

Sociocultural Characteristics of Psychological Education in the Context of Systemic-Anthropological Approach

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Abstract: Problem statement: The problem of moving from economic efficiency of the social one in the modern society is actualized. It is pointed out that the methodological basis for the solving questions of psychological education development are considered to be an anthropological psychology as a new scientific branch, which reflects the tendencies of development of psychology now a days. It is shown that there are various points of view on psychological education: self-organization as adaptation, self-organization as self-regulation and self-organization as self-determination. On the basis of these points of view psychology educational opportunities of a human being are considered as an individual life strategy aimed at success. **Approach:** The possibilities of different sociocultural environments and their contribution to psychological education of a person have been analyzed. The attention has been drawn to the fact, that sociocultural environment is the complex of social conditions of a person's life, that allow to act in accordance with the structure and functions of the environment, choosing from the variety of possibilities those, which can be realized. The question of free choice of possible alternatives and creating of one's own life story is discussed. **Results:** The motivation of achievement has qualitative differences depending on character of socio-cultural identity. If socio-cultural identity is positive, motivation of achieving the successes is a general life line. The revealed connection of components of positive functioning and showing the motivation of achievement has been considered in the context of our research as a full, subjective experience, which is of great importance for the person himself, as it is connected to basic human values and such everyday notions as happiness, happy life. When characterized the experience of psychological well-being by a person, it is necessary to mention that it supposes comparison of one' existence of the norm, sample or ideal. But this norm or sample is in the consciousness of the experiencing person, thus psychological well-being is a kind of self-attitude. **Conclusion:** The revealed differences allow us to make a conclusion that more opened socio-cultural environment of a large city and personal activity of respondents, define the direction of development, conduce broadening of the axiological and meaningful area. Whereas because of deficiency of forms of socio-cultural environment, students living in a town appear to have different important features of character in comparison with the respondents from a large city. Young people's life goes on the basis of earlier stereotypes, according to arrangement activities, which limit personal development. Specifics of formation as possibilities of life self-fulfillment in the system-anthropological context set by our acts as creativity in relation to itself which is determined future-the world of its (human being) of the purposes directing activity in the present.

Key words: Self-regulation, self-organization, self-determination, anthropologization, psychological science development

INTRODUCTION

The modern period is considered to be an epoch of innovate public development and effective participation

in this development deals with a creative activity of a person. As a result of the activity a new quality of life appears, which causes competition on the level of ideology, economics and social transformation in the

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society. The questions dealing with the transition to the stable development as a refusal from the consumption paradigm in favor of paradigm of spiritual values in conditions of optimum consumption, that about stable tendency of entering the society into the postindustrial space have been actualized. Under these conditions innovate activity stops being prerogative of concrete people and it covers all levels of production. In an industrial society the capital was understood as financial means, which are invested into the production and bring extra income ("self-increasing price") and now days it is mostly spoken about human capital or resource and it is content shows that a person is a strategic resource of any company, the basis of its competitiveness. That is why the accent from the traditional term "economic effectiveness" is transforming onto the new one "social effectiveness", defining the possibility of personal self-realization in labor activity. It is meant that innovative personality can be socially effective, which is the reason for strengthening of economic growth, spreading enterprise and saving capital, improving the quality of life as it contributes appearance of self-supporting changes which constantly revolutionize the life.

The result of such changings in the society is enlarging of scientific terms which reveal the variety of human resources as unrealized possibilities, which demand their realization. One of these terms is "psychological education" of a human being.

Psychology education is a space for complicated and tense work aimed at formation of multi-dimensional consciousness and ability for self-determination in history, culture and later on in profession triggering the student's self in the form of personal and professional self-development. That is why the term "psychology education" implies the continuity of the process, establishment of various human manifestations in his life activity or a human being on the whole.

The majority of researches devoted to the influence of sociocultural factor on the conditions of people's real life and was made in accordance with sociological and social-psychological approaches which mostly often consider the strategy of a human being's behavior under the present circumstances. The peculiarities of sociocultural factor influence and the issues of dependence of characteristics of self-development of a human being from the form of settlement are not revealed. However, sociocultural environment itself defines "frames and borders" of a human being's life space. Sociocultural environment is a kind of social environment from the micro level to the macro level. The state of sociocultural environment is caused by the level of development of productive forces, labor resources, the

level of wealth, the level of development of spiritual production in the society, the social structure of population on the given territory and social infrastructure settlements. Heterogeneity of the environment is defined not only by the technical-economical profile of the given territory, the existing labor division, population, the spread of material and spiritual goods, but by the sociocultural differences displaying in people's relationships, the way of life and the cultural activity itself. Being a systemic organization, socium includes a human being as an element of his own system. Their interaction (a human being and socium) is built on the principal of correspondence, otherwise their interaction and mutual enrichment (the culture of personality of a human being is developing under the influence of subculture, in which he lives and acts simultaneously bringing his personal achievements into it). The adequacy of self-perception in the culture depends on degree of realization of personal potentials, which are revealing during the interaction with the environment.

The forming paradigm in psychology is characterized by systemic redefining of the subject of the science and leading the researchers to the human being as a self-organized system. This paradigm explains the meaning of the psychic in the process of the human being evolvement through the understanding the mission and meaning of the human being as the higher system, defining from the "upper" position the possibilities of psychics and its role in the processes of self-fulfillment. That is why the understanding of a human being in accordance with the anthropological views in psychology allows to reveal the problem of a human being's self-fulfillment, that corresponds with inner tendency of science development, its anthropological character as the means of showing regularities and mechanisms, which provide progressive movement of psychological thought thanks to which the possibilities of researching of special space-temporal areas of a man's real being are opened.

