

DOI: 10.7596/taksad.v9i1.2432

Citation: Shevchenko, H., Antonenko, T., & Safonova, I. (2020). Positive Personality Education: An Ontological Aspect. *Journal of History Culture and Art Research*, 9(1), 133-144. doi:<http://dx.doi.org/10.7596/taksad.v9i1.2432>

Positive Personality Education: An Ontological Aspect

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Abstract

The article highlights the problem of positive personality education in the ontological aspect. The authors believe that pedagogy, as a branch of human studies, requires a deep study of the multidimensionality and multivaluedness of a man, understanding his inwardness basing on a new methodology of discovering an integrated and holistic world. "The Man in the World and the World inside the Man" is a concept, which, in our opinion, should become the defining context of modern philosophy of education and pedagogical science, in particular. This concept has two sides. The first one, the Man in the World, testifies that a man is an integral part of the objective world. The other side, the World inside the Man, defines the inner dimension of man. The idea of positive education is based on the assumption that the pursuit of the best things such as values, meanings, ideals of the highest order, the ability to seek and create positive things in the world should become a need for a highly developed personality. For the realization of this idea, it is extremely important to form positive thinking among student youth. According to the authors, positive thinking is a reflection of the formation of a holistic picture of the world of a man, where stable systems of personal meanings and values are the defining basis. It is the values and meanings dominant that determines the nature of the relationship of a man to the world. According to the authors, the interest should be the agent for transmitting positive values and meanings. A special role in this process belongs to the art, because the art itself contributes to the development of the human in the man, brings a sense of fullness of life, and human happiness. We are convinced that only in this way it is possible to overcome the alienation of a man from life and to project the future prospects of his development and live a happy life.

Keywords: Positive personality, Education, Ontological aspect, Positive thinking.

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Introduction

What should education be like today? What can each person find just for himself in education and what can be meaningful to all people? These questions are not so simple, as they are rooted in the philosophical depth of knowing Man by himself and understanding his role and place in the Universe.

“The Man in the World and the World inside the Man” is a concept, which, in our opinion, should become the defining context of modern philosophy of education and pedagogical science in particular. This concept has two sides. The first one, the Man in the World, testifies that a man is an integral part of the objective world. The urgency of the problem is that with the emergence of virtual space, a man is increasingly alienated from life; he loses his real identity. The other side, the World inside the man, defines the inner dimension of man. Each man represents the world through his or her inner spirituality. The problem is a distorted perception of reality by a man because of the loss of spiritual orientations – the highest values of life, meanings, and ideals.

Thus, the positive ontology of human existence suggests that not only Man exists as a part of life, and that life is an important part of his own consciousness. “So, there is a question not only about people’s relations with the world, and also about the world in relation to every person, which exists in a form of his objective attitude. Only in this way is it possible to overcome the alienation of existence from Man” (Rubinstein, 1973, p. 259). Such an important transition in educational philosophy was first represented by J. Comenius in his work "Labyrinth of the Light and Paradise of the Heart" (2000). Today an old metaphor of “Labyrinth of the Light” as an image of the world has to reveal new forms of knowledge and understanding as well as new meanings and their interpretations. The lack of research on the integrated theoretical problem requires intensifying the study of the relationship between the positive ontology of human life and the education of a positive personality.

The purpose of the study is to uncover the ontological determinants of nurturing a positive personality. **The methodology of the study** is based on an ontological approach aimed at clarifying the deep essence of the mentioned above problem. **The scientific novelty of the study** is that the problem of education of a positive personality focused on its ontological nature is covered first. We believe that modern pedagogy requires a deeper study of Man as a multidimensional and complex phenomenon, where understanding the true essence of a human life should be based on new methodology. Only in this way, it will be possible to overcome people's alienation from the world and to project the prospects for further development and a happy life.

