

Iryna Svirydenko

*PhD in Psychology, Associate Professor,
Zhytomyr Ivan Franko State University
orcid.org/0000-0002-9186-4001*

Olena Kravets

*PhD in Pedagogy, Associate Professor,
Zhytomyr Ivan Franko State University*

**FAITHFULNESS BREEDING MODEL IN PERSONAL RELATIONSHIPS
OF STUDENTS OF HIGHER EDUCATION ESTABLISHMENTS**

***Abstract.** The thesis explores the problem of developing faithfulness in personal relationships among university students. Studying the concept of "faithfulness f in personal relationships" among university students, the author works out the model, lists, justifies and experimentally verifies the pedagogical conditions of developing faithfulness in personal relationships among university students (forming in students' groups the educational environment activating their acquisition of faithfulness in personal relationships; pedagogical support of students' moral decision-making and loyal attitudes; involving the youth in group discussions of moral and ethical dilemmas connected with displaying faithfulness in personal relationships in fiction and real-life situations; getting students to study the course in faithfulness and personal relationships; developing students' self-administration with a view to promoting their person-to-person interaction, learning to display faithfulness, reliability, responsibility, realizing how socially and subjectively essential and important it is to base one's behavior on principles of partnership, mutual understanding and in accordance with social norms). To check the effectiveness of the research the author conducts a pedagogical experiment aimed at implementing the model of developing faithfulness in personal relationships among university students.*

Introduction.

At the contemporary stage of creating an independent, rule-of-law, democratic state and of Ukraine's integration into the pan-European community, the problem of creating an upbringing system, in particular in HEE, which could provide the formation of a new-type personality, a personality having highly developed moral features and consciousness, the important place among them belonging to faithfulness in relationships and friendship, is acquiring a special meaning and topicality. In our country's strategic documents in the sphere of education and training, and namely in the "National Doctrine of Developing Education in Ukraine in XXI Century", a personality-oriented approach is especially stressed; it is grounded not on a person's acquiring a certain volume of professional knowledge, skills and habits, but on providing a harmonious balance of his/her personal, creative and professional qualities and on the development of his/her distinct individuality.

A student must possess a complex of qualities which would allow his/her becoming a highly qualified professional who is capable of taking independent decisions, demonstrating faithfulness, permanence and responsibility in personal relations.

Sadly, the social and cultural situation in Ukraine changed during the recent several decades, and at present it is marked by a number of negative tendencies. The loss of older generations' ideas, transvaluation of values, changes in individual moral frameworks had taken place. Negative social processes resulted in the growth of intolerance and aggressiveness in peoples' relations, in the loss of life objectives. From this viewpoint, educational establishments should seek to form in students the commitment to other people which is understood as the combination of three skills: understanding of other people, attention and care for them, concern for their interests, wishes and habits. With that, the main attention should be given to developing in students of the feeling of faithfulness in personal relations, since it is a personality with a developed sense of faithfulness that can cognize another person in the context of careful attitude to oneself. The characteristic feature of such a personality is his/her reliability in various circumstances related to inter-personal cooperation. Hence, in working-out of the problem of breeding faithfulness in personal relationships of students of higher educational establishments, the drawbacks of tutor training as to realizations of related instructional activity come into sharper focus; inadequate level of instructional programmes' focusing and public organizations' engagement into the solution of this problem are observed. In this respect, personality-oriented instructional influences should be aimed at fundamental conflict resolution, such conflicts springing up in the process of faithfulness formation in personal relationships, in which a student is the main priority and value.

The problem of breeding faithfulness in personal relationships has not been a subject of special pedagogical scientific inquiry yet; the researchers investigated only separate constituents of this phenomenon. It was found out that in philosophy the given problem was studied by Aurelius Marc, Aristotle, Confucius, Xenophon, Pluto, Plutarch, Seneca, Theophrastus, Marcus Tullius Cicero. They focused their attention on a person's keeping faith in friendship, marital relations, personal relationships, on individual's faithfulness to his/her life credo and commitments. In the line of the stated problem are the works of German philosophers G. Hegel, I. Kant, F. Nietzsche. The phenomenon studied in the works of these scholars is represented as one of the constituents of personal relationships, in particular, as a person's ability to carry out one's promises and to keep one's word.

Considerable attention to breeding of the feeling of personal faithfulness was given by V. Suchomlynsky. Specifically, he stated that the realization of the principle "A person is a friend, comrade and brother to another person" requires each individual to be understanding and careful to another individual's inner world so that a source of personal happiness was found in moral purity, beauty, faithfulness and lordliness of deeply personal intimate relations.

The issues of faithfulness and loyalty of a person were the subject of consideration in the works of I. Bekh, G. Vashcenko, N. Volkova, S. Karpenchuk, N. Moiseyuk, V. Suchomlynsky, M. Fitsula, V. Yahupov. The researchers consider civil loyalty, friendly loyalty and marital faithfulness to be components of moral culture. Faithfulness is determined as inalterability and permanence concerning people and work or trade, as to performing one's duty, loyalty to chosen principles and moral ideal. Faithfulness and loyalty is demonstrated in all its grandeur when a person doesn't betray one's noble feelings, when he/she can be characterized by a fresh sense of shame culture; besides, faithfulness appears to be the most important family value.