Related work: All existing opinions in psychology at present regarding psychology education of a human being as a problem of psychological systems self-organization can be divided into three groups in the course of the analysis. The first group includes psychological theories of the so-called adaptive type.

Despite of the fact that the representatives of this group define a human being as a self-organizing system, they constrict its development to adaptation or conformity to the external environment. Human self-development is connected to the improvement of psychological mechanisms of life activity regulation and is consciously grounded on individual abilities of a

human being to adapt to changing environmental conditions during regulation process, on personal qualities guiding one's social behavior and on the ability to assign universal human values, social standards and attitudes that organize human life.

The understanding of psychological adaptation as adaptive process is related to the protection of organism and psycho against destructive impact of the environmental factors. Social and psychological adaptation is a continuous process of an individual's adaptation to the environmental conditions as well as the result of this process. Although social adaptation is a constantly-going process, this term however is often connected to the period of significant changes in the person's activity or environment.

Another important aspect of social adaptation is taking a certain social role by a person. Due to this, social adaptation is referred to as one of the main social and psychological mechanisms of personal socialization. The success of adaptation depends very much upon the adequate self-perception and understanding of one's social connections by the person: distorted or underdeveloped opinion about oneself results in various adaptation problems.

The problem of social and psychological adaptation also covers such terms as "adaptiveness" and "unadaptiveness" that are characterized by achievement or non-achievement of the set aims in the process of life activity correspondingly.

Main types of a person's adaptation process are formed depending upon the structure of the person's needs and motives and are as follows:

- Active type is characterized by mainly active influence on social environment
 - Passive type is characterized by passive conform acceptance of aims and value orientation of the group
- Psychological theories belonging to the first group

Pay attention to the stability as a characteristic of personality. Numerous studies of this type are devoted to the stress resistance, emotional stability and tolerance as conflicts resistance as characteristic features of a personality. The representatives of this opinion point out that a personality can resist negative influence and perform reasonable constructive changes in the environment due to psychological stability, thus, providing for the efficiency of life and activity, development and improvement of a personality as well as preservation of psychic health.

Thus, a self-organizing origin of psychological systems is considered by the representatives of the first group to be connected to the system's ability to adapt to

environmental conditions which guarantees the system's stability at all its levels under changing external conditions. Education of a human being in the context of the research held by this group of researches is a developing process of person's adaptation to constantly changing environmental condition at all levels of psychological system organization. Here one may speak about unilateral "adaptation" of a person: adaptation of internal to external which determines if a person's life activity is a success that is why "education" here means "adaptation" and "conformity".

The second group includes psychological theories considering self-evolution and self-organization of a human being.

The representatives of this group believe that innovations are formed on the basis of a number of personality's characteristics such as ability to keep and preserve all positive in one's history, accumulate the results of the development, keep up to date one's potential mental content, create something new in the world and in oneself extending the sphere of the potential.

In case of self-regulation the system functions in the following way: regulation effect is formed by collaboration of all system's components and due to this requires no constant control, thus being more reasonable as far as resources are concerned. Researches sharing this approach define self-regulation as a systematic process including dynamic actions of a person (here these theories are superior to the theories of the first group) aimed at adaptation to constantly changing environmental conditions. Scientists underline the cyclical pattern of this process.

Ideas about self-regulation developed in the laboratory for self-regulation of Psychological Institute of the Russian Academy of Education are distinguished through their considerable complexity in respect of internal structure of the self-regulation components under study, thus, present the direct consequence of the initial personal orientation of the research. For example, the planning stage defines up to 6 functions (target setting, strategy determination and determination of effectiveness, subjective value, expectation and process-orientation). At present, researches' focus is transferred from general issues of self-regulation structure to the development of its cognitive and personal aspects, to the understanding of the fact that various personal and cognitive structures are backed by specific structures of individual subjective activity organization.

At the same time Russian studies differ from Western psychology in a way that the former develop from general theory of structure and functions of conscious self-regulation to the study of personality and individual manifestations and forms of regulation,

whereas western theories start from study of personality and separate sides of regulation and moves to an integral self-regulation theory and understanding of the fact that regulation consciousness is a very important personal dimension.

Despite of certain differences in approaches to the study of human self-regulation phenomenon, all scientific works demonstrate a common view of regulation as a most general function of psychic activity specific for a human-being allowing a person to act as a creator, executor, supervisor and judge of one's own activity, deeds and life in general. Self-regulation is an embodiment of a general human ability to be a subject of one's conscious activity reflecting the abilities of his psychics and realized in a numerous variety of acts providing for the actual relations of the subject with various phenomena and manifestations of reality. Self-regulation is represented by two meanings: as a general ability for organization of activity of a human being acting as a subject of one's own activity and as a process of realization of the abovementioned ability in separate phenomena of activity, behavior and communication. However, Russian scientists point out that the ability of self-regulation is becoming a general ability only upon completion of formation of an integral conscious self-regulation system, formation of its conscious control and its introduction to the internal plan of actions.

The subjectness of a person is developed and is becoming more sufficient in the process of further improvement of the self-regulation system, thus giving ground to certain personal innovations: confidence, self-sufficiency, responsibility and initiative in all spheres of personal self-determination.

Therefore, according to the second group representatives' opinion, the self-regulation is one of the innovations considered in the framework of the "human being" psychological system, "regulating" both his relations with the world and formation of other manifestations of self-(self-cognition, self-determination, self-evolution, self-realization, self-actualization and). Self-organization of the psychological system is grounded on the basis of the human being's movement while performing individual vital activities at different levels aiming to accumulate innovations, of which central is psychic self-regulation. Within the context, education is "acquiring" oneself in the process of life (own abilities and potential for development) which occurs in the acts of interaction between "inner" and "external" resulting in innovations required for further development of psychological system.

