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DOI: <https://doi.org/10.33216/2220-6310-2020-94-1-277-297>**LIFE COMPETENCE OF PERSONALITY AS A CONDITION OF LIFE CREATION: ORIGINS AND MODERN DIMENSION****V. A. Yakovleva**

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*This article discusses current issues of personal development associated with the formation of its vital competence. In particular, attention is paid to the problem of man, his place in the world, spiritual life, happiness, ways to achieve it throughout the history of world scientific thought; the evolution of views on the essence of the concept of "life competence" of the individual, which has its own history and specifics, is analyzed. It was found that the study of this pedagogical problem is carried out on the border of the sciences of society and education, so in the philosophical and sociological literature partially developed a general theoretical foundation for studying the problem of forming the vital competence of the individual.*

*Modern views of Ukrainian scientists on the essence and components of life competence of the individual are revealed. Emphasis is placed on the fact that this concept as a certain theoretical category took shape only in the last century. The life competence of a person of the twenty-first century involves the ability to mobilize in any situation, in any action to acquire knowledge, understanding experience, in order to learn to live in human society, learn to design their lives, skills that would allow her to productively build her life in accordance with the requirements of her own spirit and the demands of society, the essence of life competence will always be insufficiently represented in the history of society. It is concluded that trying to understand or define the essence of the concept of "life" is the same impossible task as trying to overcome the speed of light. Too low a level of awareness does not allow the average person to plunge into the secrets of the universe. Everyone has the right to create and realize their own picture of the world.*

**Key words:** *Life, competence, life competence, personality.*

**Articulation of problem in general and its connection with important scientific and practical tasks.** The current state of development of Ukrainian society is characterized by increased attention to the problems of the formation of a person who is able to fully perceive, understand and multiply material and spiritual values, which gives undoubted relevance to the scientific research of the life competence of the individual, the disclosure of social requests for its formation, taking into account the specifics of the changing processes in Ukraine.

The twenty-first century is the time when more and more people are beginning to wonder about the adequacy, competence and harmony of their lives.

Man has lived for a very long time on this planet, but has not yet understood what human life is. Although, if you think about time on a global scale, then humanity has stayed in this world for about no more than a second. You should not try to understand the universal meaning of life. The first task of the mankind is to understand itself. The first task of any person is to understand and accept oneself. The structure of our nervous system and consciousness, given to people by evolution, dictates a very special perception of the surrounding world. It looks at this world based on its own filter systems. In order to get closer to understanding the world around you, you must try to see yourself. This is the goal we pursue using the term "life" in our study. Owing to the knowledge gained in the course of numerous authoritative studies, humanity is increasingly coming closer to the conscious existence.

**Analysis of recent publications.** The problem of the person, his place in the world and the meaning of his being, his moral dimension, spiritual life, happiness and ways of its achievement have always occupied a leading place throughout the history of scientific thought in Ukraine, therefore the evolution of the essence of the concept of "life competence" of the individual has its own history and its own specificity.

The study of the mentioned pedagogical problem is carried out on the boundary between the sciences on society and education, therefore the general theoretical foundation for studying the problem of the formation of the vital competence of the individual was partly developed in the philosophical and sociological literature.

These are works by V. Afanasyev, R. Gurov, L. Kogan, M. Stepanenko, I. Taranenko, A. Kharcheva, B. Yudina, I. Yaschuk and others.

According to M. Stepanenko, the problem of forming the vital competence of a person for a modern society is especially important, since it is characterized by increased dynamics and systematic social changes, globalization of risks, complications of social practices, pluralization of life strategies and styles.

In this changing and mosaic world, there is a sharp contradiction between, on the one hand, a new system of requirements and, on the other hand, the capabilities of the individual, thus the problem of personal self-determination and self-realization complicates and intensifies.

All this raises the necessity of the formation of an individual's vital competency as an integrative quality that systematically characterizes its real ability to respond adequately and responsibly to rapid social changes, to realize the threats of human development, to take into account the social and individual needs and possibilities of personal self-realization, and to carry out on this basis, the selection of ways and means to achieve the desired future, as well as apply the acquired knowledge, skills and abilities to adequately different life situations, both available and expected (Stepanenko, 2005).