The issue of relationships was studied by V. Ageyev, J. Bezkorovaina, I. Bekh, O. Bodalyov, L. Hozman, Ya. Kolomynsky, T. Konnikova, O. Leontiev, L. Moskaliova, O. Mudryk, V. Myasyshcev, M. Obozov, V. Olshansky, L. Orban-Lembryk, A. Petrovsky, M. Smetansky, V. Ternopil'ska, V. Shtyfurak and others. These authors consider 'relationships' to be a subjective connection which become settled between a person and a certain outside object. Relationships are an integrated system of selective conscious connections of a person with various sides of reality, which includes three interconnected components: a person's attitude to another person, to oneself and to the objects of outside world. Personal relationships are presented in the works of above mentioned scholars as a complex of objective connections and interactions between individuals which demonstrate themselves in the nature and ways of their mutual influences during their communication and cooperation, as individuals' mutual readiness for a defined cooperation type.

The notion of "faithfulness in personal relations of students in higher educational establishments" can be formulated as an integral personal formation which adjusts a student's action according to certain moral laws, thus providing a subjective satisfaction with the interaction's process and result; its characteristics are reliability, permanence, responsibility of young men and women in their treating each other; this is the main mechanism of their development and self-development. In public conscience faithfulness is considered as ideal relationships with a high level of trust. Faithfulness is a specific quality of a personality which is displayed in his/her evaluation attitude to his/her own actions and deeds, to relations with other people and is characterized by the integrity of knowledge, formations based on needs and motivations, practical actions and emotional-volitional factors. It means unvaried loyalty for a definite person, the performance of given promises, stability in relationships, views, feelings and strivings; it presupposes not only mutual help and understanding, but also inner spiritual kinship and trust.

Breeding of faithfulness in personal relationships of HEE students requires the consideration of its structural components. The content structure of faithfulness can be presented by inter-connected and inter-determining components, and namely by cognitive, emotional-motivational and practical components.

In particular, the cognitive component of faithfulness in personal relationships is characterized by the correlation of the level of knowledge on faithfulness in personal relationships, reflects the level and knowledge efficiency as to the essence and specifics of interactions with other people, communication structure and style, as well as their actualization in establishing and realization of personal relationships, the choice of interaction methods, ways and mechanisms.

Thuswise, while in their teens, young people develop a special type of activity, communication, the main essence of which is a person of their own age or another meaningful person. Communication is demonstrated in building relationships with peers based on certain norms of ethics. The young people's knowledge of personal interactions specifics, of norms and rules of socially accepted behavior, the features of faithful action's manifestation provide efficient relationships with peers and surrounding people. "The need in deep personal contacts is felt especially deeply in early teens, when young people's strivings towards understanding of their individuality, to self-expression requires a mirror (another 'self'), as well as empathy. Evidently, this can serve an explanation for young boys' and girls' craving for friendly communication" [1: 113].

We define the following indices of the cognitive component: understanding of faithfulness to a person essence, of mechanisms of its manifestations and insight into the need of its demonstration in personal relationships; the knowledge of socially accepted communication and behavior norms and rules and the realization of advisability of following them; mastering a system of knowledge on personal relationships particular features, on compatibility and reflexion.

The emotional-motivational component integrates feelings and experiences which reflect a value-based attitude to other people, to oneself, to the surrounding reality, as well as a positive motivational mindset of a personality; this component serves the basis of motives' formation as to demonstrations of faithfulness in personal relationships, which is manifested through young people's understanding of the need of demonstrating of faithfulness in their relations with other people. We define the indices of the emotional-motivational component as follows: of the need of demonstrating faithfulness in personal relationships, the attitude to a faithful action as to a personal value, the emotionally positive attitude to other people, to oneself and surrounding reality; developed empathy; emotional self-regulation.

The practical component of faithfulness in personal relationships of HEE students represents consciously regulated behavior on the basis of socially meaningful norms and rules, social activity in relationships and communication. It presupposes the students' mastering of social communicational skills and habits, which enable successful contact setting with other people, displaying faithfulness in personal relationships, acquiring the habit of demonstrating faithfulness in personal relationships, ability for result self-evaluation of a faithful action.

The following indices of practical faithfulness component in students' personal relationships were determined: consciously regulated activity and behavior on the basis of socially meaningful norms and rules; manifestations of comradeship, reliability, inalterability, permanence, loyalty, responsibility, empathy, dutifulness, rapport, sociability; creation of one's own algorithm of keeping faith in personal relationships; capability for emotional self-evaluation of a faithful action's result; acquiring the habit of demonstrating faithfulness in personal relationships.