The third group of the research has a direct access to the research of the human being education that is understood as the expansion of the possibilities.

The conditions for the development of self-organizing systems as well as basic regularities and such mechanisms as differentiation, integration, hierarchization of elements, self oscillations and feedbacks are provided by the action of the strategic factor. The representatives of this group believe that emerging of any self-organizing system, i.e., cluster of elements is caused by one and only reason: acquiring higher tolerance by these elements. The reason and, therefore, the objective of the elements cluster is the strategic factor (according to the authors of these theories and within the context defined by us it is a human being) due to whom the unity emerges for higher tolerance of its component parts. The developed unity, the system, can perform its main function subject to reaching the identity with the elements that formed it and that represent the self-organizing systems of a smaller size. This provides for evolutionary systems development that is posted as the ontological basis for synergetics and revealing the essence of the total philosophical principle "everything is in everything" that was developed due to works of Chardin (2002). Maintaining the attitude that "a human being came into existence and historically grows up from the whole material and the whole life" (Chardin, 2002) proves in his study "Christ in Evolution" that the evolution has an irreversible nature saying that the life has a certain logics from the moment of its germ and up to the present: initially setting the requirement to all living beings to survive by lucky chance or by any other way and then gradually comes to setting the requirement to improve the world and then oneself. According to the scientist, this is the logics that stipulated for the ways of life action. Out of these one can name abundance that is reached by way of masses effect; inventiveness that defines world freedom due to its variability; indifference expressing itself in the contradiction "between the element that emerged out of the multitude and the multitude that continuously emerges out of the element in the evolutionary process" (Chardin, 2002). In this respect, the sufficient characteristic of the evolutionarity is the simultaneous and uniform nature of the Universe "drifting" in the direction of super-complexity, super-focus and super-consciousness due to which the "human being phenomenon gains the specific and related sense" (Chardin, 2002).

Budanov (1997) contributing to this opinion writes that "within the processes of self-regulation there is a qualitative compression of information as a result of quickly flowing process of natural self-selection that is difficult to trace; the product of these process being the order parameter able to be observed". Within the context of the third group theories, the subsystems are

interrelated and interdependent; therefore, the peculiarities of the structure as well as the quality of organization of one of the subsystems can depend on the structure and quality of the organization of the other. The transition of quality features from one subsystem to the other depends on the peculiarities of organization of the system correlations and to be more particular, the quality features of these subsystems. In this respect Laslo (2009) remarked that “some systems are always requiring the medium of a particular type; it must be a medium consisting flows where the rich and continuous energy source is expanding the system”. This point of view in its essence complies with the opinion expressed by (Asmolov, 1986) who pointed out that qualities of a human being that characterize one as the system element “open” only in the conditions of interactions within these or those systems. This is why the main strategic factor of a human being development can be considered a human being itself, while the mechanisms of self-development can be self-planning, self-regulation and self-organization (Semenova, 2007).

Special emphasis shall be laid to those psychological theories in the third group that employ the self-regulation principle alongside with the heterostasis principle formulated. The question is the highest level of systematic organization of a human being-development going beyond the standards through the standard-setting” (Klochko, 2007). The representatives of this group point at the universal feature of self-organizing systems of any nature, i.e., self-determining that allows readdressing the responsibility for the choice from the external causation or necessity to a human being itself. This feature of a human being as a self-organizing system allows to consider the latter as the one able to “set oneself at the “limit” ... that symbolizes for him the readiness to part with oneself as one had been before the “event”, i.e., to change oneself” (Mamardashvili, 1996) acting not as a simple chain in the evolution but as the one responsible for the evolution.

Analysis of findings: From the point of anthropological psychology the idea of examination of sociocultural characteristics of “psychological education” phenomena is prepared by the psychology’s historical progress and finds its reflection in theories and statements realizing “the breaks” to the new ideal of rationality and pointing at generating the interaction between a human being and environment, which effects reflect in getting personal multilevel world, vital world, vital space, where the self-fruiting of a person happens. In our opinion such accumulation of anthropological ideas by psychology is “a challenge of the future” that

could be responded in present with the help of the previous achievements.

The principle of the systemic determination is one of the main among the basic principles of systemic anthropological psychology allowing to make the new psychological formations objective that exactly direct the self-fruiting of a human being presented as a form of self-realization. The understanding of systemic determination that appears as an opposition of linear determination is shown as the determiners’ complex that makes for the development of events and phenomenon and considered as a principle that provides “the understanding of nature of free activity appears beyond the utilitarian necessities” (Galazhinskyi and Klochko, 2007). This principle gets a special meaning after an explanation of a self-determination of a human being as an open self-organized system and supposes that “in an interaction of the subject and the object a new oversensory reality is born, i.e., systemic characterizing the whole system, the product of which it is” (Klochko, 2007).

The principle of the integral human being is disclosed in total with the principle of systemic determination and allows to look at a human being “in the unity with that part of the objective world that makes up the person’s life having the indications of reality and objectivity in which a human being lives and acts and which he or she forms during the changing activities realizing the systems of human relations” (Klochko, 2007). The matter is not about the separate displays of human nature but it is about the ontological idea of human being’s objective reality forming during the lifetime as far as “initially a human being is given to the world as a thing, as an empirical fact that doesn’t have some means to keep the entirety”. During the lifetime a human being carries out “the self-collecting into the wholeness that provides self-appearance and self-presentation then. Mamardashvili (1997) noted that “we have two poles: on the one hand, we have living that means ordered in the sense that living is developed from orders and laws and on the other hand, we have dispersion and disintegration that are lifeless”. Developing his idea in the context of the principle of the integral human being it can be concretized that a desire for entirety, systematic, self-organization is a life unfolding in time and space, a development of the ontological objective reality in order that “contact with chance is possible everywhere, but this chance appears to be benefit to us and productive” (Mamardashvili, 1997). This ontological propulsion demands “work, it is not a gift, it’s a project” (Isupov and Burlaka, 2001). Disorder is always given that’s why order needs to be explained and applied an effort achieving which can become the work of the life. The formation of the most human in a human being is realized exactly in that way.