Among all these aspects, the immediate and determining significance for the conceptualization of the phenomenon of personality life competence, the researcher believes, is to understand human life as a process of life-creation, which requires special art - the art of living for its implementation.

In this context, it should be especially emphasized that the own scientific school of life-creation run by L. Sokhan was founded in Ukraine. Significant results of the activity of this school were not only a whole series of scientific monographs, but also the introduction of scientific developments on the problems of person-creating life in practical pedagogical activity. An important achievement of this scientific school was the preparation and publication of the first scientific collective monograph "Life Competence of Personality" in Ukraine (Sokhan, Yermakova, & Nesen, 2003).

The analysis of teachers' thoughts became the basis for the conclusion that life-creation is: spiritual and practical activity on self-improvement and development of a person responsible for his life and for himself, capable of self-realization, creative design, connected with the development of a life concept and a vital credo; the process of realizing a person of his life in the temporal and spatial perspective; the factor of obtaining vital competence.

V. Horskyi (1993) notes that considering the essence of the concept of "vital competence of the individual," the moral outlook, problems of self-knowledge and self-improvement were put forward on the foreground, which is typical for Ukrainian scientific thought (p. 14).

According to V. Horskyi (1993), "the idea of a person, his place in the world, the meaning of his being, the understanding of good and evil, freedom and necessity, life and death, human happiness, etc. constitute an indispensable philosophical and ideological ground that defines the content of our spiritual life of people from ancient times" (p. 3).

L. Lysogor, investigating this problem, notes that it is possible to distinguish several basic approaches to the definition of the essence of life competence: social, psychological, and pedagogical (Lysohor, 2013, p. 146).

The social approach defines the vital competence of the individual as a condition necessary for the observance of the norms, rights and values existing in society.

The psychological approach determines the vital competence of a person as a developed ability to self-fulfillment of the most important physical, mental and spiritual qualities.

The pedagogical approach defines the vital competence of the individual as a spiritual and practical experience, which can be successfully mastered by them in the learning process.

**Specification of recurring aspects of the problem considered in the article.** The future of Ukraine is over the generations, which today master education, whose quality depends on the level of the formation of vital competencies.

Life competence as a quality of the personality in the new social conditions is directly related to personal activity, and hence with confidence in their forces, and if it is not, then it is very difficult for the personality.

Awareness of this was embodied in the concept of competently-oriented education which has been actively being implemented in recent years in many countries of the world and in Ukraine. It is believed that the creation of conditions for the acquisition of the necessary competences throughout life will meet the needs of society, as it will contribute, firstly, to improving productivity and competitiveness of the individual in the labor market, which is a significant factor in reducing unemployment, preventing individual marginalization and meets the requirements of social justice and human rights in the area of global inequality and unequal opportunities; secondly, the developing environment for innovative transformations in the context of global competition; thirdly, increasing the participation of citizens in the formation of democratic principles of society and the achievement of social understanding and justice in all spheres of social life (Bibik, 2008; Golub, 2001; Hornostai, 2000; Dmytruk, 2011; Nyshcheta, 2009; Ovcharuk, 2003).

Education is one of the factors for the formation of the vital competence of the individual. Its social aspect is to transfer knowledge, practical experience, preparation for a conscious choice of profession to the younger generation. It is called to form young people's readiness for creative, professional activity and life in society according to the laws of morality. Education works for the future, determining the qualities of each person (knowledge and skills, ideological and behavioral priorities), and the economic, moral, and spiritual potential of the

society. The sphere of education responds responsibly to changes in society, constantly adapts to them, develops, and improves. Any problems faced by society, society, affect its state. Education is a process of forming a social image of a person. Education is the process of personality development, constantly improving its intellectual, moral, spiritual potential, possessing the mind, free will, emotions and feelings, the right to choose the life and professional path, the nature of the style of activity and social position.