Literature review

The "contours of positive life ontology in the world" (Leontiev, n.d.) are aptly defined by F. Vasilyuk (1984): "... we never find a living being without his coherence with the world. He is introduced into the world from the very beginning, linked with it by a material cord of his existence. This world, being still objective and material, is not, however, a physical one. In other words, it is not the world as it appears to physics as a science, which studies the interplay of things. So, it is the

world of life" (p. 86). An artistic interpretation of this idea is given in the "Living Life" work wrote by Vikenty Veresaev as the following: "Living life cannot be defined by any specific content. What is life? What is the point? What is the purpose? There is only one answer: it is life itself. It is the highest value, which is full of mysterious depth. Any manifestation of a living being can be full of life – and then it becomes great, bright and worth doing for its own sake. And, if there is no life, the same display becomes dark, dead, and, like grave worms, the following questions are emerging: Why? For what? What is the point?" (Veresaev, 1991, p. 85).

The Men, the World, and relations between the Man and the World are the constituents for "The Man in the World and the World inside the Man" concept. It can be represented as the following figure:

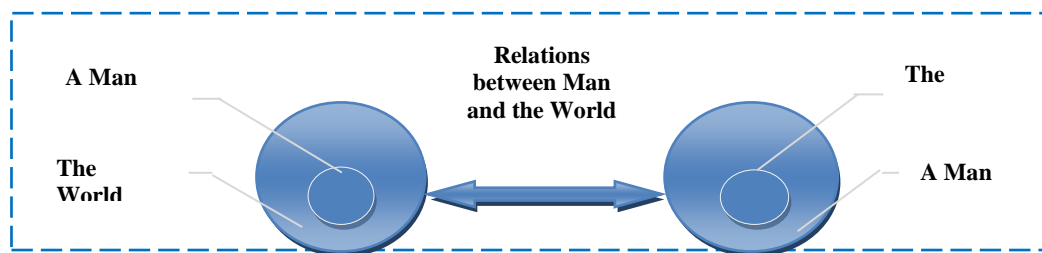


Figure 1. Ontology of Man's world of life

The relationships between a Man and the World are built by the subject, "where that subject, to whom we attribute activity, is able to influence the state of relationships in his life" (Leontiev, n.d.). This is the essence of personal self-determination. Thus, Gottfried Wilhelm Leibniz, an optimist, says that the world is so perfect that "we must be amazed by art and beauty" (Leibniz, 1989). Since God was guided by infinite goodness in the creation of the world, the scientist observes, "all the properties of knowledge, ability, power and greatness that are manifested in His actions are intended only for the happiness of rational beings." However, at the same time, Leibniz says that this goal is not the only one (Leibniz, 1989). Arthur Schopenhauer, a pessimist, takes an opposite position, arguing that "the world and life are not adapted to give people a happy existence." The scientist explains this saying that there is only suffering and many tears are shed; joys and pleasures, even if they fall to the fate of a man, are deceptive in nature, and do not give pleasure to the heart... In general, the philosopher sees the purpose of life in suffering, and not in happiness (Schopenhauer, 1910).

Positive ontology of Man's world of life must be focused on a positive, friendly and honest attitude to the World. We agree with Seligman's position regarding the fact that the world is not perfect, "and despite such obstacles as the holocaust, infectious terrorism, and genocide of Tasmanian natives, we are still moving towards a win-win position" (Seligman, 2006, p. 329). "The best we can do is to promote progress. This makes sense of our lives. Life becomes meaningful when we feel of being a part of something bigger – and the more is that whole, the deeper sense of life we have. The desire to comprehend God, who is endowed with omniscience, omnipotence, and righteousness, makes our lives to become a part of a vast whole" (Ibid, p. 335). A similar opinion was

expressed by S. Rubinstein (1957) in his book called "Man and the World": "The claim of a person that everything in life is beautiful and good is as miserable falsehood as the statement that life is always disgusting and horrible. It crosses out a lot of positive things and is an indicator of his own failure. Life is powerful, endlessly diverse and filled with all good and evil. To a large extent, Man has to do only one thing in his life: to bring beauty and good to the world as much as he can" (p. 87).

