each epoch produces its worldviews and moral orientations, which outline its spiritual face and new horizons of its progress [13]. A person in interaction with another culture acquires new experience, new skills, abilities [14]. Such scholar as I. Bloshchynskyi conducted the researches considering communication technologies usage and discourse interaction during the foreign language military professional training [15-18].

An important area of specification of the principles of the study of interiorization by the student of educational norms is the study of the essential connection of the processes of interiorization and social adaptation. Here, as we noted above, it is important not only to distinguish between these processes, but also to see the important interdependence between them.

The interest in our study on the formation of students' outlook is related to the growing demands of society for

graduates of higher education institutions to form in them a scientific outlook in the process of educational and scientific activities, vocational training, community service and moral improvement. Because the formation of students' outlook is aimed at a deeper understanding of their nature, spirituality, and therefore – a more rational, sensitive attitude to the outside world, the preservation and multiplication of its riches, its uniqueness. All this creates the necessary value-based worldview for the interiorization of the student's own educational norms.

The development of the student's personality, his abilities occurs in the process of activity and under the influence of specific conditions of its implementation. For students, such an actual, leading type of activity is educational activity. Transfer of students to higher education institutions, peculiarities of the educational process mode, considerable amount of information, periodic control of knowledge (instead of systematic school system) actualize the problem of formation of students' necessary knowledge, learning ability as a condition for their successful social adaptation to the educational process in higher education institutions education.

Theoretical and methodological substantiation of the types of social adaptation of first-year students was made in the work of G. Levkivska, V. Sorochinskaya, and V. Stifurak [19]. The authors divide social adaptation into: normal adaptation, mixed, deviant, pathological and maladaptation. All this creates favorable preconditions for research and development of specific conditions of interiorization by the student of educational norms – and similar socio-adaptive varieties of interiorization: normal interiorization, mixed, deviant, pathological and deinteriorization.

In the practice of work of the teachers, practical psychologist and social pedagogue we have encountered manifestations of both normal adaptation

and normal (standard) interiorization, when a student has good academic performance, is distinguished by social activity, diligence, courtesy, responsibility.

A mixed kind of social adaptation of students to the learning environment can be observed in the process of educational work in higher education institutions, when the student is partially disturbed by situational learning problems, but at the same time faces constructive tasks with the expectation of social roles. In this situation, the student's cognitive abilities and social experience are effectively used. The student may thus exhibit defensive aggression as an inclination toward self-justification (through rationalization), blaming others (using projection and attribution mechanisms). In the case of a protective adaptation, it is a "frankly" protective complex; unprotected adaptation is a complex of unprotected mechanisms, and in the third case it is mixed (protective-unprotected) complexes [19]. In each case, interiorization has the character of a partial perception of social norms, namely, based on their selection, subjective selection. On the one hand, this means a partial assimilation of the whole package of educational norms, but on the other – that those norms, which were still internalized, have a high degree of meaningful perception by the student, they were perceived as not automatic and almost thoughtless, and as a result critical selection. Therefore, this type of interiorization, despite its apparent incompleteness, is extremely important for the further positive dynamics of interiorization processes and, in addition, indicates a considerable depth of interiorization processes.

Another type of social adaptation is deviant adaptation. Deviant adaptation is understood as the kind of adaptation that provides for the needs of a student in a given group or social environment, while the expectations of other participants in the social process are not justified by such behavior. It is:

1) Non-conformist – that is, the process of adapting a student to study, through which he overcomes an intragroup problem situation unusual for members of this group in ways and ways, and as a result finds himself in conflict with the norms of the group and their carriers. He is experiencing new problem situations that require new adaptive mechanisms and behavior.

2) Conformist – when the student fully accepts the social norms of the group.

This type of adaptation appears to be more negative, but the related kind of interiorization can be much more promising and important. After all, most of the original thinking and creative students, because of their non-standard nature, may look like weirdos or little socialized characters at all. Suffice it to mention A. Einstein's infamous educational achievements. Such people are poorly adapted, but they can create patterns that will form the basis of future adaptation for others. It is not necessary to be like everyone, because it is possible that everyone will want to be like you. This kind of adaptation should be considered from the point of view of M. Weber's studies of the charismatic type of domination, when the charismatic leader just appears as a completely atypical personality [20]. Thus, deviant interiorization can have a significant positive value.

On the other hand, not every deviant-adapted student who is characterized by deviant, atypical interiorization of educational norms can automatically be perceived as a potential genius. However, it must be acknowledged that among deviant personalities, most are simply failures. Attention should be drawn to the hint that Cesare Lombroso's study of the coincidence of formal signs of deviation from geniuses and insane and criminals [21] – though all geniuses are in some ways insane (opposing traditional common sense) and criminals (against established norms in art or but not all

deviations from the norm are indicative of the personality of scientific or artistic discoveries, but are mostly simply indicative of asocial behavior.