Life is the property of an individual who realizes himself or herself - "I live," "I exist," "I am," "this is me," and so on. Self-awareness is an important feature of intelligent life, since self-awareness gives a subjective opportunity to perception of the world around, existence and life as phenomena, identification of oneself with one's own place and role in the general universe, as well as the attitude of the world to oneself. Self-awareness is a reflection of self-consciousness that leads to the knowledge of its inner, psychological world and to self-knowledge accordingly. Realizing oneself, an individual saves his or her own "self" in time and space – summarizes and combines the experience and speculation that have been in the past, at the present time and will be in the future (Schrödinger, 1944). In many religions and beliefs, all living beings as well as objects of inanimate nature are capable of realizing themselves.

Personal development involves certain decentralization of the moral space, constructing it without disturbing the distance between one's own and alien's, perception of partners as equal, creating own center along with their centres, which would have the same valence, same significance, contribute to reciprocity of relations, share responsibility.

Such structuring of space involves the constant interaction of countervectors directed from the centre to the centre, which balance the interaction, providing uniform decentration, and thus overcoming egocentrism.

The structure of the world of life, and especially its spatial and temporal parameters – is the way of organization that stimulates or inhibits personal development.

In the British scientific tradition (Jr. Raven, etc), the competences were divided into three groups: key skills, core skills, base skills. Key skills define other types of competences, since they perform the most important functions: "help to learn, allow them to become more flexible and respond to the demands of employers; help to be successful in the subsequent life" (Pinskiy, 2001, p. 8-9).

Key skills manifest themselves in the ability to solve problems of various nature on the basis of the use of information, communication, socio-legal bases of personal behavior in civil society.

The Cultural Cooperation Council for Secondary Education for Europe has identified the key skills that young Europeans have to form as a result of secondary education. V. Hutmacher stresses that there can be only two of them: to be able to write and think, or seven: to study, to research, to think, to communicate, to cooperate, to interact, to be able to do business, to bring the case to its completion, to adapt to oneself, to perceive itself (Report of the Symposium, 1997).

The Council of Europe has identified five key competences for young Europeans: political and social, relating to oral and written communication; competence related to the informatization of society; the ability to study throughout life (Report of the Symposium, 1997). On the one hand, they ensure the social subjectivity of a person, that is, his social being, and, on the other hand, the mastering and implementation of other types of competences of a person as a subject of professional and professional activity.

Let's dwell on key skills that define other types of competences. A set of key skills formulated in world educational practice consists of several groups:

- competences in the field of cognitive activity, based on the learning of ways to independently acquire knowledge from various sources of information, including extracurricular;

- competences in the field of social activities (fulfillment of the roles of a citizen, voter, member of a social group, team);

- competences in the field of labor activity (including ability to analyze and use the situation in the labor market, evaluate and improve their professional skills, skills of self-organization, etc.);

- competences in the casual sphere (including aspects of family life, preservation and strengthening of health, etc.);

- competences in the field of cultural activities (including a set of ways and means of using leisure time, cultural and spiritual enrichment of the person) (Key Competencies, 2002).

These competences are intended to ensure the diverse development of a citizen's personality, oriented in the traditions of domestic and world culture, in the modern system of values and needs of modern life, capable of active social position in society and independent life choices, before starting work and continuing vocational education, self-education and self-improvement.

The concept of "vital competence" is integrated from the concepts of "life" and "competence." To expand and fill the content of the above concept, we will dwell on the analysis of these concepts.

**The aim of the article** is to review the actual problems of personality development related to the formation of his vital competence, to reveal the

essence and components of vital competence of the individual, to analyze various scientific definitions of the concept of "life competence."

**The main material of research and explanation of findings.** The concept of life competence as a certain theoretical category took shape only in the twentieth century. And, as an idea of the need for a person to have certain knowledge, skills and abilities that enable them to productively build their life in accordance with the requirements of their own spirit and the needs of society, the essence of life competence has always been insufficiently expressed in the history of the development of society. Even in mythological forms, a person tried to solve the question of "real" forms of their own life and the means of achieving them in individual life activity. It is clear that in different socio-historical epochs and in different cultures these ideas differed significantly. At the same time, according to M. Stepanenko (2005): "...they clearly demonstrated something in common, something that was determined by the general specifics of the human way of being in the world" (p. 115).

Nowadays, there is no unanimous definition of the concept of "life". The treatment of the concept of "life" is very different in the natural and mathematical sciences, in philosophy and religion. The notion of life itself, its origin and development are so different in different directions of social consciousness, that it often leads to conflict situations.