Man and his life can be explored in different aspects, dimensions, and contexts. The most important thing is understanding the fact that Man represents the highest integrity, "the highest embodiment of holism in his individual and general fragility" (Jan Christian Smuts, p. 263, cited in Schafer, 2017, p. 44). Canadian culturologist P. Schafer (2017) notes that being holistic means "constantly striving to see, feel, experience and understand the unity of all the things" (p. 34). However, the scientist says that it is not so important fact that integrity cannot be reached at its highest level in a metaphysical sense, as it is always possible to add new information and understanding to the dimension of the ever-expanding whole. What is more important, as he says, it is to be constantly searching for ways to achieve this ideal, and, therefore, to work continuously on the connection between mental, physical, emotional and spiritual aspects of being to create a single network" (Ibid, p. 34).

Man as an integral being, who exists in a rapidly changing world, changes his own ideas about himself and that world. Today people do not just explore and transform the world irrelevantly as ultimate biosocial beings. They are an integral and infinite "cosmo-bio-psycho-cultural" component of the Universe and evolve in accordance with the common laws. Philosophical descriptions of Man as a cosmic phenomenon, which are represented by Teilhard de Chardin, O. Chizhevsky, K. Tsiolkovsky, V. Vernadsky, V. Kaznacheev, O. Kozyrev, B. Lychkov, deepen our knowledge about the world as a holistic unity and transform people's worldviews from antropocentric ideas to cosmocentrism. "In a cosmoplanetary aspect human development is determined by the Living Nature, the Universe, the Cosmos, and the Cosmic Absolute, which create a unified information-rich environment on the basis of integrity, harmony and spirituality" (Shevchenko, 2019, p. 21).

An essential characteristic of our days is the entry of Man into the global information system. It provides people with tremendous opportunities in the context of perception and understanding of the world. Active interaction between different spaces, values, and meanings deepens the interdependence of the whole world. At the same time people who immerse in a virtual reality, which gives them easily accessible and brighter opportunities, lose connection with their "living" inner world. The deep true feelings, meanings and life values are lost and atrophied. Relations between people are transformed into the "Brownian motion" (Makhovskaya, 2017). As O. Makhovskaya notes, these relations stop to be profound; are based on visual codes, and not on empathy and emotional resonance (Ibid). In fact, everything what makes people human beings is denied and substituted for virtual life. Philosopher V. KutYROV (2016) notes with great concern that "living life is disappearing from our lives ... People are disappearing from our lives... A synthetic

human is appearing ... A Post-human (p. 19). The modern world, as the scientist believes, has got a post-human dimension which leads to the collapse of ecology and humanity (Ibid, p.12).

According to Yuozas Mureyka's (2019) point of view, excess of information and theoretical knowledge has led to the fact that people have become more prone to apathy, boredom, general frivolity, restless desire for sensual pleasures, and ignorance of spiritual life. As the scientist notes, people feel not lack of knowledge, and they need more sense of life and understanding. That is the cause of a spiritual crisis, which takes place in modern society (p. 38). Today, A. Klizovskiy's idea is more relevant than ever. The author states that the material crisis in society is always a consequence of a spiritual disaster. "The main lever of perfection is removed from education. It is the education of the spirit as the main factor of life development. Mankind is going through an unprecedented crisis precisely because of the stop of its development and loss of spiritual values. Economic impoverishment is the result of spiritual poverty" (Klizovskiy, Fundamentals of a new age worldview, p. 331).

Results and Discussion

To save people's vitality, it is necessary to change the paradigm of the value and ontological coordinates in education and upbringing. *An idea of positive education should be based on the assumption that a strong desire to become better (regarding values, meanings, ideals of the highest level, ability to find positive aspects in nature and other people, etc.) is a need of a highly developed personality* (Safonova, 2019).