There is another principle which paves the way for an uninterrupted accumulation of integrity by a human-being. This principle was formulated Klochko (2007) and named it as “a principle of product”: any real coordination action is not a base for interreflection of participants during their interaction but also means their intertransition leading to a consequence of new quality. The author implies the generating effect acted as a result of an identical opposites’ interaction. For a post-non-classical researches given principle has a special meaning so far as it discloses a mechanism of a complication of systems organization: “An interaction is inevitable where correspondence is revealed; this action exposes some relations of interacting parties which existed before an interaction; became apparent in it and was consolidated by creating «complex» product changed as a system as environment” (Klochko, 2007). Mamardashvili (1997) accents if we haven’t such “system” as a correspondence our living process would be a chaos, our psyche could be characterized as a break-up and pathology. Thanks to correspondences a human-being increases his order, consistency, integrity expanding his living space, space of value and semantic components of an image of a human-being’s world; an ample opportunities depend on a realization’s degree consequently a human-being finds a breadth of new space. According to this way there is an uninterrupted “self-generation” of a human-being.

It can be stated that the opportunity of discussion of sociocultural descriptions of the phenomenon “psychological formation”, from the position of anthropological psychology, comes into the existence due to an intersection of the listed principles. The central basic aim which is an adequate under the attitudes of a systems anthropological psychology is a faith in boundless opportunities of a human-being. They determine an evolution of a system.

Allen (2011) in his book named “Creative evolution” mentioned that life could be characterized by an opportunity of a self-creation, by a result of creation continuously (the scientist direct our attention to this characteristic because an endless progress is an invisible in a certain period of time, but reveals when “the past presses the present, presses a new form out”). In the author’s opinion life is a result which changes under an influence of new acquired life forms. If he (a human-being) follows “his natural way, it would be a development in a form of an effort, uninterrupted creation, free activity” (the author names it “an ordered life”), but if he turns back a new form of order arises (inertia and automatism). According to this way a human-being who has a psychological education is “foredoomed” to a constant self-creation, to his activity, to a statement of his world.

Just a systems anthropological psychology is a methodological basis of this research therefore the analysis of sociocultural descriptions of the phenomenon “psychological formation” could be implemented in the movement of a “complex” human-being who “enters in a various and multiform relations and connections with reality but lives and takes action like an integration” (Fedorovich, 1999).

Sociocultural environment is a variety of social environment from micro level till macro level. Condition of the sociocultural environment is caused by the level of development of the productive power, by the working results, level of well-being, level of development of the spiritual production in society, the social structure of population on concrete territory and the social infrastructure of the settlements. Heterogeneity of the environment is determined not only by technological and economical profile of this territory, by the existing sharing of the work, by the structure of population, by the distribution of material and spiritual benefits, but also sociocultural differences, which become apparent in human’s relationship, in the way of life, in the cultural activity.

The man being temporal and space limited is not able to lead all social relations and to be influenced by this social system. He feels influence only from its one definite part, in which he is appeared to be included. The measure of influence on a person of an appropriate micro environment will depend on the stability of the last and the person’s attitude to one or another influence of this environment.

It should be noted that in spite of essential distinctions in domestic and foreign approaches, all these views on the type of relationships between a person and the environment are united in confession of important role of the physical environment in development of the sense of place, in self-identification with the concrete place, independently of the functional earmark of defined environment. Undoubtedly, that the meaning of place and its symbolic are closely related to demographic, sex, age and individual differences. The persons vital functions are connected with enormous quantity of different conditions, which are more or less influence on his self-actualization potential. The conditions, which takes action on this phenomenon, can be classified by the area and the type of settlement (small town, megalopolis).

City as a cultural concentration, urban life style in whole, accommodate the huge amount of possibilities for self-realization in different spheres of vital functions to every citizen. Point just few of them, which impact on the potential of self-realization of human being in most considerable way.

In the first place, city as a “junction” of information and informational field accommodates a lot of alternatives. And the thing is not only that culture-educational, commercial, informational, organizations are centered in there. The architecture and planning of the city and transport and advertising and people’s stream and separated human beings are the bearer of information. Thereby, the person accumulates enormous material that makes it possible to orientate itself in surrounding reality. All these cultivate in human being the abilities to perception, observation, interest to analysis, estimate and self-estimate.

In the second place, in the city person cooperates and communicates with great number of actual partners and also has an opportunity to search an interaction among even greater number potential partners. It can be affirmed, that under the circumstances of the city, person get an opportunity to exist anonymously in separated pieces of time i.e., doing with unknown people staying unrecognized. All this make a possibility for considerable private autonomy from defined circle of contacts.

In the third place, sociocultural differentiation of urban population on the one hand and cramped territorial neighborhood of representatives from different social and professional stratum on the other hand reduce to a person that not only see and notice different styles of life and valuable aspiration but has potentially wide opportunities for self-realization. Citizen is characterized by preparedness to use new forms and methods of activity, perception, artifice and caution in communication, preparedness to unexpectedness in a daily contacts, ability to orientate in surrounding reality, inclination for risk and preparedness to change, demonstration achievement of motivation.

Generally, the megacity represents potentially wide possibilities of choosing the circles of communication, systems of values, systems of lifestyles, professional activity and consequently possibilities of self-realization for every human being.

In a small city the population is differentiated in professional way, which is connected with having in presence some organizations of different type in it.