With the aim of studying the level of faithfulness competency in students' personal relations, we selected a set of diagnostic methodologies, specifically: the method of long-term monitoring of students' behavior in personal relationships and communication with fellow-students during preparation and conducting various activities and during mutual activities; discussions with HEE students aimed at revealing the young peoples' competency level as to faithfulness in personal relations; the method of summarizing independent characteristics which helped to determine a competency level as to faithfulness in students' personal relations, the level of behavior manifestations of young people according to evaluation of their fellow-students; conducting of surveys, interviews and tests, discussions aimed at learning the understanding of the 'faithfulness' notion, of its main features and manifestation mechanisms in personal relationships; application of moral choice situations and reality situations' analysis; self-evaluation method; method of quantitative processing of obtained data.

To learn the level of students' understanding of faithfulness in personal relationships, young people were suggested interpreting the 'faithfulness' notion, singling out the main behavior traits of faithfulness in personal relationships, giving marks to one's own knowledge level on the matter. So, the respondents define faithfulness in personal relationships as trust in relationships (people can speak about most intimate things, never betray at any circumstances, support each other in any situation – 21% of EG (experimental group) pollees and 20,61% of CG (control group) pollees; reliability - 10,29% of EG pollees and 13% of CG pollees; responsibility for one's actions - 5,88% of EG pollees and 7,63% of CG pollees; loyalty of feelings, views, convictions - 4,41% of EG pollees and 5,34% of CG pollees; openness in actions and deeds under any circumstances - 8,82% of EG pollees and 6,10% of CG pollees; mutual understanding, mutual respect, mutual aid - 5,14% of EG pollees and 3,05% of CG pollees; acceptance of binding nature of one's responsibilities - 2,94% of EG pollees and 4,58% of CG pollees; permanence in relationships (a person having friendly relations wouldn't exchange these relations to any other friendship) - 1,47% of EG pollees and 2,29 % of CG pollees; inability to betray one's friend's views and feelings - 19,85% of EG pollees and 18,32% of CG pollees; sense of justice - 1,47% of EG pollees and 2,29% of CG pollees; a wrong answer - 18,38% of EG pollees and 16,79% of CG pollees.

The results of quantitative and qualitative data processing testify to the fact that among faithfulness components the majority of students selected reliability, responsibility for one's actions, loyalty of feelings, views and convictions; inability to betray one's friend's views and feelings; trust in relationships (friends speak about the most intimate things and never betray under any circumstances, support each other in any situation); openness in actions and deeds under any circumstances, ; mutual understanding, mutual respect and mutual aid; acceptance of binding nature of one's responsibilities.

As to faithfulness manifestations in personal relationships, the students evaluated it in the following way. To be exact, 29,8% of EG pollees and 31,2% of CG pollees stated that they always demonstrated faithfulness in personal relationships; 21,3 % of EG pollees and 22,4% of CG pollees admitted that they demonstrated faithfulness depending on the situation (if a person was faithful for them they were also faithful in those relations). It should be noted that 48,9% of EG pollees and 46,4 % of CG pollees frankly answered that they didn't demonstrate any faithfulness in personal relationships with the following explanation: " I don't consider it necessary to demonstrate faithfulness in personal reactions because faithful friendship doesn't exist. As a rule, people have friendly relations for lucrative purposes, and under certain circumstances they betray and pretend that they don't know you". "In this life, you shouldn't tell your friend everything, anyone must have his/her own secrets; then your life is easier as no one will betray you".

To answer the question 'Do people demonstrate faithfulness concerning you?' 32,3% of EG pollees and 31,5% of CG pollees gave a positive respond, stressing that their friends always demonstrated faithfulness for them. 24,6% of EG pollees and 25,8 % of CG pollees noted that their friends were faithful depending on the situation. 43,1% of EG students and 43,1% of CG students answered that their friends didn't demonstrate faithfulness in personal relationships.

In our research, as the result of watching the students' behavior and relationships and their statements, as well as of ranging their answers to the survey questions, the traits of character necessary for setting positive personal relations were specified. Young people prefer such individual traits as faithfulness, reliability, frankness, openness, sense of responsibility. Specifically, 44% of EG pollees and 40,37% of CG pollees chose faithfulness, 23,21% of EG pollees and 26,08% of CG pollees made their choice in favour of reliability, 17,26% of EG pollees and 20,49% of CG pollees selected sincerity, 8,3% of EG pollees and 5,6% of CG pollees – frankness, 7,14% of EG pollees and 7,45% of CG pollees – the sense of responsibility.

Hence, we managed to establish that a high level of faithfulness competency in the HEE students' personal relationships can be marked in cases when a student possesses deep knowledge on the essence and notion of faithfulness to a person, the mechanisms of its manifestations, has mastered the system of knowledge on inter-personal relations' special features and on compatibility.