The most important role in this process belongs to education in general and pedagogy as its part. As they are the main guides and transponders of humane values and meanings. It worth mentioning that the system of education should not tailor a person to a single image. It does not matter how good and beautiful it seems to be. Education is expected to create preconditions for reaching happiness by every human and getting satisfaction with his own life (Lyz, 2014). Of course, this does not mean that education should "impose" certain values and meanings, and it is expected to provide a person with support, co-creation, and complicity as well as to encourage "cultivation " of spiritual and moral values. All this will foster the education and upbringing of a positive personality (Ibid). *From this perspective, education in its broadest sense can be interpreted as the process of establishment and further formation of a positive (happy) personality. This person is expected to be able to demonstrate the highest level of integrity and humanity, an ability to live and operate effectively in the real world, to manage his life successfully, to develop spiritual potential and to build his own ideal image.*

Unfortunately, endless fluctuations in the paradigmatic definitions of the "education" term have contributed to some fragmentation and disconnection of the holistic world picture, which takes place in students' minds. Particularly, giving precedence to the collective forms of studying has led to underestimation of a personality, preferences towards a person-centered approach have led to appearing not identity but mavericks; the distortion of free education ideas has become the key to permissiveness.

Pedagogy of spirituality, which is also called existential or ontological one, is increasingly involved into the scientific and pedagogical discourses. It is known that existentialists fairly protected Man's original right with respect to the problem of human essence and existence. From their point of view, Man is "a project of himself, which is experienced subjectively" (Sartre, 1989). And the wrongfulness of such an interpretation, as it is pointed out by A. Maslow and S. Rubinstein, lies in absolutization of existence, juxtaposition, and rupture between essence and existence. The essence is the inner basis of existence. The misinterpretation of the "Man as a subject of life" concept has led to the substitution of identity for subjectivity. Excessive fascination by the competence approach ideas in education, which is known to be focused on results first, has led to leaving aside the very creative process of building meaningful and "real" knowledge. That knowledge, as it is correctly observed by V. Zinchenko (1988), should be built in that way "as a living image, a living word and a living movement appears, and not as a dead, mechanical action happens ..." (p. 22). In general, a superfluous focus of the modern education on competencies (where semantization of the "competence" term, from our point of view, is mostly related to the acquired professional qualities, and not to the spiritual world of Man, since one cannot be competent in love, friendship, honesty or decency) has nullified the very educating process at higher school.

It is known that all the various ideas and trends in Western European and Ukrainian pedagogy can be represented as two directions: didactic pedagogy – so called "school of studying" and educational pedagogy – so called "school of life", which is focused on upbringing (Neustroev, 2012, p. 24). Founder of Pedagogy Anton Makarenko (1986) emphasized the following: "We do not have pedagogy of upbringing" (p. 179). Unfortunately, this trend has been taking place till today. The Aristotelian principle of *the Golden Mean* should become a significant philosophical tool in the context of solving this pressing problem.

Drawing on the ideas of philosophers (Aristotle, Aristippus, Epicurus, Socrates, M. Montaigne, P. Schafer, V. Kutyrov), psychologists (A. Maslow, M. Seligman, I. Bonivell, S. Rubinstein, D. Leontiev, F. Vasilyuk, N. Chepeleva, V. Kaloshyn, A. Alokhin, N. Korolova) and educators, who explore different aspects of education and upbringing (J. Comenius, A. Makarenko, S. Kolesov, Yu. Andreeva, O. Makhovskaya), allows us to say that subjective well-being and happiness are the companions of those people, who are capable for self-discovery, search, creation and transformation of their inner "I" in accordance with the gained experience and their own ideal image; people, who feel their need to create and act; who experience unity with the Universe and are ready to act for the common good. Therefore, speaking about higher school student it is extremely important to create their holistic picture of the world, to develop positive way of thinking and their positive attitude to the world.

