

Self-development management in educational globalization

Gulzhaina K. Kassymova, Galina A. Stepanova, Olga P. Stepanova, Petr V. Menshikov, Mariam R. Arpentieva and Andrey P. Merezhnikov, Ludmila A. Kunakovskaya

Abstract— The article deals with the management of children's and adult's self-development in additional and other levels and types of the ecological education the context of the educational globalization. The possibilities (managerial and pedagogical resources) of the additional education of children and adults in the self-development of the individual and the realization of pedagogical ideas of Russian and world space scientists are shown, the appeal to which acquires particular relevance in the light of the globalization of education.

Keywords— additional education, globalization of education, management, self-development.

I. INTRODUCTION

There is a need to manage the self-development of children and adults at additional and other levels and types of environmental education in the context of educational globalization. The numerous possibilities (managerial and pedagogical resources) of additional education of children and adults in the self-development of the individual and the implementation of the pedagogical ideas of Russian and world cosmonaut scientists, are shown. Appeal to which is of particular relevance in the light of the globalization of education. In the world community, a system-holistic view of man and the world, science and education, arose at the turn of the XX and XXI centuries. This view presupposes the solution of the global problems of humankind, such as ecology.

M.R. Arpentieva, grand doctor (grand PhD), Department of Pedagogy and Psychology of Yugra State University, 628012, Khanty-Mansiysk, Khanty-Mansi Autonomous Area - Yugra, Russian (corresponding author to provide phone: +79533134816; e-mail: mariam_rav@mail.ru).

G. K. Kassymova, PhD, Abai Kazakh National Pedagogical University, Almaty, 050010, Republic of Kazakhstan (e-mail: zhaina.kassym@gmail.com)

P.V. Menshikov, PhD, Department of Psychology of Development and Education, Tsiolkovskiy Kaluga State University, Kaluga, 248003, Russia (e-mail: edeltanne@list.ru).

A.P. Merezhnikov, PhD, Department of Psychology, Nosov Magnitogorsk State Technical University, Magnitogorsk, 4550000, Russia (e-mail: mapmasu@mail.ru)

G.A. Stepanova, grand doctor (grand PhD), Department of Pedagogy and Psychology of Yugra State University, 628012, Khanty-Mansiysk, Khanty-Mansi Autonomous Area - Yugra, Russian Federation (e-mail: g_stepanova53@mail.ru).

O. P. Stepanova, PhD, Department of Psychology, Nosov Magnitogorsk State Technical University, Magnitogorsk, 4550000, Russia (e-mail: olga.psihea@mail.ru)

L. A. Kunakovskaya, PhD, Department of Pedagogy and Pedagogical Psychology, Voronezh State University, Voronezh, 394018, Russia (e-mail: kynludal@mail.ru)

It is including the problems of education as a practice of

development of the individual and society. Global education in ecology is a complex idea that is taught to enhance ones our understanding of the world. Students learning to be global citizens through global education will be able to learn more about the most significant issues of human life. These are the issues about international communities and migrations, problems of the corruption and social justice issues, problems of poverty and poverty, bioethical and biotechnological problems of humanity, problems of ecology and culture, science and arts, professional life and education, other global events, and international ideas in their typical classroom setting. Global Education in ecology will shape the way people understand themselves and the world to help better shape the world. It will foster service learning initiatives and activism within the different community, organizations and families, and around the world [1; 2]. Global education that opens people's consciousness to the realities of the transnational and multi-religion interaction, multiregional and globalized world and awakens them to bring about a world of greater moral and spiritual, justice and equity, human duties and rights for all. Global education is understood to encompass development education, human rights and duties education, education for sustainable development, education for peace and conflict prevention, ecological and intercultural education; being the global dimension of education for citizenship and ecological harmony [3; 4; 5].