A student with such characteristics is inherent with comradeship, reliability, inalterability, permanence, devotion, sense of responsibility, empathy, commitment, rapport, politeness and sociability. Such students are self-critical, self-rigorous and demanding of others, their self-evaluation is quite adequate. Reflection and empathy are characteristic of them. A person with a high level of faithfulness competency anticipates another personality in the context of careful attitude to him/her, and a typical trait of such an individual is her/his reliability in various life situations. As to a high level of faithfulness competency, we found it in 17,2 % of EG pollees and in 18,4 of CG pollees.

A medium competency level is the level of fragmentary knowledge as to the essence of personal faithfulness and the mechanisms of its manifestation. This knowledge is not deeply conscious and lacks adequate personal meaning, it is not motivated by inner needs, and a student acts in accordance to it because other people act in the same way and require similar behavior from him/her. The behavior is often situationally determined, depending on requirements, interests and needs, and under the influence of significant individuals. A student doesn't always demonstrate a faithful action in personal relationships; he/she can't temper his/her emotions, feelings actions and deeds. He/she is aware of the necessity of keeping faith in personal relationships, of following behavior patterns accepted in society, but he/she often can't evaluate his/her own behavior and other people's actions according to them. Such a student is characterized by a self-serving behavior, orientation on his/her own interests and inadequate self-assessment, by a higher conflict intensity, lack of partnership, a low social adaptability level. A student demonstrates faithfulness in personal relationships on a situational basis, depending on a definite occurrence. Thus, 23,4% of EG pollees and 22,9 % of CG pollees demonstrated a medium level of personal faithfulness competency.

A low level of faithfulness in personal relationships competency is characterized by not full enough knowledge on socially accepted norms and rules of behavior and communication. A student is not always aware of the need of committing a faithful action in personal relationships, and as a result, he/she can't estimate his/her own behavior and other people's actions according to these norms. A stimulating mechanism for being faithful in personal relations with such a student is only separate people or a group. A student demonstrates no comradeship, reliability, inalterability, permanence, devotion, sense of responsibility, empathy, commitment, rapport in various circumstances related to interpersonal interaction; he/she is incapable of emotional self-assessment of a faithful action result, he/she doesn't demonstrate faithfulness in personal relationships. So, a low level of personal faithfulness competency was found with 59,4 % of EG pollees and 58,7% of CG pollees.

So then, according to the experiment's summative stage results, it was stated that the majority of students in their personal relationships are not governed by this moral value, their characteristic feature is commitment to oneself, penchant for egocentrism, a low empathy level which blocks the breeding of faithfulness in personal relationships.

Young people situationally demonstrate such traits of character as reliability, permanence, sense of responsibility, commitment in their relations with people around them; they are not active in communication, interactions, in setting positive personal relationships with the others.

Considering the data of the experiment's summative stage and the theoretical study of literature on the matter, mathematical and statistical analysis of expert assessment provided grounds for singling out pedagogical conditions of breeding faithfulness in the HEE students' personal relationships: the formation of educational atmosphere in a student group which activates students' mastering faithfulness in personal relationships; pedagogical support for the students in their moral identity formation and in manifestation of a faithful action; engaging young people into group discussions of moral and ethical dilemmas related to manifestations of faithfulness in personal relations, on the material of literary pieces and real life situations; engaging students into studying a special course "Faithfulness and personal relationships"; the development of self-administration for the organization of students' subject-to-subject interactions, demonstration by them of faithfulness, reliability, sense of responsibility, their understanding of social and subjective need and importance of following social norms in their own behavior based on partnership and mutual understanding.

In our opinion, to breed faithfulness in HEE students' personal relations, it is necessary to create in student group appropriate educational surroundings which would encourage apprehension of a faithful action and anticipation of moral notions and values. A special role in creating educational surroundings aimed at breeding faithfulness in HEE students' personal relations belongs to an academic group tutor. As an organizer of an educational process, he/she is meant to solve the following tasks: building and consolidating of a students' collective; arranging pedagogical efforts as to breeding faithfulness in students' personal relationships; cooperation with bodies of student self-administration.

It is necessary to note that the personality of a group mentor and his/her style of communicating with students is one of decisive factors for creating a favourable emotional climate in the student body. The educational potential of pedagogical activity and the effectiveness of its influence on breeding faithfulness in students considerably depends on the mentor's ability of building emotionally open, comfortable, emphatic relations in his/her cooperation with students. The analysis of psychological and pedagogical works shows that it is most reasonable as to breeding faithfulness in HEE students' personal relations to develop a style of pedagogical communication which corresponds a subject-to-subject, dialogical strategy of social interaction, which presupposes equal rightness of psychological (not social) positions of a lecturer and a student, mutual activity, openness and congruency, readiness to share the partner's viewpoint. Building of pedagogical process on the principles of a dialogue as a psychologically equal cooperation is a pre-requisite for a personal approach in breeding students' faithfulness.

The notion of 'pedagogical support' is a multifaceted one. It is characterized as a method and a form of breeding, as an educational technology, a teacher's position, as "free communication", "companionship of an educator and an educatee" [6: 60-65; 7: 45-50].