Socio-psychological atmosphere has number of characteristics in comparison with larger cities.

Modern small cities keep in the livelihood a lot of from traditional community where everybody knows everybody and all about them and where anonymity is almost impossible.

Lifestyle, cultural stereotypes, valuable orientations have an imprint of agricultural way of life. Information spreads instantly. Another important characteristic is that stability, steadiness, invariability are appreciated rather

more than success, inclination for inertia more than for development. Belonging to this or that subculture has great importance for people’s virtual activity.

The culture is a creative, constructive activity of the person-as past, fixed, expressed in cultural values and, first of all present, based on division of these values, that is transforming abundance of human history into internal abundance of alive persons, embodied in universal development, processing of the activity and the person himself. The person is developing inside of the cultural whole, in which experience of activity is joined, communication and world perception. The person needs not only in acquiring of this experience, but also in transforming on its basis the natural possibilities and capacities so that “rebirth”-a birth of one’s own way of life took place. Speaking differently, the culture specifies system of the valuable concepts adjusting individual and social behavior of the person, forms the basis for statement and realization of cognitive, practical and personal problems. In fact the culture is always the set of the higher values. For the person the culture itself is a sphere of objective values which are expressed, are substantiated in language, subject matters, customs, social norms, forms and ways of communication and accordingly and in ways of activity. During the formation the person should pass and actualize, master (to make one’s own) all history of culture.

It is not necessary to think, that programming of human behavior by culture basically deprives the person’s freedom in choosing actions. The developed, rich culture bears in itself immense set of the diversified programmes and offers everyone a huge choice of possibilities. It is also opened for creative construction of new programs. The question is in that, how much the person is capable to a free choice and creation and how much he appears to carry out firmly and consistently what he is pushed by his free choice to. The person is capable to be the bearer and the creator of culture only so far as he “is involved” in sociocultural environment, lives in it.

Thus, sociocultural environment represents the set of social conditions of a person’s life, providing the possibility to act in accordance with the structure and functions of the environment, choosing from a varied spectrum of possibilities those, which can be realized and thus, causes the peculiarities of the phenomena “psychological education”. The developed, rich culture bears in itself immense set of the diversified programs and offers everyone a huge choice of possibilities. The question, however, in that, how much the person is capable to a free choice from possible alternatives and to creation and how much he is capable to carry out firmly and consistently what his free choice pushes him to.

MATERIALS AND METHODS

To study the socio-cultural characteristics of students enrolled in training programs "Psychological education" as a diagnostic tool we have used:

- The method "Determination of the socio-cultural identity" of S.G. Klimova
- The products analysis method (the analysis of an essay on "My Lifetime Achievement")
- The method of "Psychological well-being Scale" is adapted from the Russian version of the questionnaire «The scales of psychological well-being» of the Doctor of Psychology Carol Ryff

RESULTS

The research involved students of the Lesosibirsk Pedagogical Institute (group A) and students of the Krasnoyarsk State Pedagogical University named after V.P. Astafiev (group B). The number of samples equivalent (Group A-146, Group B-146). The average age of the study is 19.8 years.

The technique is designed for different age from teenagers to elderly people. The method allows to define the characteristics of social and cultural identity. Respondents are asked to answer 28 questions, each must select an answer:

- "Agree"
- "Rather agree than disagree"
- "Rather disagree than agree"
- "Disagree"

Scoring allows us to estimate a positive result (22-56 points) and negative results (57-95 points).

Analyzing the results of our research which was done with the help of the method called "Determination of the socio-cultural identity", we can make the conclusion that socio-cultural identity (positive result) was revealed among 53,72% of the students of Lesosibirsk Pedagogical Institute (79 students). Correspondingly 46,28 % of respondents from the same institute had negative socio-cultural identity.

Positive socio-cultural identity was also revealed among 102 students from the Krasnoyarsk State Pedagogical University named after V.P. Astafiev, that equals to 69,9% of respondents. Negative socio-cultural identity was revealed among 30,1% of respondents.

Students with positive socio-cultural identity are more adapted to the reality of social world; they realize that both personal qualities and objective indices of

social position are important to the feeling of successfulness and to the increase of self-esteem. The rise of realization of ideas about oneself and one's future, the rise of emotional richness of these ideas and broadening of their area are also typical for them; such students are oriented to the future. These students have concrete ideas about their future, where the basic values transmitted by society are represented; they are characterized by the realistic ideas of their future; there is socio-cultural aspect in the ideas of future; they are likely to have the signs of positive identity. To the students, with the revealed negative socio-cultural identity, it is typical that they do not fully accept the social environment in which they live; they don't try to resist problem situations. They are typical to have low adaptability to the new circumstances of life, inability to conform to the circumstances in their life. These students don't have concrete ideas about their future and they don't connect their future with the society they live in.

Analyzing these data, we can suppose that to the students of Lesosibirsk Pedagogical Institute, who have positive socio-cultural identity, potentially broad possibilities to self-realization appear to be found if socio-cultural areas to be broaden according to the following trajectory: a village, a country-a town. And in case with the students of the Krasnoyarsk State Pedagogical University named after V.P. Astafiev, who also have positive socio-cultural identity, the broadening of socio-cultural area is to be done in a larger scale correspondingly: a town-a city.