II. DISCUSSION

Global education emphasizes the unity and interdependence of human society, developing a sense of self and appreciation of cultural diversity, affirmation of social justice and moral, and human rights and duties, as well as building peace and actions for a sustainable future and ecological harmony in different times and places, different nations and organizations. Global education promotes constructive humankind values and assists students and teachers (educators) to take responsibility for their actions and to see themselves as global citizens who can contribute to a more peaceful, just, harmonical and sustainable world. Global Education is a dimension that runs through the total schools curriculums, an extra filter to help students and educators make sense of all the information about themselves and world and opinion the world is throwing at them [6; 7]. On methodology level, it combines some experiential and experimental (scientific) discussion based activities, a caring, co-operative and open outlook on the

classroom and other types of human experience, and core concerns. It combines some experiential and experimental (scientific) discussion about culture and nature of the world, about all countries, regions and groups, about the causes of poverty and inequality (here as well as in other countries), criminality and corruption, about the technical and social environment and about life meaning problems and dimensions. Global Education is an active learning process based on the universal values of love and tolerance, solidarity and cooperation, equality and non-violence, justice and moral, inclusion and participation, nobility and dignity. Global Education begins with raising awareness of global challenges such as poverty, unfair distribution of opportunities and resources, environmental degradation and climate change, violent conflict and non-respect of human rights. It then creates a deeper understanding of the complex underlying issues [8; 9]. Thereby it aims at changing people's attitudes and encourages them to reflect on their own role in the world. Global education motivates and empowers people to become active as responsible and active "global citizens" [10]. Global Education is a way of approaching and integrating different knowing and skills. It integrate everything we teach about the life and the world. It broadens understanding of the world and personal life horizons and encourages exploration of all subjects from a global perspective. It also contributes to the whole curriculum and enhances our understanding of the world. This education provides a comprehensive approach to educating for a just and sustainable future. It includes with religious and historical trends that have molded our understanding of "peace" and then presents a variety of ways to practice peace education in schools and communities, and explains how it can motivate students. The teaching and practice of peace, multicultural and other components of the global education provides a basis of valuable knowledge about resolving conflicts and transforming violence without the use of force, about life in harmony with nature and culture, social and personal essences.

Unfortunately, in Russia global education is a topic not disclosed. A number of similar approaches are devoted to its comprehension, including the research of scientists and practitioners in the field of studies of the evolution of humankind [14]. Among them, we can especially highlight the works of cosmopolitan philosophers, who comprehend the co-evolution of man and nature, the role of space in this evolution [12; 13; 14; 15]. We can also single out the work of economists and managers who consider the relationship and role of social, human and cultural capital in the development of production technologies on different turns and within the framework of different models of socio-political and economic development [16; 17; 18].

The solution of global problems of the present, ensuring the sustainable development of humankind as a planetary phenomenon, a prosperous future of society assumes the globalization of human consciousness and the concerted actions of the world's population to harmonize relations in the

system "man-society-nature" [19, p. 335]. Globalization today is one of the main factors of civilizational development (U. Beck, A.S. Panarin, M.A. Muntean, A.D. Ursul, A.I. Utkin, etc.), while the process of globalization is interpreted as the formation of a single interconnected world, the process of the unification of mankind on a worldwide scale [18, p. 116]. According to N.M. Mammadov, "the processes of globalization, unfolding in our time, fundamentally differ from their historical precedents. They embrace the person, society and nature in their multifaceted interrelations, manifest not only in vast territories, but on the whole of our planet, in all countries of the world and touch upon vital interests, the future of every inhabitant of the Earth " [11, p. 34].

The idea of the formation of global responsibility makes it necessary to orient the modern educational process on preparing students for solving global problems, for spiritual and scientific development of the surrounding world, for the upbringing of moral qualities that meet the imperative of survival and sustainable development of human civilization [15, p. 141]. In turn, the formation of global responsibility is an integral component of the process of self-development of the individual, assuming, on the one hand, freedom of choice. On the other hand, responsibility for its implementation. Turning to the definition of freedom, K. Rogers emphasizes that it is not limited to the choice of external alternatives, on the contrary, personal freedom is an existential quality of the individual, the ability to internal choice. Another important aspect of determining freedom is the responsibility for your choice. When a person chooses himself, he learns to take responsibility and keep an answer not only to others (such a responsibility is of a formal nature), but also to himself, to his conscience [16]. Existential responsibility is the management of freedom as exits beyond the limits of social existence, which should be directed to the benefit of the person himself and surrounding people, of humanity as a whole. It should be noted that the idea of educating global responsibility was anticipated by cosmists (N.A. Berdyaev, V.I. Vernadskiy, K.N. Wentzel, V.S. Soloviev, N.K. and E.I. Roerich, N.F. Fedorov, N.G. Kholodniy, K.E. Tsiolkovskiy, A.L. Chizhevskiy, and others cosmicist). Theirs ideas received special relevance in the context of the globalization of education.