Different natural sciences give different interpretations of "life," however, most agree on several fundamental criteria of living matter, which define life as a process (Schrödinger, 1944).

Biology deals with the study of the properties of life and it is intended to clarify the fundamental laws of its existence and continuity in time. From a biological point of view, "life" is a phenomenon that is a combination of fundamental general biological features (metabolism, homeostasis, growth, development, response to irritation, reproduction, evolution, etc.) that characterize living beings, distinguishing them from non-living objects. Life is defined as the form of the existence of matter, the most characteristic features of which are metabolism, self-renewal and self-reproduction (Iahupov, 2011).

Philosophical discussions about the representation of life take their roots in antiquity. The vision of the concept of "life" in philosophy is very different, which depends on various trends and directions of this science. Quite often, philosophical concepts of life are diametrically different from each other, identifying it with the ideal existence that has a divine principle; giving non-living objects features of living ones; simplifying the essence of the phenomenon of life to mechanical models; limiting the frame: organic comes only from life; conferring intelligence and ability to think on all living things and so on.

The classic definition of the concept of "life" (Vitae, Biota, Eobionti) was given by F. Engels: "Life is a way of existence of protein bodies, and this way of existence consists essentially of constant self-renewal of the chemical components of these bodies." The essence of the life process is the continuous and simultaneous creation and destruction of the living, assimilation and dissimilation. «Wherever we find life, we see that it is associated with a protein body, and wherever we find a protein body, it is not in the process of decay, we also find life phenomena without exception ... But what are these phenomena of life, which are equally found in all living beings? First of all, the protein body absorbs other suitable substances from the environment and assimilates them, while the older particles of the body decompose and exude. Other, inanimate bodies also change, decompose or combine during the natural process, but at the same time they cease to be what they were before. The weathered rock is no longer a rock; metal as a result of oxidation turns to rust. But the fact that in dead bodies is the cause of destruction, in proteins becomes the basic condition of existence. As soon as this continuous transformation of constituent parts stops in the protein body, this constant change of nutrition and excretion, from this moment on, the protein body ceases to exist, it decomposes, that is, it dies (Filosofskiy slovar, 1952, p. 143).

So, according to F. Engels's definition: "Life is the mode of existence of protein bodies which means, first of all, that the protein body at any given moment is itself and at the same time different and that this does not happen as a result of the process outside, as is the case with dead bodies. On the contrary, life, metabolism, which occurs due to nutrition and excretion, is a process that takes place by itself, inherent, inherent in its carrier – protein, a process without which there can be no life" (Filosofskiy slovar, 1952, p. 143).

F. Engels further indicated that all the basic and characteristic properties of the living body which are irritability, sensitivity, growth, reproduction, etc. naturally follow from the metabolism in protein. Modern advances in physiology, biochemistry and other sciences fully confirm the views of Engels.

Since ancient times, the issue of life has been a struggle of two main lines, two main parties in philosophy, idealism and materialism. Idealism appears in this form in the form of vitalism.

As stated in the Philosophical Dictionary "Vitalism is an idealistic trend in biology, it explains life processes by the presence in the living organism of a special "vital force" (vis vitalis). The vitalists argue that life phenomena are separated from the deep abyss of inorganic nature, because they are the result of expediently directed over the material forces that dominate all the physico-chemical processes in living beings. Vitalism in its original form is already revealed in the ideas of primitive man about the general animation of man



(animism). Plato's idealistic notions about the "final causes" and Aristotle's ones about the expedient effective reason (entelechy) formed the basis for the whole further development of vitalism. Vitalism tried to prove the presence of non-material force in the body, giving it various names: the life principle, psychoid, life impulse, teleological causality, the main plan of the structure, psychoplasm, animate matter, entelechy, etc. The statement of the vitalists about the fundamental difference in the organic matter from inorganic substances was the first time to be struck by the works of Friedrich Wöhler (1828). He synthesized urea from inorganic substances. This is the so-called Wöhler's synthesis, which is considered to be the starting point of modern organic chemistry (Filosofskiy slovar, 1952, p. 58-59).