The next stage of our research was devoted to the studying of peculiarities of motivation of the achievement among the people with different character of socio-cultural identity. To find out what life achievements students have, we have relatively divided them into subgroups:

- Socio-cultural identity-positive index, the revealing of motivation of achieving the successes
- Socio-cultural identity-positive index, the revealing of motivation of avoiding fail
- Socio-cultural identity-negative index, the revealing of motivation of achieving the successes
- Socio-cultural identity-negative index, the revealing of motivation of avoiding fail

Analyzing the essays of the students from the first subgroup of Lesosibirsk Pedagogical Institute we can give some examples: «...I consider my entering Institute an achievement. I've got successes in studying; I managed to pass my exams with excellent marks. I take part in different events held by our faculty. I have achievements in sport, I got first place in cross... »;

«...I managed to gain a scholarship. Took part in a conference and got a diploma for an appearance in a seminar. I made a lot of acquaintances and friends»; «...during the practice I went to the camp «Taezhnyi», where I got a certificate as the best leader. I am the member of volunteer movement; we help children in choosing future profession».

Little difference in content has essays of the students of first subgroup from the Krasnoyarsk State Pedagogical University named after V.P. Astafiev. Here we can meet such elements of description as: «...I won the regional chess tournament, passed session with excellent marks and now I will receive an increased scholarship»; «...I took part in the international conference and got a diploma. During the vocation we are planning to visit Moscow with our group»; «...I studied perfectly and now I will receive the scholarship from the governor of our region. This year I am taking part in regional competition in athletics».

Summarizing the results we can say that the respondents revealing the motivation of achieving the successes in correlation with positive socio-cultural identity are likely to consider the achievements of life only the events that are connected to the fact, that they are students now and they can realize themselves in studying, sports, social activity which is meaningful to them and to the people around them. These achievements can be meaningful only under the condition of another important people presence. An interesting fact is that the scale of achievement is obviously different if we compare the city and the town inhabitants. The wishes of the respondents are different: for the city students it is more typical to put global, but realistic goals. Generalizing the material, we can also mention that achievements are connected to the social position they would have and the way this achievement would be accepted by the environment.

The content of the essays of the students from the second subgroup (socio-cultural identity-positive index, the revealing of motivation of avoiding fail) of Lesosibirsk Pedagogical Institute has some peculiarities: «...I have passed my exams. I and my parents went to Turkey on vocation. If I finish Institute without satisfactory marks, they will buy me a car»; «...I passed my exams without satisfactory marks and now my tuition will be free. This year I'm going to take part in a contest called «Miss town»; «...I got the job. Now if I am not able to work and study at the same time, I will take correspondence study, because the job is more important to me».

Also let's look through some examples from the essays of the students of Krasnoyarsk State Pedagogical University named after V.P. Astafiev: «...I took part in

the international Olympiad and got a prize place. So now I have the opportunity to a study placement abroad»; «...I passed my session successfully and will get increased scholarship. If I study as well as now, I will be able to get a job in St. Petersburg»; «...I won judo tournament, so now I will take part in Russian Judo Championship. My achievements in sports don't have a bad influence on my studying and I always receive a scholarship. I want to become famous not only in Russia».

Analyzing statements from the essays, it is possible to mention that the meaty basis of the works of the given subgroup is close to the essays of the students from the first group and they got a place among students' values. Respondents take the achievements for their own in case, if they were impossible without parents and close people. We can also mention that the goals which are set by the respondents are not always realistic. Planning their future the students not always connect it to the society they live in.

In the examined sample there were not revealed respondents from the third subgroup, i.e. socio-cultural identity-negative index, the revealing of motivation of achieving the successes. That is why let's analyze the essays of the respondents from the fourth subgroup (socio-cultural identity-negative index, the revealing of motivation of avoiding fail). In the essays of the students from the given group of Lesosibirsk Pedagogical Institute, we can find the following statements: «...I passed my exams. Now I'm thinking of studying somewhere in Krasnoyarsk or other large city and continue my education; there is nothing to «catch» in here»; «...because of one teacher's attitude towards me, I didn't manage to pass my exams in order to get a scholarship, but still I passed all the exams-what is most important. I want to finish this Institute quicker and move somewhere»; «...my parents didn't allow me to study in another town and what achievements can I have here. I will study, get a diploma and then move to Moscow».

From the above examples we can see, that it is typical to the respondents of the given subgroup to blame people around them in their failures, when describing their achievements and explaining their misfortunes. They are not satisfied with the environment they live in and can't find the reasons to explain this fact.

Approximately the same statements we can find in the essays from the subgroup of students of Krasnoyarsk State Pedagogical University named after V.P. Astafiev: «...I didn't want to stay and study in Krasnoyarsk, it just happened. That is why I have to get

a diploma and go away somewhere. I want to go abroad»; «...I have a car, a flat, my parents run their own business. I'm dreaming of finishing Institute and moving to the capital».

On the basis of analysis of the results of our research we can make the conclusion that the motivation of achievement has qualitative differences depending on character of socio-cultural identity. If socio-cultural identity is positive, motivation of achieving the successes will reveal and in the examined essays we find the description of strategies of behavior specific to it. For the students with motivation of achieving the successes, orientation on achieving of constructive, positive results is typical. The personal activity is defined by the necessity of achieving the successes. Students motivated to successes usually set a positive goal and its achieving may be regarded as successes. To gain the approval for the actions oriented to the achieving of a set goal, one's resources and strengths are fully summoned up. The wish to be the best or at least as good as possible in one's business appears. Correspondingly, if socio-cultural identity is negative, in the examined essays we revealed the description of behavior stereotype typical for the people with motivation of avoiding fail. When motivation of avoiding fail dominates, students tend, first of all, to avoid breakdown, failure, blame and punishment. The expectation of negative consequences becomes determinative in this case. Students with the tendency to avoiding fail, search the information about the possibility of failure, when achieving the result. They take up solving both very easy tasks (when a 100% successes is guaranteed) and very difficult ones (failure is not accepted as a personal fail).

Studying socio-cultural characteristics of a person we hold a view of the representatives of humanistic psychology. The scientists confirm that every person may and must have his own «peaks» he is aimed at, because the success depends on psychology of a concrete person and his system of values. Any success is achieved «by the sweat of one's brow», by the purposive spontaneous activity which require psych energetic and physical resources of a person.