V. Kaloshyn (2012) rightly emphasized that in order to be optimistic one must think positively (p. 14). The researcher said that the power of positive thinking is in self-regulation – "an ability to create images of desirable reality consciously" (Ibid, p. 16). He suggests designing a picture of the desired result. The author explains that if we draw pictures with a possible negative ending, then the corresponding emotions appear: horror, anxiety, despair. And vice versa, when we generate positive

emotions, a habit to produce a positive way of thinking and attitude is produced. Thus, as the scientist says, positive thinking, as a tool for mental self-regulation, enables a person to control his or her thoughts consciously and does not allow them to be rooted in negative thoughts and emotions. One must believe in ultimate success and stay optimistic under any sort of circumstances (Ibid, p. 17). The scientist emphasizes that human mentality can be tuned to the positive way of thinking with the help of the law of substitution, according to which it is necessary to stop talking and thinking about the problem itself as it is better to talk and think about how to solve it. It is necessary to stop thinking about the past, and it is better to start thinking on what steps should be done in the future (Ibid, p. 26). That is, by changing our mental modes we can change our lives. In other words, our life is what we think about it.

O. Romakh and M. Lapukhina (2004) interpret “positive way of thinking” as a special style of thinking, which is characterized by a cheerful worldview, an ability to perceive, accumulate and disseminate only positive thoughts and emotions. The scientists identify the following components of the positive mentality: manifestations of emotions of joy, interest, optimistic attitude. Joy, in their opinion, sharpens the receptivity of the world, allows us to admire and enjoy it. "A joyful man sees the world in his beauty and harmony, which determines the involvement, belonging of the individual to the surrounding reality" (Ibid). A person, as the scientists say, who has only positive thoughts is inclined to spread feelings of kindness, love, happiness, tolerance, and cooperation (Ibid). This statement, of course, cannot be denied. However, in our opinion, the formation of positive thinking does not come down just to simple accumulation of positive thoughts and emotions as well as to their control, certain permutations or substitutions.

In our view, positive thinking is an evidence of the holistic picture of the world, successfully formed in one’s mind. That picture is an integral formation that defines an individual way of the world perception by a person. We agree with A. Alokhin and N. Korolova (2013), who describe the image of the world as a complex, multi-level model of the living world, which includes objects and phenomena, which are significant for an individual.

We stick to the position of those scientists who say that invariant semantic entities can be considered as a determining basis for an individual image of the world. They are sustainable systems of personal meanings, conditioned by individual, social and cultural experiences as well as semantic structures of self-consciousness (so-called "I-reality") of an individual (Alokhin, & Korolova, 2013, p. 105). One of the key semantic constituents of a subjective image of the world, according to A. Alokhin and N. Korolova, is a category of attitude (Ibid, p. 105). This category represents an interaction between Man and the World as subjects and it also includes values aspect. That is the dominant that determines the nature of one's attitude toward events, circumstances, things, and other people (e.g. positive, negative or conflict). The essence of this sphere we see "as the organic complex, the integrity and unity of emotional, sensory, cognitive, needs, motivational, behavioral and activity components, which, in turn, are represented by values, meanings, orientations, needs, attitudes, beliefs, feelings, experiences, knowledge, understanding, behavior and actions" (Antonenko, 2018; Antonenko, 2017, p. 28). D. Leontiev (n.d.) says that we perceive reality through

the lens of those meanings we give it. Our emotions are these mechanisms of a direct presentation of those personal meanings (Ibid). Emotions, as S. Rubinstein (2002) notes, acquire a positive or negative character, depending on whether the actions of an individual are in a positive or negative relation to his needs, interests, and attitudes (p. 514). Sartre from the standpoint of phenomenology claims that emotions to a certain extent determine the integrity of individual consciousness, and from an existential point of view, they reflect human authenticity (Sartre, 1989, p. 17).