Pre-Marx materialists, actively opposing vitalism, tried to justify and counterpose to idealism the point of view of mechanistic materialism, which denied the qualitative difference between living and inanimate, and which tried to reduce all phenomena of life to physical and chemical processes and even the simplest mechanical processes. Descartes, some French materialists of the 18th century and others tried to prove the identity of living organisms with machines with the help of analogies. Dialectical materialism criticized the limitations of the mechanist in the understanding of life, as well as the idealistic views of the vitalists. Considering life as one of the forms of motion of matter, dialectical materialism deeply revealed the qualitative originality of life, which arose from inanimate matter. Rejecting gross attempts to create a complex structure of living organisms from the inanimate, as well as the idea of eternal life or the appearance of it as a result of creative act, F. Engels developed a historical view of the emergence of life from inorganic nature, resulting in long time (lasting millions of years) evolution of inanimate matter.

Studies of Soviet biochemists and biologists (A. Oparin, O. Lepeshinskaya and others) confirmed the views of Engels. Soviet scientists developed the theory of the origin of life, guided by the dialectical - materialistic worldview. Michurin's biology defeated the idealistic theory of life prevailing in the world, which considers organisms beyond the decisive influence of the external environment, which denies that a change in the type of assimilation and dissimilation is the main cause of changes in organisms (Filosofskiy slovar, 1952, p. 144).

There were many other approaches to defining the concept of "life", such as organicism, hylozoism, panpsychism, various religious definitions, in particular pantheism.

Organicism is the philosophical doctrine in which the concept of "life" is the synthesis of mechanicalism and vitalism. On the one hand, life can be described from the standpoint of physical and chemical measurements, and on

the otherhand - living beings have properties that are not inherent to nonliving objects. Specific properties of life arise from the complexity of the living organism itself and the program laid down in it (genetic features).

Hylozoism (Old Greek *hele*-substance and *zoe*-life) is the doctrine for which life and, hence, sensitivity are peculiar to all things in nature, in other words, sees manifestations of life in inanimate matter. The first Greek materialists, some of the French materialists (Robins and others) were the hylozoists. The ancient hylozoists attributed life and consciousness to the material universe, inhabiting them with spirits and personifying nature. Modern hylozoists believe that all processes in animate and inanimate nature are based on a single pattern, irrespectively of any discrete change or trend support. Ernst Haeckel, one of the prominent representatives of natural-historical materialism, argued that there was a unity of organic and inorganic nature and their properties were determined by the fundamental laws of existence. Representatives of the Argentine-German neurobiological tradition insists that any part of nature is capable of behaving logically and economically, which is subconscious property of the world. The architect Christopher Alexander puts forward the theory of the Living Universe, where life is seen as a widespread structure that also covers all inanimate objects, including buildings (Filosofskiy slovar, 1952, p. 78).

Panpsychism is a doctrine that assigns not only the features of life to inanimate nature but also consciousness, embodying it. Panpsychism has some features of similarity with animism and hylozoism that underlie it. In general, panpsychists assert that the Earth and the Universe are the only living organism endowed with consciousness, intelligence and ability to think. The nature exists in the form of a multitude of separate thoughts, which are united in a single intention. Some currents of panpsychism point at different degrees of development of consciousness in different parts of nature; subsequently, not all animate or inanimate objects are capable of self-awareness (Iahupov, 2011).

At the heart of almost all religions there is a statement about the sacrament of the creation of the animate from the inanimate by will of the immortal God or the Gods. Life is a magnificent property of matter given and taken by God. Ones distinguish the ultimate (in terms of time) life of body and the infinite life of soul. The living organism is one in whose body there is a soul. In some religions there is an idea of reincarnation - the resettlement of souls or their infinite journey from one individual to another, not necessarily a person. Belief in the afterlife (heaven, hell, purgatory, etc.) is common in many religions. Most religions claim the existence of spiritual beings: spirits, demons, angels, etc.

Pantheism (Old Greek *pan* - all and *teos* - God) is the philosophical doctrine, by which God is an impersonal beginning; this beginning is not beyond the nature, but is identical with it. Consequently, pantheism dissolves God in

nature. If, in the past, pantheism was essentially a materialistic view of nature (for example, in Giordano Bruno and especially in Spinoza), now pantheism is transformed into an idealistic theory of the existence of the world in God and is a reactionary attempt to reconcile science with religion (Filosofskiy slovar, 1952, p. 359).