Nowadays, a psychological well-being of a person is considered to be a very important personal resource, defining the ability of person to actualize his inner psychological and emotional resources in order to change his life effectively. Thereupon, we can define the psychological well-being of a person as one of important socio-cultural characteristics of psychology students' personality.

The analysis of the results of the research, based on the method of "Psychological well-being Scale", among

the students of Lesosibirsk Pedagogical Institute and Krasnoyarsk State Pedagogical University named after V.P. Astafiev from the first subgroup shows that the majority of young people have high and medium level of psychological well-being according to the scale «Positive relations with people around you». High and normative meanings (100% of students) show close, warm and confiding relations between the respondents and people around them. Also we can speak of the wish to care of another people; the ability to empathy; the skills that help to make and keep contact with another people. Absence of this quality shows loneliness, inability to establish and keep trustful relations, unwillingness to seek for compromises, unsociability, what is not typical for the respondents of this subgroup. According to the results based on the scale «Autonomy», we can see that the representatives of a town showed average results (71,4 % of students) and 50,6% of city students correspondingly. 28,6% of respondents from a town had high results and 49,4% of students from a city as well. Taking into consideration this information, we can say that the examined students have such qualities as independence and the ability to resist social pressure in their thoughts and actions. According to the scale «Environment management» 42,88% of respondents from group A and 57% of students from group B reveal confidence and competence in everyday management, the ability to effective usage of different life circumstances, the skill to choose and make appropriate context for realization personal needs and values. The average indices were revealed among 57,12% of town representatives and 43% of city students. Low results in the given subgroup were not found out. According to the scale «Personal growth» all the respondents of the examined subgroup have high and normative results. Consequently, the students, who are typical to show the revealing of motivation of achievement and positive socio-cultural identity, possess the sense of continuous development and realization of their potential can see their growth and expansion are opened to new experience, watch self-improvement in some time period. The results we got according to the scale «Lifetime goals» showed the high level of psychological well-being among 57,12 % of the small town respondents and an average level among 42,88% of them. Also high indices had 49,4% of the large city respondents and average ones could be seen among 50,6% of them.

The analysis of results of the second subgroup testifies that the low indices are typical for the respondents of this group, but generally, the majority of young people have an average level of psychological well-being according to the scale «Positive relations

with people around you». The given characteristic includes the wish to be flexible in communication, the skill to find the compromise. Absence of this quality shows loneliness, inability to establish and keep trustful relations, unwillingness to seek for compromises, unsociability, what is typical for 15,3% of a town respondents and for 12% of the city students. From the results based on the scale «Autonomy», it is seen that 54,1% of the town representatives showed average results and 50,6% of the city students had the same level correspondingly. This data allows us to say that the examined students possess such qualities as independence, the ability to resist social pressure in their thoughts and deeds. Anxiety by other people's expectations and assessment, orientation on the other people's opinion, while taking an important decision and inability to resist social pressure in their thoughts and deeds are typical for the people with low indices, according to the given scale (24% / 19,5%). Analyzing the results according to the scale «Environment management», we can make conclusion that the sense of confidence and competence in everyday management, the ability to effective usage of different life circumstances, the skill to choose and establish appropriate context for realization personal needs and values are typical for 63,28% of the town respondents and for 56,5% of the large city respondents. For 21,42 % of group A respondents and for 16,5 % of students from group B difficulties in everyday management, the sense of inability to improve or change surrounding circumstances are typical. According to the scale «Personal growth» high and normative results were revealed among 64,26 % of respondents from group A and among 71,5% of students from group B. 39,78% of the town representatives and 28,5% of the large city respondents showed low results, which block the sense of continuous development and realization of their potential. The results received according to the scale «Lifetime goals» showed high level of psychological well-being among 10,71 % of respondents and an average one among 49,51% of respondents from group A. From this data we can conclude that the presence of life goal and the sense of meaningfulness of one's past and present are typical for 60,22% of this subgroup students. Among the students from group B such characteristic is typical for 71,5%. For 39,78% of respondents from group A and for 28,5% of respondents from group B, it is not typical to have the sense of meaningfulness and the sense of directedness. According to the scale «Self-acceptance» high and normative meanings have 78,58% of respondents from group A. They possess positive attitude towards

themselves and their past, realize and accept different sides of their ego, including both positive and negative features. Given characteristic is typical for 83,5% of respondents from group B. Dissatisfaction with oneself feel 21,42% of respondents from a town and 16,5% of examined students from a large city. They are disappointed in their past, are worried about some features of their personality, they don't accept themselves.

Further on we analyzed the results of relatively defined fourth subgroup. For the students of given group low indices of psychological well-being are typical. According to the scale «Positive relations with people around you» low indices of psychological well-being were revealed among 31,46% of students from group A and among 29,63% of students from group B. This characteristic includes the wish to be flexible in communication with other people and the skill to find the compromise. Absence of this quality shows loneliness, inability to establish and keep trustful relations, unwillingness to seek for compromises, unsociability. From the results based on the scale «Autonomy» it is possible to find out that anxiety by other people's expectations and assessment; orientation on the other people's opinion, while taking an important decision and inability to resist social pressure in their thoughts and actions are typical for the people with low indices, according to the given scale, what can be seen among 32,95% of representatives from a town and among 32,9% of the large city respondents. Analyzing the results according to the scale «Environment management», we can state that 53,64% of the town respondents and 43,5% of the large city respondents from the singled out subgroup, typically have difficulties in everyday management, the sense of inability to improve or change surrounding circumstances, the absence of feeling of control over external world. According to the scale «Personal growth» low results were revealed among 58,11 % of respondents from group A and among 40,98% of students from group B. From this we can conclude that the sense of continuous development and realization of their potential is not typical for them, they don't see personal growth. The results received according to the scale «Lifetime goals» showed that for 32,95% of respondents from group A and for 28,5% of respondents from group B it is not typical to have the sense of meaningfulness of life and the sense of directedness. According to the scale «Self-acceptance» high and normative meanings have not been revealed. Dissatisfaction with oneself feel 55,13% of respondents from a town and 38,71% of examined students from a large city. They are disappointed in their past, are

worried about some features of their personality, they don't accept themselves. What is typical for them is to be different, not as really are. To study connection between the indices of motivation of achievement and psychological well-being of personality among the students of group A and group B, we used Spearman's rank correlation coefficient. The results allow us to state the existence of the system of links between the examined characteristics.