The aim of pedagogical support is removing obstacles appearing on the path of educatees' personal formation. We consider pedagogical support as an important condition of breeding faithfulness in HEE students' personal relationships. Proceeding from the papers of O.S Hasman and other scholars, in this research we used various kinds of pedagogical support: instrumentation of free moral choice, support of a person's positive traits, and creation of situations of success. The main direction of instrumentation is the development of a student's subjectivity, his/her skill of being conscious of one's own behavior, and on this basis taking responsibility for one's own actions and deeds.

For breeding of faithfulness in students' personal relationships, it is not enough to proclaim faithfulness as a moral value, because values are not proclaimed, they grow out of life conditions. Students must not only grasp certain moral norms and demonstrate faithfulness in their personal relationships, but master their independent thinking on the issue of faithfulness in personal relations. In our view, the cognitive-evolutional approach to moral upbringing, substantiated by American psychologists L.Kohlberg [2: 68-94], provides the solution of this task in the best manner. In the context of this approach, an effective method of breeding students' faithfulness is a group discussion of moral and ethical dilemmas related to manifestation of faithfulness in personal relationships. L.Kohlberg considers that individuals transfer from one stage of their moral development to another one by confronting opinions which contradict their position and encourage them to finding more perfect arguments.

So, an important condition of breeding faithfulness in students' personal relationships is their getting to know various points of view on the moral problem and continuous demonstration of faithful actions by the students, such actions being superior to these students' actual level of moral development. During the research, it was found that the most efficient and natural way of 'presentation' to an individual of a higher level moral judgments is engaging this individual to discussions, group talks on moral dilemmas [3: 130-144]. The exchange of ideas in a discussion takes place due to mutual connection of cognitive and communicative processes. A discussion of faithfulness is a form of cooperative rational reflection, during which moral knowledge is coordinated and protected by presenting proofs and arguments and is expanded with the help of logical conclusions. Owing to this, the involvement of students into a dialogue takes place, in which each of them is ready and willing to learn from the others' experience and from his/her own one. Being an active method of upbringing, a discussion develops the skill of cooperative facts and causes analysis, advances the skills of critical and creative thinking, it teaches to consider various sides of a moral problem and develops the skill of achieving consent.

An important condition of breeding faithfulness in students' personal relationships is the creation of personality-oriented moral situations, situations for faithful actions and unfaithful actions in personal relationships. The research of V.V. Serykov [4: 16-21] served the theoretical grounds for constructing such situations. Solving personality-oriented situations mainstreams such students' qualities as readiness to act with consideration to the other's position, to take responsibility in the problem solution, to change a conflict situation into a dialogue by analyzing its causes and developing a cooperative position, to be able to care for the ideas of other people and feel the interlocutor's emotional state.

V.V. Nikolina notes that moral personality-oriented situations are realized in the form of emotional experience, sense-creation and reflection, with developing one's own position in searching and dialogical situations [5: 85]. The creation of moral personality-oriented situations, situations for faithful and unfaithful actions in personal relationships is provided by a number of techniques: a hidden instruction, announcement of trust, motivation strengthening, positive support, pedagogical suggestion, and pedagogical support.

For upbringing of faithfulness in HEE students' personal relationships, a model was worked out and substantiated (Fig.1).

The model creation was exercised through revealing important factors which can influence the result of faithfulness formation in students' personal relationships, by grouping them according to common features. The model elements reflect the structural formation of faithfulness and the logics of educational process in HEE.

The model of breeding faithfulness in personal relationships of students of higher educational establishments in extracurricular activity has a clear-cut structure, and its basic components are as follows:

1. Target component, including an aim and a task. An aim determines all the system of upbringing and education, its nature and main principles of pedagogic activity organization. Consequently, the aim presupposes a number of definite tasks: students' mastering of knowledge on the essence and content of faithfulness, its manifestations' mechanisms, specifics of inter-personal relations; focused organization of subject-to-subject interaction which provides the manifestations in personal relations of faithful actions by young people; the development of optimal relationship models in the system 'tutor-student-student collective', aimed at creation of favorable conditions providing breeding faithfulness in students' personal relationships.

2. Notional component of the model of breeding faithfulness in students' personal relationships is represented by interconnected and interdependent components (cognitive, emotional-motivational and practical). Each of them is related to a group of work functions. Let's specify the functions' meaning. The informational function's realization presupposes deep students' knowledge on the essence of faithfulness to a person, of its manifestations mechanisms, managing the system of knowledge on the specifics of interpersonal relations.

Encouraging function defines the content of students' values system and motivation sphere and creates the basis for manifestations of faithfulness in personal relationships. Specifically, the activity of academic groups' tutors is aimed at actualization of knowledge and life experience of young people, with the purpose of formation in them of skills and habits, which will enable them to successfully establish contacts with other people, take valid adequate decisions in interpersonal interaction situations, obtain habits of demonstrating faithfulness in personal relationships and will realize an activity function. The listed above functions are connected with one another and serve the basis of breeding faithfulness in HEE students' personal relationships.