There are a number of ideas about the phenomenon of life that deny all its other visions, or are based on the synthesis of diametrically opposed theories and teachings. In addition, the term "life" is used in symbolic and figurative meanings.

As symbolic meaning "life" is often identified with a person's biography. It is the time of the existence of a person from the moment of birth to the moment of death. Sometimes life is defined as a summary of certain acts and experiences of an individual for any period of time - this is a kind of biography of a person called Curriculum Vitae. Life can also be used to indicate the existence and activities of human society - the current reality in all or some of its aspects (Schrödinger, 1944).

In the figurative meaning life denotes different processes or phenomena, in particular: the term or time of existence of anything or anyone; energy, inner cheerfulness, completeness of spiritual and moral strengths; everything that has the biggest value for a person, a source of joy or happiness; existence without need and worries, etc. (Schrödinger, 1944).

Fruitful approximations in answering these questions are contained in the modern pedagogical science. Here the concept of "competence", "vital competence of the individual" began to develop in connection with the new understanding of the strategic orientation of educational activities, which were embodied in the concept of competence-oriented education. This concept started intensive development in the 80s of the twentieth century, and in today's pedagogical aspect, it becomes more convincing with the status of new educational strategy.

However, studying this problem and analyzing the state of its theoretical awareness shows that there is no single approach to the definition of the essence of these concepts among modern scholars.

Thus, V. Yagupov understands competence as preparedness, ability, presence of positive attitudes and shaped qualities of a person and his or her readiness for a certain type of activity as a subject (Iahupov, 2011, p. 9). All this is based on his or her knowledge and experience acquired through education and upbringing, oriented towards becoming a subject of life, culture and professional activity, active integration into society, development of multisided range of roles in the process of life.

N. Bibik (2008) defines "human competence as a general viability based on knowledge, experience, value orientations, abilities, etc."

In the studies of I. Taranenko "life competence" is interpreted as "complex social, psychological and pedagogical phenomenon" (Sokhan, Yermakova, & Nesen, 2003, p. 41)]; Hungarian teacher G. Halasz believes that the concept of "competence" asserts the sum of knowledge mastered by a person in the process of learning and the ability of the individual to apply it in practice; Irish scientist J. Cullejon interprets competence as the ability of the individual multiplied by the knowledge that can be acquired through education and practice. V. Doll makes emphasis on volitional personal qualities as necessary component of life competence. He believes that strength of will, ability to achieve a certain goal help a person to act in accordance with the situation. According to the statement by the French teacher J. Perret, there is a "broad spectrum competence," which is based on the ability to act adequately in new situations through the inter connection of knowledge, skills, and situational activity of the individual (Karpenko, 2006, p. 123-124).

V. Demin (2000) investigating the problem of the formation of professional competence analyzed that Russian researchers S. Shishov and V. Kallney believed that competence was the ability (skill) to act on the basis of the acquired knowledge. V. Shepel includes knowledge, skills, experience, theoretical and practical preparedness to use the acquired knowledge to the definition of competence (p. 21).

At the same time V. Demin (2000) gives his own definition of competence: "competence is a level of personality skills which reflects the degree of correspondence of certain competence and gives opportunity to act constructively in a socially changing environment" (p. 34).

V. Bezrukova (1996) understands competence as "acquisition of knowledge and skills that allow to express judgments, give a certain assessment, and prove own point of view in a professional manner" (p. 45).

According to E. Zeyer (2005), competence implies not only the existence of solid knowledge and experience, but also the ability to actualize the accumulated knowledge and skills in a particular situation (p. 72).

V. Serikov (1994) defines competence as "a means of existence of knowledge, abilities that contribute to the self-realization of personality."