In the context of the globalization of education, the following ideas of the philosophy of space education are of particular relevance: 1) comprehension of the infinity of the Universe embodied in the infinity of cognition of the Cosmos and man as its particles, ensuring the development of freedom of thought, personal freedom and existential responsibility for one's choice; 2) the proclamation of the interdependence and continuity of man and the Cosmos, the realization of which ensures the integrity of thinking, a holistic view of oneself and the world around us; 3) the proclamation of the idea of moral Unity of man, mankind and the Universe, which predetermines the priority of moral values in the self-development of the individual and the search for ways of their development in education; 4) defining as the leading task of education the

creation of conditions for making a person highly intelligent and moral, and therefore more perfect and happy, capable of self-development, which can be embodied in the content of education and the educational methods used, techniques, technologies.

The main feature of Russian cosmism is not in the contemplative attitude of man to the Earth and the Universe, but in the formation of his active position, since man is called upon to creatively and responsibly transform this World. It was within the framework of Russian cosmism at the beginning of the XX century that an understanding of the responsibility of the mind for resolving the contradictions between man and mankind, man and nature was born. Man is a creator, not a destroyer, Therefore cosmists have always affirmed the priority of moral education. Perfection and self-development of man, in the opinion of Russian space scientists, is the main task of pedagogy. The objectives of education, reflecting the axiological ideas of Russian cosmism, can be formulated as follows: - person education as a citizen of the universe; The result should be a person's awareness of the community of his life with the life of the cosmic; - education as a free creative person (development of individuality, personal self-awareness);- the result should be an individual's awareness of the meaning of his life in connection with the meaning of the existence of mankind and the world; - child and adults education as a member of society (development of social consciousness) and as part of the natural community; - the result is a person's realization of his unity with humanity as a collection of individuals rising to higher forms of harmonic existence, and unity with the life of the Planet [13, p. 67]. The main "point of growth" of the modern educational system should be the formation of a new cosmic outlook for students and teachers, the emergence of new meaningful landmarks as a result of comprehension by each person of the grandeur of its existence and purpose. The content of the educational process can be presented in the form of knowledge of the scientific and philosophical nature of the laws of the cosmos, the harmonious unity of man, mankind and the universe, the need to maintain and develop the original unity. Today, the pedagogy of the ideas of Russian cosmism, which found their actualization in the context of the globalization of education, can be presented in the context of educational practice for the implementation of pedagogical support for the self-development of persons in the conditions of education. According to V.G. Maralov, the process of pedagogical support of person's self-development is an educational practice, involving the inclusion of an adult in the educational process with the goal of creating conditions for self-development, self-movement in the activities of all subjects of interaction [12]. Self-development is understood as the process of becoming "subjectness" in a given period. Self-development presupposes, on the one hand, personal freedom, on the other hand, responsibility before itself [20]. We believe that the greatest efficiency and effectiveness of psychological and pedagogical support for self-development of children and adults of different age groups is achieved in conditions of additional education. This is because the environment (conditions) of additional education for children and adults have a number of important educational resources

(opportunities): 1) the priority in personal development belongs to "self-processes" (self-knowledge, self-development, self-actualization, self-improvement, self-forecasting). This priority is expressed in providing the man with freedom of choice, taking into account the individual needs of the man and his family due to the variability and integrative character of complementary education. It manifests itself in the expansion and deepening of the educational space; 2) the educational environment of the children's and adult's association is favorable for the man to manifest their "I", self-expression in the circle of peers; 3) children's and adult's association is a favorable environment for the formation of the subjectivity of the students, in the equal dialogue between the teacher and the student, the co-existence of children and adults is born; 4) the absence of universal, uniform for all standards of the content of education and strict regulation of the educational process creates favorable conditions for creativity, initiative, success, self-knowledge and self-development;) in additional education there are conditions for the development of independence and individuality, responsibility and initiative of the child and adult. These conditions arise, among other things, thanks to the self-government, which presupposes the responsible execution of various social roles; 6) in additional education there is a consideration of the pedagogical principle of the adoption and protection of the individual interests of the child and adult. On the contrary, accounting for his academic merits is not the most important. The main thing - the creation of a teacher situation of success. Psychological and pedagogical support of the child's and adult's self-development in supplementary education is the creation of conditions conducive to the development of the subjectivity of children and adults in the environment of a child-adult community. Psychological and pedagogical support of the man's self-development is organized in the form of a system of interaction accompanied and accompanying. As a result of interaction, man learns ways of independent and optimal (subjectively) realization of personal choice on the basis of the system of value orientations formed, as well as resolving emerging problems that impede self-development.