3. Technological component reflects the dynamics of interaction of educational system subjects' and is represented in technological facilities (forms, methods and means), principles and educational conditions. The upbringing model is built on the principles of focused creation of emotionally enriched educational situations, personality developing communication, application of empathy and systematic analysis of one's own actions, as well as the actions of other people. The constituents of the technological component are educational conditions. Among the forms of work applied during the experiment with the students, a special importance was given to the realization of the specialized course "Faithfulness and Personal Relationships". The course structure presupposed teaching theoretical material together with practical exercises, games, training elements, discussions, life situations' analysis, and the methodologies of young people's learning their own traits, composing self-assessments, developing of personal algorithm for keeping faith in personal relationships. We focused on the kinds of work which provide practical realization of theoretical knowledge on faithfulness, on personal relations, empathy, reflection, compatibility and encourage students' mastering of necessary skills.

The basis if the specialized course classes was a personality-oriented approach, the creation in the student group of psychologically comfortable atmosphere and relaxedness, encouragement of the students for searching non-conventional ways of solving the problems of inter-personal relations and communication, persuading students of the fact that there exists a close link between thoughts, feelings and behavior, and that personal relationships problems are related not only to certain circumstances, but to their wrong perception and understanding. At the specialized course classes we used the following mindsets: dialogization of interaction on the basis of respect for another person's viewpoint, personification of utterances, emphasis of the language of feelings. In the arsenal of methods of breeding faithfulness in students' personal relationships, we attached special importance to young people's composing their self-descriptions and individual personality growth programmes. This, in its turn, helped in mastering the skills of self-identification and self-assessment which was demonstrated in young people's ability of evaluating their own talents and abilities, advantages and disadvantages, adequately accepting other people's assessment and defining self-development and self-improvement directions on their way to demonstrating faithfulness in personal relations.