Ukrainian scientists L. Matsko and Zh. Sidorenko (2012) also allocate axiological character of thinking. The authors consider positive thinking as a constructive way of interpreting life experiences. It is closely linked with an affective sphere as it is aimed at solving problems in one's inner world (pp. 177-178). In this sense, it is worth considering the problem in a hermeneutics dimension.

Describing hermeneutics in a broad philosophical sense as a philosophical science of interpretation and as the comprehension integrity of spiritual life (Dilthey, Hans-Georg Gadamer), we assume that not only a human mind, and life itself can be likened to a certain amount of texts which require understanding and interpretation. N. Chepeleva (2009) says that life consists of lots of continuous mutual and self-interpretations, corrections and clarifications (p. 99). The interpretative frameworks of life events and relations between people and the World are determined by understanding. The researcher focuses on the fact that understanding is a synthesis, the interaction of two meanings: the meaning embedded in the text by its author and a semantic field of a subject (recipient), who sees the message (Ibid, p. 13). That is, a dialogue takes place, rethinking of meanings, their interpretation. In terms of our study, it is appropriate to pay attention to certain structural frameworks that determine the perception and nature of interpretations of certain life events – narratives. The essence of the narratives is that in order to understand something, it is necessary to tell the story. A person, while living his life, constantly tells others about himself and creates his own stories. As N. Chepeleva (2009) rightly points out, the nature of "I" is not so important by itself. Hence, the most important thing is how it is represented in the discourse (Ibid, p. 129). It is known that all people accept and interpret the same event in their own way and build their own self-concept. In every narrative, one can always determine the overall tone of the story – optimistic or pessimistic.

Since childhood, people live in a world of fairy tales, myths, family traditions, and events. From that time, they begin to tell, understand, and interpret. In real life, we can observe such situations when one child says: "In this world evil and cunning people survive". Another one argues: "All men are good". Such a different primary perception of the World, for the most part, remains with the child and enters his inner world in the form of representations of the world and narratives. As Rubinstein (2002) remarked, a peculiar feature of children's mentality is a specific way of thinking which is submitted to the logic of perception, in which it was included (p. 422). And then, in the process of mastering knowledge by the person, "that thought divides perception and is separated from it" (Ibid, p. 442). Thus, the child learns a new life experience on a new stage of thinking development. Practical experience of supervising groups of students with disadvantaged backgrounds indicates that, unfortunately, the first perception of the world by these children was not

joyful. The major part of them was deprived of the most beautiful feelings – parental love, tenderness, and kindness. Such a negative conceptualization of one's own experience and life as a whole, unfortunately, contributes to the subsequent attribution of a negative background even to objectively neutral and positive events. For the most part, these children live in their "alienated" world.

There is also such a conceptualization of experience, when a person perceives the world, as they say, in pink glasses. His position is "I'm absolutely fine". Although, in Ukraine such a "Hollywood" smile is usually associated with something unnatural, with lack of depth and sincerity. According to Chepeleva's (2009) point of view, for people of such type new meanings (even if they arise) are practically not confined to the earlier and more familiar meanings (p. 106).

Personality builds his narrative in dialogue with other people as well as in the process of internal dialogue. Dialogue is that the very key that helps a person to open his own world, the world of other people, the world of another culture, the Universe, to immerse him into the space of common importance and universality. Dialogue is at the heart of holistic positive mentality, which is oriented to meanings and values and is addressed to Man as a subject of culture. Therefore, it is important to "wake" in children deep true feelings of beauty, sincere love, to encourage joyful emotions, which will inevitably entail "reverential" way of thinking, a desire to project the consequences of their actions not only on themselves, and also on other people, flora and fauna and, ultimately, the whole world (Schafer, 2017, p. 58). It is the "reverential" mentality, in P. Schafer's opinion, that compels a person to "delve into the affairs of the heart, to study his soul in order to develop tactics that cause the least harm to the world (Ibid, p. 58). The capacity for reverential, positive way of thinking is largely determined by the life narratives that are formed first in the family and then in society.