I. Zimnyaya, after analyzing the totality of the interpretations of the concepts of "competence" and "competence," concludes that the distinction and differentiation of these terms are irrelevant and identifies them in her works. Characterizing the complex of key competencies, I. Zimnyaya distinguishes three of their main groups: competence in relation to oneself as a person and subject of vital activity (health preservation, value-sense orientation, integration,

citizenship, self-improvement and self-development); competence in relation to interaction with other people (social interaction, communication); competence in relation to activity in all of its types and forms (cognitive, methods of activity, information technologies). In addition, I. Zimnyaya (2006) proposes to apply to the key (vital) competencies the following characteristics: readiness for the display of competence (motivational aspect); knowledge of the contents of competence (cognitive aspect); experience in the display of competence in standard and non-standard situations (behavioral aspect); the relation to the contents of competence and the object of its application (value-semantic aspect); emotional and volitional regulation of the process and the result of the manifestation of competence.

**Conclusions and recommendations for further research.** As for our opinion, then the attempt to understand or define the essence of the concept of "life" is the same overwhelming task as trying to overcome the speed of light. Too low level of awareness does not allow an ordinary person to dive into the hidden secrets of the universe. Everyone has the right to create and realize his or her own picture of the world. The picture of the world as a set of attitudes, concepts and human needs. Each picture of the world is unique. Each life has its own definition.

Excellent scientific theory which offers a fairly realistic vision of the situation is the Theory of chaos. It says that life is just a random combination of chemical reactions and biological mutations. Life is an accident and may be even a mistake in the history of the universe.

Recognition of formation of educated person for the purpose of modern education requires the correction of pedagogical tools on the specifics of the current stage of social development, their focus on the formation of vital competencies of the individual. Such means enable a competent approach that updates not only the well-known educational outcomes, but also the experience and ways of work in the process of solving problems. This approach has been specified in the document of the Bologna Process "Regulation of Educational Structures in Europe", where the conceptual framework of "competences" is declared in terms of "giftedness (congenital tendency), ability (personality property), abilities, skills" (Katiuk, 2007).

The document provides for a continuous updating of their list, which is conditioned by the volatility of the needs of society and employers capabilities. Mastering competencies will enable the mastering of social experience, the acquisition of skills in life and practice in the modern society.

Key educational competencies are classified in three categories:

- instrumental competencies – cognitive, methodological, technological, linguistic – are identified with cognitive abilities, the ability to understand and

manipulate ideas and thoughts, influence the environment, make decisions and solve problems, have skills in design, information management, work with the computer, to be able to perform oral and written communication; to know a second language;

- interpersonal competencies – as individual abilities for social interactions and cooperation they are identified with the ability of the individual to self-assessment and critical assessment of the situation, readiness for social interaction and cooperation, ability to work in a team;

- system competencies – as the ability to combine with instrumental and universal knowledge, understanding, perception, prioritizing they are identified with the ability to evaluate and comprehend the system as a whole and its components, plan changes, improve existing systems and design new ones.

In detail, system competencies are seen in the ability to learn and apply knowledge in practice, research skills and adaptability to new environments; the ability to generate new ideas, develop and manage projects, showing leadership, initiative, will to succeed (Katiuk, 2007).

Education is a special area of social life that creates external and internal conditions for the development of an individual (an adult and a child in their interaction, as well as in autonomous mode) in the process of developing cultural values.

Education is the synthesis of learning and teaching (individual cognitive activity), education and self-education, development and self-development, maturity and socialization.

We support the opinion of many scholars that the definition of the result of education is reflected in the allocation of educational levels:

- basic literacy involves the development of basic educational and cognitive activities and the possibility of their application for solving cognitive, communicative and practical problems;

- functional literacy (moral, economic, legal, ecological, technical, etc.) involves the assimilation of knowledge underlying the rules, norms, modes of operation, understanding of these rules and readiness for their observance; provides the possibility to implement person's social functions - a citizen, a voter, a buyer, a taxpayer, etc.);

- competence is determined by the ability to solve various tasks in different spheres of activity based on theoretical knowledge: general cultural competence - the decision of axiological problems, problems of orientation in the world of culture; pre-professional competence - the orientation in the world of professions, the system of vocational education, the situation in the labor market, the formation of knowledge and skills that are of fundamental importance for vocational education; methodological competence – the decision

of research, ideological, creative tasks (Kroky do kompetentnosti ta intehratsii v suspilstvo, 2000).