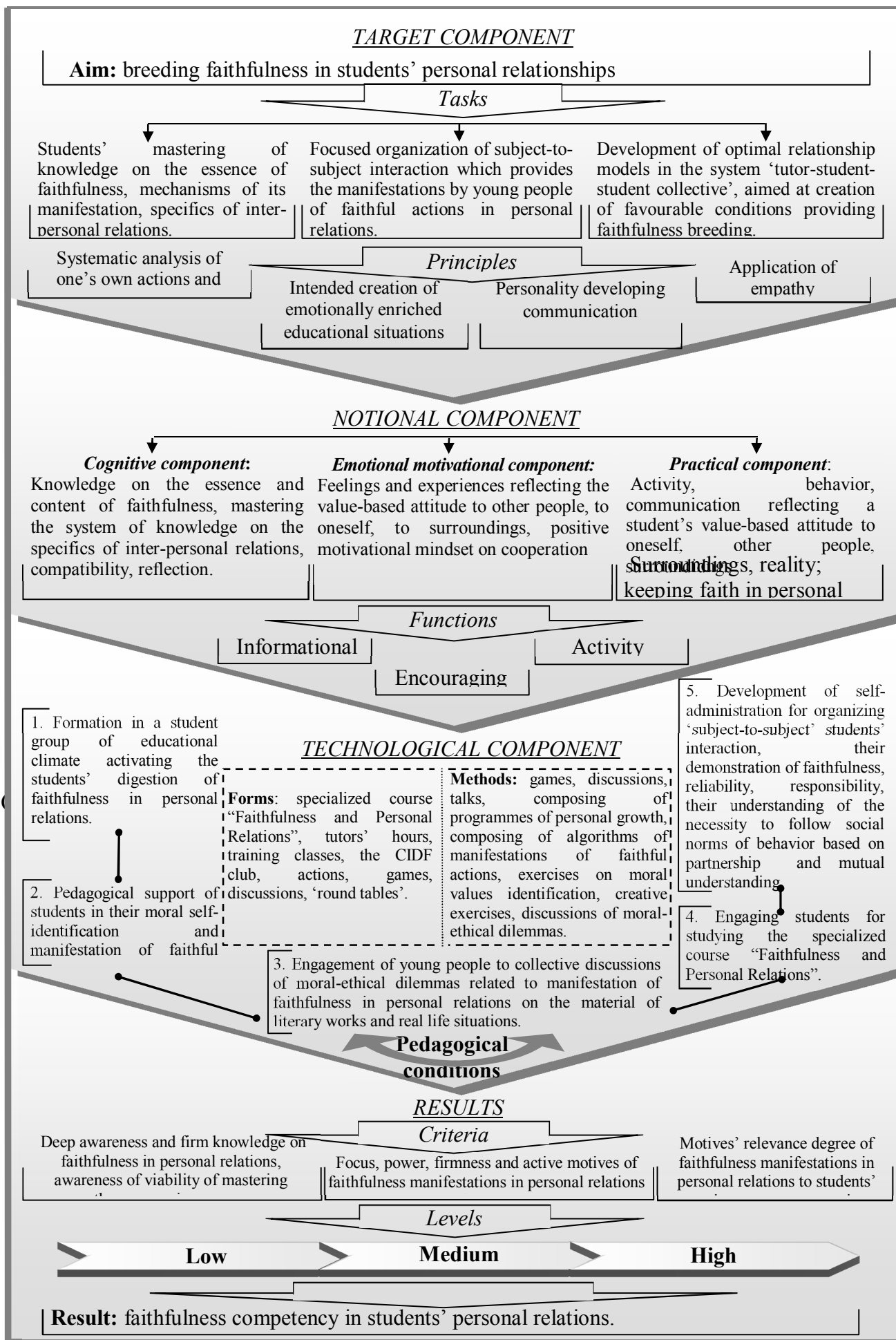


Fig. 1 Faithfulness breeding model in personal relationships of students of higher education establishments

Including at the specialized course classes active group work methods (interviewing, discussions, training elements, engagement of young people into creative activity with their composing the algorithm of keeping faith in personal relations), we taught our students understanding of the essence of faithfulness manifestations by other people, recognizing their rights for uniqueness. Such work facilitated the students' composing their own algorithms of keeping faith in personal relations, developing their skills of interpersonal cooperation and communication.

The specialized course included, among other things, the solution of faithful and unfaithful actions, based on the young people's personal relationships, watching other people's personal relations and communication and the analysis of one's own personal relations with friends and fellow-students. While solving situations, related to faithful and unfaithful actions, students became aware of the content of social norms and behavior patterns accepted in society, the necessity of demonstrating faithfulness in personal relations, estimated a person's behavior and actions in various situations, learned to find optimal ways of solutions for such situations'.

Encouraging young people's motivation as to demonstrating faithfulness in personal relationships, their ability to give moral estimation of real life phenomena, at the specialized course classes we used lectures-disputes, role games, creating considerations, exercises on discussing problem situations of moral content, reflection of obtained moral experience.

As effective method of breeding faithfulness, it was determined to be collective discussions of moral and ethical dilemmas, made on the basis of belles-lettres works and real life situations. Belles-lettres pieces contain a set of ideas, feelings and images bearing ethical values, so they influence breeding personal faithfulness. The educational force of artistic word lies in its moral influence on students' mind and feelings, as young people feel empathy for personages, approve or disprove the depicted life phenomena.

Among active forms of extra-curricular activity which are positively perceived by young people and facilitate their self-improvement as well as breeding faithfulness in personal relations, the training classes "Facilitating One's Own Self-Improvement" should be pointed out; there the enactment of typical problem situations of faithful and unfaithful actions in personal relations is conducted, which is followed by discussion and the search of moral variants of solving such situations'.

The results of our research give grounds for stating that the effectiveness of breeding faithfulness in personal relationships of higher educational establishments' students grows, on condition that educational work is aimed at the development of self-administration. Self-administration effectiveness as the means of a person's upbringing is determined by creation of such micro-social environment, which is founded on young people's manifestations of responsibility, faithfulness in personal relations and the provision of a worthwhile place for each personality in a collective.

Student self-administration helps in forming such qualities of young people as responsibility and dutifulness when some important task or a collective is concerned, the skill of giving objective estimation of one's own actions, as well as of other people's actions, independence, readiness for finding correct decisions depending on the situation, fighting difficulties, initiative, the skill of contributing one's efforts, ideas, proposals to any matter. The main principles of student self-administration at the university are as follows: rightfulness, electivity, openness, joint leadership, independence, accountability and responsibility to a student community. Student fraternity includes such sectors as: academic-research, cultural, social and domestic, editing-informative and the sector of physical education and sports.

Specifically, an academic-research sector of the student fraternity deals with CIDF (the Club of Intellectual Discussions Fans), during the meetings of which students consider the issues of their greatest interest. Within the Club activity a successful realization of a special form of personal and group moral upbringing takes place which was grounded by L.Kohlberg and M. Lipman. The research community activity includes the following procedural stages: presenting an emotionally and morally 'loaded' text, most often in the form of some life situation description (faithful or unfaithful action in personal relations), organization of dialogical communication during which the initial text interpretation takes place; confrontation, with the help of which a distinct content position definition is made; reconstruction of relationships on individual and group levels. So, the group process in the research community starts with forming of a psychologically comfortable atmosphere, then follows the confrontation stage and its overcoming on the highest level of moral development. Student fraternity is an initiator of young people's participation in voluntary activities, in military-patriotic, local lore research actions, in materials collecting for the university museum exposition as concerns university lecturers and students who participated in the Great Patriotic War. Such activities facilitate the breeding of young people's faithfulness, reliability, responsibility in personal relationships and enable the realization in educational process of the intergenerational continuity principle and the development of the students' historical memory. Effective breeding of faithfulness in personal relations of higher educational establishments' students is greatly facilitated by a distinct student fraternity's cooperation with Zhytomyr youth organizations. Among the most efficient forms it is important to note the participation in town KVK, town intellectual games, the organization and exercising of awareness rising work and various holidays.