The implementation of management and pedagogical support for the self-development of children and adults in supplementary education should take into account the peculiarities of the situation of personal choice. The choice is based on the man's self-development. He creates conditions for self-determination. Psychological and pedagogical support and self-developing management takes into account the following features of personal elections: 1) the formation of the pupil's ideas about the plurality of options (alternatives) for education and life. Additional education develops a system of pupil's representations by offering him a system of educational areas of self-realization; 2) the formation of qualitative characteristics of the choice (the importance of choice, the assumption of responsibility for the choice, the experience of independent choice). Additional education develops the ability to choose by offering the student a system of educational areas of self-fulfillment, and also by creating conditions for the selection of students at different stages of

development subjectivity (taking into account their age and other characteristics); 3) the procedural aspect of the choice (assessment of the consequences of decision making and choice, the retention of the consequences of the choice, their correlation with the value system in the situation of "crossroads" in the moral choice, trying on probabilistic consequences). The procedural aspect of the choice is supported by an additional education through the development of the value-semantic sphere of the students, motivation for self-development through immersion in the content of additional education. Such education must be saturated with anthropo-cosmic ideas and existential values; 4) the determinants of choice (the existence of independence, freedom of choice, the realization of one's vital, moral position at the time of the choice). The determinants of choice are supported by additional education through the search and correction of technologies of psychological and pedagogical support for student's self-development in education; 5) availability of readiness for selection (achievement of emotional satisfaction when making a choice, recognition of the decision as the best possible as a basis for self-acceptance, ability and willingness to accomplish independent elections and bear responsibility for them). Readiness for choice is supported by a teacher, a psychologist, a social worker by offering the person a system of educational areas of self-realization in supplementary education. They create conditions for making a choice and responsibility for the choice for persons.

III. RESULTS

The embodiment of the pedagogical ideas of Russian space scientists in the context of psychological and pedagogical support for the self-development of person is seen by scientists today in a number of aspects of the additional education: 1) the use of forms of organization of classes that promote the development of personal freedom and the existential responsibility of person (open group discussion, discussion in the form of a television talk show, mini-conferences, trainings, design classes on the declared educational interests of person, research, viewing and discussion of videos with identification actual problems, social design, etc.); 2) substantive emphasis of educational activities on the study of global and everyday problems; 3) the priority of implementing integrated educational programs of different focus as a condition for ensuring the formation of a holistic view of themselves and the world around them; 4) the orientation of education on the formation and development of the student's awareness of the cause and effect relationships of his and others' actions, the world as a whole. Such awareness creates a basis for the accomplishment of an independent choice, taking into account the study of possible scenarios for the development of events, the investigation of the consequences of certain elections and the activity to implement them. Awareness of the choice contributes to the formation of responsibility for the decisions made; 5) development of the person by additional educational

programs of aerospace orientation. The development of these programs contributes to the development of the person's motivation for learning about himself and the Cosmos. The realization of its inseparable, involvement in the world around us, the Universe is combined with the formation and development of a truly scientific worldview. The scientific worldview is based, in this context, on the tradition of Russian cosmism, the achievements of the aerospace industry, environmental science and global education. In addition, there is a development of a sense of patriotism and love for the Motherland, for the Earth. Development of cognitive abilities of persons, expansion of their outlook, formation of not only visual-figurative (empirical), but also theoretical thinking develops. In the process of further education, students acquire competencies in the field of research (the ability to put forward hypotheses and find the means of their adequate study). In parallel, the experience of self-knowledge and self-forecasting accumulates. An important part of this experience - personal and creative achievements as the results of student self-realization in additional education.

