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AXIOSPHERE OF THE FUTURE DOCTOR

***Abstract.** In this article we have considered and substantiated the structure of the axiosphere of future doctors. The concept of the axiosphere of the future doctor is defined. The study found that the axiosphere of future doctors includes four subsystems; key value groups; personalities, socio-cultural and professional values.*

***Keywords:** value, value orientations, axiology, axiosphere.*

One of the consequences of the stagnation era was the professionalization of society, so the reproduction of professional culture and professionalism remains a very important issue. With the loss of professional culture, values are destroyed, which leads to a weakening of the motivation of professional development of the specialist.

Revaluation of values occurs in the minds of young people. Therefore, today much attention of scientists is focused on the study of value orientations of young people. Modern research is devoted to determining the structure of value orientations, the formation of professional value orientations, the role of value orientations and the relationship of value orientations with the professional orientation of the individual.

The value approach to life, which is formed in early childhood, distinguishes between the idea of GOOD and EVIL. This network is the basis of value ideas about the useful and the harmful, the good and the bad, the just and the unjust, the truth and the false, the beautiful and the ugly, which axiology explores.

The term "axiology" was introduced into the scientific thesaurus by the French philosopher Paul Lapi in 1902. Philosophical encyclopedic dictionary gives the following interpretation: axiology - the doctrine of the nature of values, their place in the real world, the relationship of different values with each other, with social and cultural factors, as well as the structure of personality [1, P. 26]. Axiology performs the function of directing and motivating the life of the individual.

P. Faris defines axiology as a science of values and divides it into two branches of knowledge - ethics and aesthetics. Ethics deals with moral values and certain behaviors. Aesthetics considers values in beauty and art [2].

Axiology, enters with a new understanding of the definition of "value", historical styles of values, laws of their development, reassessment of past values, a new concept of culture (not only as a system of values, but also skills to create and consume values, their development, ie perception, understanding, evaluation, preservation, distribution and consumption), understanding the value of the future society and the individual [3, P. 64].

V. Goshovska gives the following definition of axiology - the doctrine of values, philosophical theory of values, which clarifies the qualities and properties of

objects, phenomena, processes that can meet the needs, interests and desires of people [4, P. 40].

For our study it is interesting to interpret the concept of "axiology" from the standpoint of pedagogical science "...axiology in modern pedagogy acts as its methodological basis, which determines the system of pedagogical views, which are based on understanding and affirming the value of human life, education and training, teaching and education" [5, P. 12-13].

Axiology, developing in various fields of knowledge, has found its application in pedagogy. The dictionary of pedagogy interprets the issue of axiology within pedagogy: "... section of general pedagogy, which explores the values that must be formed in students" [6, p. 21].

The system of values, which belongs to general scientific concepts, has a great methodological significance in pedagogy. Axiologization of education, as a phenomenon, appeared with the emergence of pedagogical axiology, becoming a method and an independent section of the philosophy of values [7, P. 43].

Pedagogical axiology today is a central problem that transforms knowledge into beliefs, the mediation of the acquired knowledge fund by attitudes and values. Pedagogical axiology is based on the methodology of the axiological paradigm presented by V. Kryzhko [8, P. 224].

In the foundations of all definitions of axiology there is an understanding of "values", as a depiction of the meaning of the world, as well as the interests and needs of the people themselves. The understanding of the value is tied to such understandings as "meaning", "demand", "interest", "sense", "assessment", "norm". The new systems of values represent the value of the life of people to all the manifestations of a private and social life. Such a rank is recognized as such central systems as: specialties, national, cultural, family, community, pedagogical, professional, etc.

According to I. Bekh, "... a significant role in the formation of professionalism is played by the value-semantic sphere of person. This is due to the fact that professional activity is one of the main means of building your own life path. But the construction of such a path will be successful only when professional activity (preparation for it) acquires a personal touch, ie is able to reflect and embody the

personality through itself "[9, p. 264] in terms of its attitude to the level of professionalism, spiritual values, healthy lifestyle, self-education, self-upbringing and self-actualization.

The phenomenon that defines the essential boundaries of axiological space, its structural heterogeneity, internal diversity and forms a hierarchy, the components of which are in interaction and unity; it is now called the axiosphere [10].

The axiosphere includes a system of values that are internal, emotionally mastered by the individual guidelines for its activities and meet the individual characteristics of the person, the level of culture and the requirements of society.

According to V. Kryzhko, the axiosphere of a modern specialist is a unique spiritual formation, which includes internalized values and value orientations that ensure human self-preservation in space and time [11, pp. 198].