Thus, we proceed from the assumption that the life competence of the person of the twenty-first century involves the ability to mobilize the acquisition of knowledge, understanding and experience in any situation, in any action in order to learn to live in human society, learn to design their lives.

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## ЖИТТЄВА КОМПЕТЕНТНІСТЬ ОСОБИСТОСТІ ЯК УМОВА ЖИТТЄТВОРЧОСТІ: ВИТОКИ І СУЧАСНИЙ ВИМІР

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*В представленій статті розглянуто актуальні проблеми, пов'язані із формуванням життєвої компетентності особистості: людина, її місце в світі, її духовне життя, щастя, шляхи його досягнення; витоки, еволюція поглядів світової і вітчизняної наукової думки щодо сутності і специфіки поняття «життєва компетентність» особистості. З'ясовано, що дослідження означеної педагогічної проблеми здійснюється на межі наук про суспільство і освіту, тому у філософсько-соціологічній літературі закладено загальнотеоретичний фундамент щодо представленої проблематики з формування життєвої компетентності особистості.*

*Розкрито сучасні погляди науковців України щодо сутності та складових життєвої компетентності особистості. Акцентовано увагу на тому факті, що дане поняття як визначена теоретична категорія оформилася лише у минулому столітті. Життєва компетентність людини двадцять першого століття передбачає вміння мобілізувати в будь якій ситуації, в будь якій дії отримані знання, розуміння, досвід з метою навчитися жити у людському суспільстві, навчитися проектувати своє життя, власне творити його, виходячи зі сформованих поглядів і життєвих цінностей. Однак, як уявлення про необхідність наявності в людини певних знань, навичок і вмінь, які б дозволяли їй продуктивно будувати своє життя відповідно до вимог власного духу і запитів суспільства, сутність життєвої компетентності завжди буде не достатньо виражено представлена в історії розвитку суспільства. Зроблено висновок, що спроба зрозуміти або дати визначення сутності поняття «життя» – це таке ж непосильне завдання, як спробувати подолати швидкість світла. Кожна людина має право на створення і усвідомлення власної картини світу.*

**Ключові слова:** життя, компетентність, життєва компетентність, особистість.

## ЖИЗНЕННАЯ КОМПЕТЕНТНОСТЬ ЛИЧНОСТИ КАК УСЛОВИЕ ЖИЗНЕТВОРЧЕСТВА: ИСТОКИ И СОВРЕМЕННОЕ ИЗМЕРЕНИЕ

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*В представленной статье рассмотрены актуальные проблемы развития личности, связанные с формированием ее жизненной компетентности. В частности, уделено внимание проблеме человека, его места в мире, духовной жизни, счастья, путем его достижения; истокам, эволюции взглядов относительно сущности и специфики понятия «жизненная компетентность» личности в мировой и отечественной научной мысли. Выяснено, что исследования обозначенной педагогической проблемы осуществляются в интеграции наук об обществе и образовании, поэтому в философско-социологической литературе*

заложен общетеоретический фундамент для изучения проблемы формирования жизненной компетентности личности.

*Раскрыты современные взгляды ученых Украины относительно сущности и составляющих жизненной компетентности личности. Акцентировано внимание на том факте, что данное понятие как определенная теоретическая категория оформилась лишь в прошлом веке. Жизненная компетентность человека двадцать первого века предполагает умение мобилизовать в любой ситуации, в любом действии полученные знания, способности, опыт с целью научиться жить в человеческом обществе, научиться проектировать свою жизнь, собственно творить ее, выходя из сформированных взглядов и жизненных ценностей. Однако, как представление о необходимости наличия у человека определенных знаний, навыков и умений, позволяющих ему продуктивно строить свою жизнь в соответствии с требованиями собственного духа и запросов общества, сущность жизненной компетентности всегда будет недостаточно представлена в истории развития общества.*

*Сделан вывод, что попытка понять или дать определение сущности понятия «жизнь» – это такая же непосильная задача, как попытаться преодолеть скорость света. Каждый человек имеет право на создание и осознание собственной картины мира.*

**Ключевые слова:** жизнь, компетентность, жизненная компетентность, личность.

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