4. Resultative component of the model of breeding faithfulness in personal relationships of higher educational establishments' students presents a synthesis of its effectiveness real indices, which reflect the level of the foreseen targets gains and substantial changes which characterize both a quantitative and qualitative aspects of the breeding model's functioning. As the result, we obtain the developed faithfulness in personal relationships of higher educational establishments' students. The effectiveness of the developed model of breeding faithfulness in personal relationships of higher educational establishments' students is proved by a comparative analysis of the data of the experiment's summative and control stages (Table 1).

The result comparison testified to positive changes in breeding faithfulness in personal relations of experimental group students, and namely, in cognitive, emotional and motivational and practical spheres, in the indices of competency rates as to faithfulness in personal relations; so the effectiveness of our suggested experimental model for breeding faithfulness in students' personal relations is confirmed. Specifically, as the result of the specialized course "Faithfulness and Personal Relationships" realization, the participation of young people in the training course "Facilitating One's Own Improvement", in discussions, disputes, 'round tables', games (role games, as well as imitation and action role ones), KVK, in social (volunteer movement) and local lore research activity, in student fraternity there took place the dynamics of faithfulness competency in personal relations of higher educational establishments' students.

Table 1. Dynamics of faithfulness competency in personal relations of higher educational establishments' students.

Competency levels	Cognitive component				Emotional and motivational component				Practical component			
	Before experim.		After experim.		Before experim.		After experim.		Before experim.		After experim.	
	EG	CG	EG	CG	EG	CG	EG	CG	EG	CG	EG	CG
High	20,6	19,8	55,9	24,4	25,7	26,0	44,1	22,9	21,3	21,4	49,3	23,7
Medium	41,2	42,8	27,9	40,5	43,4	43,5	42,6	48,1	58,1	58,8	42,6	57,3
Low	38,2	37,4	16,2	35,1	30,9	30,5	13,2	29,0	20,6	19,8	8,1	19,1

According to the Table, we can observe the growth in the number of respondents in EG (35,3%); the number of respondents with a medium level (13,3% less) and with a low level (22% less). In competency levels of faithfulness emotional and motivational component in students' personal relations the dynamics is also observed: the number of students with a high level grew 18,4%, the number of students with a medium level dropped 0,8% , and with a low level it dropped 17,7%. A high competency level of faithfulness' practical component is diagnosed for 49,3% of EG students, compared to 21,3% at the summative experiment stage. Besides, there is the reduction of respondent number as to the medium competency level of the practical component from 58,1% to 42,6%. And as to the low competency level of the practical component - from 20,6% to 8,1%. In control groups such changes are of a less distinct character.

So, a high competency level of faithfulness in personal relationships was demonstrated by 48,5% students of the experimental group, compared to 22,8% at the beginning of our research-experimental work; a medium level - by 38,9% compared to 47,7%; and a low level – by 12,6% compared to 29,5% students.

With the aim of testing the data validity after the experiment's completion, we used the λ -criterion of Kolmogorov-Smyrnov (to compare the empiric distribution of faithfulness components' competency in EG and CG) and φ^* -angular transformation by Fisher (to evaluate the validity of discrepancies between the selections' percentage in EG and CG).

These calculations confirmed our experimental data validity, the criticality value of λ corresponds to an accepted significance level, and the criticality value of φ^* corresponds to statistical significance levels, accepted in psychological and pedagogical researches.

Pedagogical efficiency of the developed content, forms, methods, means and pedagogical conditions as constituents of the model of breeding faithfulness in personal relationships of higher educational establishments' students was proved by qualitative and quantitative competency levels of personal faithfulness among experimental group students. The number of students with a low competency level of cognitive faithfulness component in personal relations decreased in experimental groups up to 16,2% compared to 35,1% in control groups. A low competency level as to the practical component – to 8,1% compared to 19,1% in control groups. To evaluate the research effectiveness, the important factor is the number growth of experimental groups' students with a high competency level as to the cognitive component (up to 55,9% in EG compared to 24,4% in CG – a high level) and the practical level (up to 49,3% in EG compared to 23,7% in CG – a high level); these indices were characterized by the lowest competency level at the summative stage.

Consequently, the results' analysis of research-experimental testing of breeding effectiveness as to the studied quality of the students, served the proof of pedagogical advisability and effectiveness of the model, substantiated and applied by the authors of this research, of pedagogical conditions of breeding faithfulness in personal relationships of higher educational establishments' students. The perspectives of the further study of this problem are connected with the in-depth analysis of faithfulness in individuals' relations, with the revealing of gender and individual differences and specifics of its breeding for boys and girls of secondary school age. Further search of relevant methods for this quality's diagnostics in the context of a personality's entire development is also needed.

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