The axiosphere is the whole sphere of a person's value attitude to the world, which includes the world of values and the subjective reality of the value vision of the world of values in the form of value ideas, evaluations, ideals, canons, images. The axiosphere embraces values in their systemic existence, emphasizes the structural-ontological aspect of value relations and facts. It distinguishes value phenomena from non-value ones. However, the axiosphere does not provide full autonomy of values. It allows you to determine the communicative properties of the sphere of values with other spheres of life, consciousness and culture. In this context, value as the ontological basis of the axiosphere is a specific reality in which the forms of human existence, society and culture symbolically exist [12].

O. Ivakin notes that the concept of "axiosphere" began to inflate when it appeared in the philosophical literature, which was expressed in the formation and justification of a large number of axiospheres: the axiosphere of personality, teacher's axiosphere, lawyer's axiosphere, gender axiosphere, etc. According to the scientist, the approach of fragmentation of entities eliminates the concept of "axiosphere", as it aims to study only the diversity of manifestations of the values of human existence, bypassing the question of their systemic unity [12, p. 25].

Since in society the formation of new values and the transmission of values from generation to generation are interconnected, the elements of the axiosphere are

in a dynamic relationship. The axiosphere is based on the "value chain" [14]. But these values are not in a systemic relationship, which determines the nature of the existing value orientations.

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The specificity of the axiosphere is expressed by a special kind of values. Thus, the peculiarity of the formation and development of values is how the axiosphere is realized, how it expresses its meaning and confirms its activities.

The axiosphere of the doctor is value orientations, values, attitudes, orientation. Modeling of such a system is a diagnostic and prognostic process that has a spiritual content and purposefully influences the development of identity, inner depth of personality and multifaceted manifestations of self-realization of the doctor [15, p. 5]. The axiosphere of the future doctor helps to carry out goal-setting and designing of activity, to define priorities and criteria of professional activity.

The structure of professional value orientations of a modern doctor includes four subsystems: cognitive, psychological, motivational and prognostic [16, P. 5].

Cognitive subsystem - a kind of field that characterizes the peculiarities of the relationship, the specifics of the doctor, the substantive content of the work. Knowledge of various professional theories and concepts allows a modern doctor to navigate in professional activities.

The psychological subsystem is an irrational part of value orientations and is a mechanism for regulating professional activity. It manifests itself in a certain emotional background, which depends on various factors. Altruistic, aesthetic, communicative emotions are the essence of the cognitive component.

The motivational subsystem is manifested in a certain hierarchy of motives, which ensures the stability of the individual to this value. Taking into account the existing approaches in the structure of professional value orientations of future doctors, we distinguish the following groups of motives: motives related to the

attitude to the future profession; motives for success in mastering the knowledge necessary for the future doctor; motives of social cooperation; motives for behavior.

The prognostic subsystem of professional value orientations assumes designing of the image of the future "I", formulation of life plans which are integrated in model of the self-determination and self-realization in the future by the person.

The axiosphere of future physicians includes: key groups of values (existential, moral, spiritual, aesthetic and values of sustainability); personal values (kindness, assertiveness, care, will, identity, empathy); socio-cultural values (humanism, altruism, patriotism, nature, culture, art); professional values (benefit to people, compassion, kindness, human life, professional dignity, respect for human dignity, awareness of their respect for society, self-expression, care for people, professional dignity, professional reputation).

Thus, for the formation of the axiosphere of the future doctor requires special activities for the formation of professional values of the doctor, as well as a certain educational program for the formation of axiological qualities of the doctor's personality. Among the positions that purposefully influence the axiosphere, the most significant were the cultural environment, communicative experience, self-education, the development of moral norms in education.

Factors in the formation of the individual axiosphere of a student of higher medical education are [15]:

- social expectations of society regarding the subject of the health care system, which determine the initial state of the axiosphere of the future doctor and its further transformation in the process of education in higher medical education;
- educational environment of the institution of higher medical education;
- professional morality and ethics of a doctor;
- state of professional activity of the doctor;
- the content of higher medical education.

Conclusions. Thus, the study of the peculiarities of the medical profession from the axiological point of view, that the professional value orientations of the future doctor include universal and professional values, which are related to professional activity, its content, direction and purpose. Therefore, the targeted

focus of the educational process in higher medical education institutions on the development of the values of the chosen profession is the main one and will allow the future doctor to acquire an idea of the profession and its own opportunities in it. The axiosphere of the future doctor provides ordering of value orientations, values, attitudes, personality orientation, which ensures the self-development of the future doctor.

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