The content component of education can include the following aspects: providing extensive material for studying biographies of great people; help in understanding the concept of the Highest (the principle of having an ideal); Formation of the idea of Man as the Microcosm, who came to Earth to fulfill his personal mission to free the planet and people from the captivity of death and ignorance; creating conditions for the person to explore his personal potential and the capabilities of the "higher self", as well as studying ways of self-improvement; education of positive creative attitude to any kind of work, including educational, family, professional, understanding of the importance of meaningfulness and value fullness of labor; help in understanding the value of spiritual relationships and training in the norms of highly moral human relations; providing knowledge about Nature, about the laws of development and co-evolution of man and nature; the formation of an integral picture of the world, and, consequently, of the rich inner world of man, of love for the external world, its beauty and harmony. As a result of the implementation of pedagogical support for the self-development of person in supplementary education, the educational resources of the educational environment of basic and additional education are updated. Many important moments of human life are being formed and are developing: persons are motivated to develop their subjectivity, their desire to know themselves and the world, to find their unique place in the world; there is a formation of a subjective position, one's own point of view, the ability to express one's opinion and defend one's position, to follow the principles of one's own; the idea of plurality of elections and freedom in decision-making is formed; the perception of the world as an integrity (as a unified system) is formed, the level of awareness of the world and life, their cause-and-effect relations, increases. Psychological and pedagogical support helps to understand the relationship between the choice of a person and its

consequences. Thanks to him, the person's awareness of their involvement in the surrounding world, the country, the planet is actively formed; the persons form and develop responsibility for their own destiny, life of their relatives, the country, the planet; increased awareness of their actions, the results of their choice, predicting the consequences of their decisions and actions from the point of view of their influence on man, nature, the planet; there is a statement in the minds of persons of the priority of universal human, general cultural values; orientation is formed on humanistic principles in the exercise of independent choice; the ability to see alternative ways to solve the problem is formed and come to an independent choice; the motivation and willingness to accomplish independent elections based on value orientations is formed; criticality of thinking, overcoming of stereotypes, ability to display the individuality in different kinds of activity develops. These results of additional education directly correlate with the tasks of global education. Global education is the development of global thinking, the upbringing of a sense of the involvement of persons in the life of the planet Earth, our common home, the establishment of harmonious human relations with nature, with ourselves. It can be concluded that the educational process, which in its goals, principles, content and technology relies on the global ideas of the philosophy of cosmism as a methodological basis, can provide an effective solution to the problem of the formation of the existential responsibility of the individual in the conditions of a globalizing world. Approaches to the organization of pedagogical support for the self-development of persons can to find wide application in the educational practice of additional education and extracurricular activities in conditions of development Federal state educational standards. Pedagogical support for person's self-development in the conditions of education globalization is aimed to the global competency of the person. Global competency is defined in various ways, for example [21; 22; 23; 24]: 1) Global competency is ability to define as Investigate the World, that is, to be aware of and interested in the world and its workings. This ability involves investigate and exploring globally significant questions and creating a coherent and complex response that considers multiple levels and perspectives and draws useful, defensible and creative conclusions. 2) Global competency is ability to weigh perspectives (of the understanding and activity). Students recognize that they have a particular perspective of the understanding and activity and those others may or may not share it. They can then articulate and explain the perspectives of the understanding and activity of other people and can compare their perspective with others and construct a new understanding and ways of the action and life. 3) Global competence entails effective and productive interaction and communication—both verbal and non-verbal with diverse audiences, opponents and proponents. Globally competent students are proficient different language. They are also skilled users of digital media and other modern technology. 4) Global competency is ability to take action and participation. Globally

competent students are able to weigh options based on evidence and insight, assess potential for impact, consider possible consequences, and act and reflect on those actions. Globally competent students are able to cooperate and serve to other individuals and organizations. "Global competency [is] the knowledge and skills that help people understand the flat world in which they live and the skills to integrate across disciplinary domains to comprehend global affairs and events and to create possibilities to address them. Global competencies are also the attitudinal and ethical dispositions that make it possible to interact peacefully, respectfully and productively with fellow human beings from diverse geographies." [28, p. 283]. In education, harmony of interests of a person, society, state and business is necessary. Global education is education aimed at the formation and development of a person as an individual, as an individual and a professional, as a partner and member of the community. It is aimed at actualization and realization of the essence of man, his abilities and purpose in a certain cultural, historical and socio-political environment [26; 27; 28; 29].