Analyzing the types of social adaptation, we should note the presence of this type of adaptation, such as pathological adaptation. Under pathological adaptation, scientists understand the socio-psychological process (student activity in social situations), which is fully or partially carried out through pathological mechanisms and behaviors and leads to the formation of pathological complexes of character that are part of neurotic psychopathic syndromes. In the process of pathological adaptation, protective mechanisms are used, which bring the behavior of the individual beyond the limits of normal. Such pathological adaptation is always accompanied by a high degree of pathological interiorization, because atypical and often socially destructive behavior of the individual is a consequence of incorrect perception of norms. If deviant interiorization means, in essence, the replacement of standard norms by their specific substitutes, then in the case of pathological interiorization, in our opinion, the wrong mechanisms of assimilation of standard norms are involved. For example, when educational discipline will be perceived in the format of sado-masochistic relationships. This format of interiorization is quite widespread in culture in general, and not just in education, as evidenced by the classic studies of psychoanalysis by Sigmund Freud [22], Erich Fromm [23], and some contemporary domestic authors [24]. The consequences of pathological interiorization of educational norms are not only a false interpretation of these norms, but also, as a rule, the reproduction of the most pathological mechanism of such interiorization – those who perceive the educational process as sadism, in the future, often become more consistent and convinced of their profession.

At the end of the analysis of the types of social adaptation, the most common type of adaptation in the practice of educating students is maladaptation. Disadaptation in the usual conditions of student learning can be caused by the collapse of the stereotypical system of relations, the loss of significant values, the inability to achieve the set goals and so on. Disadapted states are accompanied by negative emotions, emotions, inability to really assess the situation, inability to find a rational way out of a difficult situation.

Disadaptation is not only accompanied, but also usually has its cause deinteriorization, that is, the loss of previously acquired social norms that performed an integrative function both in the functioning of the outlook and psyche of the individual in general, and in the integration of new social norms in the social normative structure. Such deinteriorization is often accompanied by deprivation as its direct consequence and external manifestation, when the individual experiences a loss previously acquired as a loss of his or her identity. However, deinteriorization also has its positive sides, as opposed to maladaptation. Yes, quite often the adoption of new social norms requires the rejection of the old ones. In the most radical cases, it may even be a question of "revaluation of all values", as this process was called by Friedrich Nietzsche [18]. However, in the educational process, such extremes usually do not reach, although partial deinteriorization occurs constantly, without leading to maladaptation. On the contrary, often successful adaptation requires partial deinteriorization as a condition for successful interiorization of new educational norms.

In view of all the above, in our own research we have determined that the interiorization of student youth is a way of interaction between the student and the social environment, in the process of which each of these systems is dialectically dependent. It depends on: the

variety of means of communicating information about the social environment; ways to establish positive connections with the social environment. The purpose of interiorization of social norms for students is to form the outlook of future specialists, to create an intellectual-spiritual university environment where students are under the influence of strong motivation for self-education and self-development, for active interiorization of educational norms, and therefore for effective social adaptation in social adaptation and higher education.

### **3. CONCLUSIONS AND PROSPECTS OF FURTHER RESEARCH**

Having analyzed the special scientific, first and foremost pedagogical literature, we have come to the conclusion that interiorization has the character of partial perception of social norms, namely – on the basis of their selection, subjective selection. On the one hand, this means a partial mastering of the whole package of educational standards, and on the other, that internalized norms have a high degree of meaningful perception by the student, they are not acquired automatically and thoughtlessly, and as a result of critical selection. Therefore, interiorization, despite its apparent incompleteness, is extremely important.

When studying the social adaptation of students to the conditions of study in higher education institutions, we distinguish the following types of interiorization by the students of educational norms – to some extent similar to the previously studied types of social adaptation: normal interiorization, mixed, deviant, pathological and deinteriorization.

The modern period of evolution of the ideological culture of the national student youth and teachers is characterized as a complex, but very important and necessary process of breaking the traditional form and the formation of a new theoretical model of understanding. Today, in the minds of students and

educators there is a clash of different ideas, views, principles. The need to create a powerful innovation and information field, capable of influencing this process without pressure, is tolerated, taking into account the peculiarities of the modern information society.

Accordingly, the material accumulated by modern science creates the need for an integrated multidisciplinary approach to the analysis of interiorization in order to obtain a more complete and accurate knowledge of this phenomenon. The topic is so complex and multifaceted that we do not claim its full disclosure, but we believe that our theoretical contribution will contribute to the interdisciplinary system-integration concept of interiorization, in which it is necessary to first determine the scientifically sound goals of managing the respective processes.

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