Positive pedagogy, as a direction, which integrates achievements of many sciences – philosophy, psychology as well as cultural studies, should contribute to the harmonious holistic development of Man of culture. P. Schafer emphasizes the need for transition from a scientific system of values, which suppresses emotions and feelings and is characterized by impartiality, to an artistic humanistic system of values, which involves the study of what is hidden from the eyes, is focused on wakening feelings up and exploring the whole spectrum of human emotions, familiarity with the subjective side of human nature, one's own feelings and experience (Shevchenko, Antonenko, & Bezuhla, 2019, p. 137). A special role in this process belongs to the art. As "art is the standard of spiritual and cultural life, which brings feelings of culture, aesthetic experience, artistic and aesthetic tastes and ideals, aesthetic attitude to reality" (Shevchenko, 2018, p. 200). Art promotes the development of humane in a person, brings a sense of fullness of life and human happiness. The author of this article H.P. Shevchenko is the founder of a new research direction in Pedagogy on the following topic: "Interaction of arts in artistic and aesthetic education and development of youth". The authors' thoughts, represented in the article, are based on the results of implementing educational activities, focused on the students' development, at Volodymyr Dahl East Ukrainian University (Safonova, 2018, p. 166). "Contradiction of human nature, manifested through

constant internal struggle of good and evil, beautiful and ugly, sublime and low, necessitates us to keep the new generation interested, and, subsequently, to generate their need for the "light human action" (Shevchenko, 2019, p. 211). Interest, in our opinion, should be the conduit of positive values and meanings to the world of Man. In the context of the represented study, S. Rubinstein (2002) gave an important definition to the "interest" term: "Interest is a manifestation of a personality's orientation, a motive that acts by virtue of its conscious significance and emotional appeal" (p. 693). During his early years of life, a child's level of consciousness is not high, which is why the world is fascinated by its emotional appeal and colors. That is, certain things generate child's interest because he just like them (Ibid, p. 693). As the child grows older, he or she understands the significance of the particular tasks, which he or she is involved in. And, it is important to understand that, as Rubinstein says, it does not matter how high the level of consciousness is. Anyway, emotional attractiveness cannot be ruled out. When a person works with interest, he gets pleasure because of a creative process he is involved in, which means that he feels happy. Interests come from interacting with the outside world. And the more hobbies one has, the stronger is his connection with real life. Since interests are an expression of the general orientation of an individual, it is important to purposefully direct him to positive universal values and meanings.

We consider positive way of thinking as humanitarian and holistic mentality. Only the formation of the holistic picture of the world, where there are both positive and negative phenomena, facts, actions, events, makes it possible to interpret them through the lens of the ascension to the best – values, meanings, ideals of the highest level. As P. Schafer (2017) rightly points out, our mind must serve as a window through which the entire universe, as well as ourselves, is visible. In order to achieve this, one must expand his consciousness in all directions: past, present, and future; look into the outside world and inside one, realize space and time (p. 49). Positive thinking is not just about selecting only positive life contexts. It is about understanding that today's negative problems are temporary against positive ones.

Conclusions and prospects for further studying

Considering the problem of education of a positive personality, we are intended to represent it mainly through ontological and methodological aspects rather than as a pedagogical issue only. It is interpreted by us as the formation of a positive way of thinking, which is expressed through a positive attitude of a personality towards himself, other people and the world. We believe that only in this way it will be possible to cope with people's exclusion from life as well as to design perspectives for further development. To date, the problem of educating a positive personality is very urgent, and a very wide range of issues is still unexplored. Particularly, the following points require further studying: axiological and cultural aspects of positive education and upbringing; exploring approaches to understanding such phenomena as optimism and pessimism as mentality indicators; development of conditions, principles and new technologies aimed at education of a positive personality.

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