REFERENCES

- [1] Friesen, D. Toward global horizons: Student stories' from an international teacher education project. *Action in Teacher Education*, 1995. **172**, pp. 40-46.
- [2] Gaudiani, C.I.L. Global social development: Higher education's next moral commitment. *Educational Record*, 1995. **761**, pp. 6-13.
- [3] D.E. Lo, Implementing a global curriculum. *Gifted Education International*, 1991. **7**, pp. 146-148.
- [4] Milone, M.N. Global education begins at home. *Technology & Learning*, 1995. **163**, pp. 48-52.
- [5] Osteimer, S. Internationalize yourself and your classes, school, and community. *Business Education Forum*, 1995, **761**, pp. 44-47.
- [6] Sinha, A.K., & Sinha, U. P. 1977. Some socialisational correlates of worldmindedness. *Asian Journal of Psychology and Education*, **23**, 27-30.
- [7] J.A. Banks, *Multicultural Education: Issues and Perspectives*. New York: Wiley, 2015.
- [8] J.A. Banks, *Cultural Diversity and Education* London, New York: Routledge, 2015.
- [9] I. Harris, and M. Morrison, *Peace education..* London: Jefferson, N.C.: McFarland, 2012.
- [10] M.Bajaj, M. Hantzopoulos (Ed.) *Peace education: international perspectives*. Bloomsbury: Bloomsbury Academic, 2016
- [11] N.M. Mamedov Globalization as a modern state of social development. *The era of global change*. Moscow, 2004 pp. 34-36.
- [12] Maralov V.G. *Fundamentals of self-knowledge and self-development*. Moscow: Academy, 2004
- [13] Perekusikina N.A. Value-goal priorities of Russian cosmism as the world outlook basis of the educational process. *Bulletin of the Buryat State University*, 2013. **1**, pp. 64-68.
- [14] Pushkareva E.A., Pushkarev Yu.V., Latukha O.A. 2007 Russian education in the context of the innovative formation of the global organization of the socio-cultural space. *Problems of the logic of sociocultural evolution and the philosophy of Western Siberia*. (Biysk: BSPU them. V.M. Shukshin), pp. 404-405.
- [15] I.M. Pushkin, Formation of the global human responsibility in the light of the reforms of the national education. *Bulletin of the Northern Arctic Federal University. Series: Humanities and Social Sciences*, 2012. **1**, pp. 141-145.
- [16] K. R. Rogers, *A look at psychotherapy. The formation of man*. Moscow: Progress, 1994.
- [17] Z.I. Tyumaseva *Dictionary-reference book of modern general education*. St. Petersburg: Peter, 2004.

- [18] N.G. Tarasenko, The value of K.N. Ventzel's cosmic pedagogy and M. Montessori's ideas about "Cosmic education". *Historical and Socio-Educational Thought*, 2011. **5**, pp. 116-121.
- [19] N.G. Tarasenko, The problem of the formation of an integral worldview of the individual in the context of ideas of the philosophy of cosmism. *Scientific Bulletin of Belgorod State University. Series: The humanities*, 2011. **6-101**, pp. 335-342.
- [20] V.I. Slobodchikov, E.I. Isaev *Psychology of human development*, Moscow: School-Press, 2000.
- [21] J.A. Mestenhauser, 2011. *Reflections on the past, present, and future of internationalizing higher education*. (Minneapolis, MN: Global Programs and Strategy Alliance, University of Minnesota).
- [22] A. Hamza, International experience: An opportunity for professional development in higher education. *Journal of Studies in International Education*, **141**, 2010. pp. 50-69.
- [23] A. Russo, & A.Sans, Student communities and landscapes of creativity. *European Urban and Regional Studies*, 2009. **162**, pp. 161-175.
- [24] F. Reimers Global Competency' Is Imperative for Global Success. *Chronicle of Higher Education*, 2009. **5521**, pp. A29.
- [25] F. Reimers, Educating for Global Competency. In: Cohen J. & Malin M. Eds., *International perspectives on the goals of universal basic and secondary education*. (New York: Routledge Press), 2010, pp.183-202.
- [26] K. Gunesch, Education for cosmopolitanism? Cosmopolitanism as a personal cultural identity model for and within international education. *Journal of Research in International Education*, 2004. **33**, pp. 251-275.
- [27] M.R. Arpentieva, O.N. Duvalina, I.V. Gorelova Intersubjective management in aerospace engineering. In: Borikov V., Uchaikin S., Baranov P., Ivanova V., Dolgih A. and Ignatovskaya A. Eds. *5th International Forum for Young Scientists "Space Engineering" MATEC Web of Conferences. 12 – 14 April 2017*. (Tomsk: National Instruments Russia Corporation), 2017, pp. 01002.
- [28] L.A. Kunakovskaya, Destructive manifestations in the professional activity of a university teacher. *Lecturer XXI century*. 2016. **2**, pp. 78-82.
- [29] L.A. Kunakovskaya, *Professional reflection as a teacher self-improvement factor: monograph*. Voronezh: Center for Scientific and Technical Information, 2015.