The revealed connection of components of positive functioning and showing the motivation of achievement has been considered in the context of our research as a full, subjective experience, which is of great importance for the person himself, as it is connected to basic human values and such everyday notions as happiness, happy life. When characterized experience of psychological well-being by a person, it is necessary to mention that it supposes comparison of one's existence to the norm, sample or ideal. But this norm or sample is in the consciousness of the experiencing person, thus psychological well-being is a kind of self-attitude.

DISCUSSION

For students of psychology sociocultural identity is an important component of professional competence and therefore can be considered as an indicator of a successful "entry" into the educational environment and quasi-professional.

The results of carried out research show that positive socio-cultural identity equals adequate experience of belonging to a certain social community and the type of culture, the respondents in a larger degree reveal motivation of achieving the successes. Negative socio-cultural identity is considered to be typical for the people with dominant motivation of avoiding fail. Socio-cultural identity provides potentially broad possibilities of self-realization, that become obvious, if socio-cultural area is broaden according to the trajectory: a village or a country-a town, a town-a large city.

Satisfaction of basic cultural needs depends on the type of socio-cultural environment, the cultural level of population, the strength of cultural potential. Data of the research show that the personal characteristics of a human have been worked out on the basis of revealing the motivation of achievement in the ratio of indices of socio-cultural identity.

The research we have conducted, gives us the opportunity to define the integral degree index of students' orientation to realization of basic components of positive functioning; and how this orientation is realized, what is subjectively reflected in the feeling of

happiness, satisfaction with oneself and one's life. The degree indices of positive functioning of personality and degree of person's satisfaction with himself are determined by coordination of indices of motivation of achievement and socio-cultural identity. The sense of confidence and competence in everyday management, the ability to effective usage of different life circumstances, the skill to choose and make an appropriate context for realization of personal needs and values and the ability to carry out different activities are typical for the respondents with motivation of achievement and positive socio-cultural identity.

The revealed differences allow us to make a conclusion that more opened socio-cultural environment of a large city and personal activity of respondents, define the direction of development, conduce broadening of axiological and meaningful area. Where as because of deficiency of forms of socio-cultural environment, students living in a town appear to have different important features of character in comparison with the respondents from a large city. Young people's life goes on the basis of earlier stereotypes, according to arrangement activities, which limit personal development.

By the perspective of research of mechanisms and grounds of person's socio-cultural characteristics formation, is possible to define the possibility of usage of identity indices as the index of socialization of a personality, congruence of mechanisms of its becoming and development with the mechanisms of socialization and education. The results of studying socio-cultural characteristics of a person give so called «keys» to the means of correction and prophylactic treatment of different forms of psychic, psychological and social disorders.

CONCLUSION

Taking the tendency of the psychological science development into account, contributes to the resolution of the contradiction formed in psychologists' anthropological cognition, i.e., between two alternative orientations: (1) understanding the ordered form of human life as aspiration to the order; (2) life realization as developing topological way. We consider that in the first case the concept of self-fulfillment of a human being approaches ideas on self-organizing processes in the living systems that result in self-change of a human being in the course of life acts. The second orientation as per its content comes nearer to the ideas on subjective reality generated by a human being in interaction with the world in its space-time (chronotopical) display. The contradiction can be

resolved through the understanding of a human being within the context of anthropological psychology as an open phenomenon that constantly and newly defines itself, solving a problem “on value” allowing to carry out the possibility of a choice for further way towards the complication-formation of the Human in a Human being. Therefore, the self-fulfillment of a human being considered under actually anthropological point of view displays one of possible variants of anthropologization of psychological ideas realization of which makes the theoretical redefinition of a science subject objective.

Conducting research it seemed to us topical to find proof that the orientation of life self-fulfillment as development of a human resource in the course of life coincides with how it was defined by Vygotskij (2006) with reference to development of the higher mental functions and a human being as their systemically important basis: “The whole development is that function development goes from me to I”. Indeed, in the process of education a human being is continuously changing himself generating new parameters of the order leading one to new a qualitatively new level requiring revealing new contradictions between the image of the world and image of the life (as I see the life and the life as it is in reality). These contradictions act as a basis for the life activity as a process of self-generation of chaos of parameters of an order by means of which evolutionary valuable selection, “new-birth” systems as which it is possible to consider as a true source of movement to the life self-fulfillment “opening” variety of semantic shades and contexts of the further movement is realised. Besides, specifics of formation as possibilities of life self-fulfillment in the system-anthropological context set by us acts as creativity in relation to itself which is determined future-the world of its (human being) of the purposes directing activity in the present.

In conditions of dynamically developing society, transition from situations of management of problems to the situations of management of risks, the vital potential of the person focused on transformative activity in relation to the surrounding environment and to himself (Loginova, 2009), is the basic parameter of qualitative psychological education, new quality of human life, its innovative potential which strengthen the demand of understanding of sociocultural characteristics of development of the person.

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