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**SUMMARY OF THE SOCIO-CULTURAL RIGHTS  
FROM THE POINT OF PSYCHOLOGY**

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**Abstract**

Man – the heir to the preceding life in the progressive course of human civilization. He – a product of the environment, active and passive training of volitional behavior and attention. It's his way of thinking and reflecting the work of thought to the development of opinions, wealth of personal consciousness of each "I". The process of development of the personality traits of forms, property, habits, moral standards and meet the requirements of the modern paradigm of values and cultural traditions. Renewal of thought comes at the request of the "I" through the reproduction of ideas. The main thing – understanding the thought process of the individual in the disclosure of the evolution of the human psyche. This is a problem about the concepts of "development" of social and personal development."

**Keywords:** factors; development; socialization; spirituality; quality; morality; systematic teaching; culture; consciousness.

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**СОЦИОКУЛЬТУРНАЯ СУЩНОСТЬ ЧЕЛОВЕКА  
С ПОЗИЦИИ ПСИХОЛОГИИ**

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A personality performs either constructive or destructive work during its life activities dissipating its energy among the people around it who interactively transfer it to other people. It is being improved within its setting and develops only under influence of biological and social factors. This is an acknowledged phenomenon of bio-social origin. This is correlation of the traces of the social sphere (control of actions and deeds) and organic sphere (new combinations of the biological environment from the exposure of social life conditions).

By analyzing the development process in terms of effect of external factors (social determinateness and biological mechanism), the researchers pay attention to intrinsic motives – discrepancies between the 'actual zone and zone of proximal development', between the advanced psycho-physiological and psychological capabilities of a human and established forms of relations and kinds of activity. They denote the nature of development as a process of certain self-movement where a new stage follows the preceding one consistently. Transition from one stage to another one is determined by both external and inherent causes. Here the two formulas act: a) external factors

act through mediation of intrinsic factors; b) the intrinsic ones act through external ones whereby they transform themselves.

According to I.M. Sechenov, psychic phenomena originate from identifiable impact on the body surface and end a reflex action in order to establish the single neuro-psychic mechanism this is why psychic improvement proceeds now faster then slower but continuously right until death.

Introduction of a human to the culture is development of his morality, assistance in entering the world of art, science, philosophy on the basis of reflecting consciousness, all roots of the human culture where understanding is of significant importance. Hence, it is crucial that each and every personality participates in the creative activity aimed at development of the own spiritual and intellectual culture and the culture of humankind, contributed the entire energy of his creative activity to the positive transformation of the surrounding world which constitutes the moral obligation of each person.

Development is a human being affected by the surrounding reality, a purposeful activity of the system-educational process aimed at solving the task

of social development. During this process the moral personal aspect of development is often ignored, little attention is paid to the effect of the external factors determining formation of the moral attitude to life [7].

Morality is an intrinsic spiritual quality people are guided by. Этические нормы, moral rules of conduct are determined by these qualities. Morality is not inherited, that's why each person shall undergo the process of moral development and moral education and осмыслить: spiritual-moral values, principles and standards constituting the integrative framework of a personality. Integrative education and development of a personality's social skills over time demonstrate successful socialization of the components of formation of the social experience:

- experience in cognitive activity fixed by knowledge. The system of knowledge and skills is required for design of behavior and orientation within the society;

- experience in the methods of activity and skills to act according to sample. Absorption of the social experience proceeds randomly and is guided by the society. This determined the activity of the individual in terms of learning this experience;

- experience in creative activity along with the skills to take non-standard decisions in problematic situations upon adequate perception of the surrounding reality;

- experience in establishing emotional-value relations along with personal attitudes, establishing a system of relations and communication with people around with account for the social situation.

The core of this is the mental progress being enriched from generation to generation and creating the foundation of the evolving intellectual human culture. This gives

birth to the future and morality of each person (V.M. Bekhterev [2]).

Spirituality is the width of views and expertise generated by the width and ability to cognize the world, self, and the own belonging within it. It took some time for the 'spirituality' concept to become scientific knowledge as at first only religious undertone was behind it. It was perceived as a synonym to the words 'sacral', 'divine'. In the modern world this concept gets a broader meaning: a specific historic form of spiritual life of the mankind generated by the needs of social being. With respect to a society this is 'a social phenomenon, product and foundation of culture', 'quality of public conscience', 'essential factor of socialization development' (M.S. Kagan [5]).

The evolutionary state of culture may be different and the development of it is uneven: it may show up in a negative manner as well which is on its minus side. Negative state restrains development of mankind but never stops it. Positive state manifests itself as the power of opposition and energy costs whereby emphasizing morality that is mandatory during communication with people. In view of this a personality faces the necessity of the lifelong moral improvement.

The common human personality is created by the general spiritual personality of the society derived from the set of spiritual personality of the entire nation. During the process of affecting the others a personality faces the action of a number of other personalities that may be of the opposite nature that decelerate dissemination of the spiritual impact of a single personality.

Soul is the set of supreme physic phenomena as well as consciousness of a single personality. It cannot be lost since the loss thereof means loss of humanity. Spirituality is incompatible with lack of sympathy, egoism and orientation towards material profit only. These are supreme aspects of the inner world that manifest themselves in humanism, kind-heartedness, warmth, openness to other people.

Spirituality may be conscious, understood as manifestation of sensitivity. Spiritual culture of a human is being preserved and continues developing. The society shall care of building up the spiritual potential of every single person, introduction to the accomplishments of the material and spiritual culture. In this case a person is described as: good-hearted, kind, intrinsically sincere. A lasting crisis of spirituality of a single person results in devolution.

With regard to a human the modern scientific knowledge interprets 'spirituality' as 'mental capabilities' (V.D. Shadrikov), 'mental needs' (V.P. Simonov). Thus, M.S. Kagan defines spirituality as an integrative quality of a personality: this is the quality of the mental activity of a human expressing the integrity of his inner life, harmony of his emotions, mind, will, coordination of his world-image and self-apprehension.

Formation of interaction in the public life can be implemented through the mechanism of imitation without which a personality as a public person could not have existed. Imitation draws its material from communication with other people by means of language as an instinctive need for communication between people. Communication – words as kind of interpersonal interaction face-to-face, with the use of the human sensory organs, featuring certain level of mediatedness. According to V.M. Bekhterev,

communication means characterize the sign system for transfer of communicative effect.

Social-personal development is the unity of the personal, individual and public, the ability of the own activity and optimality with respect to the society, to the own life and the life of those around. A human is granted the capability of social self-development by means of exchanging information, action and interaction, cooperation with people around.

Life is continuous movement and activity but improvement of human personality cannot be imagined without socialization. Socialization of a personality starts in the family and proceeds at school, college, at work. Life aligned with socialization is a good.

The axiological aspect incorporates the individual-personal values characterizing the personality's goals and drives. This axiological 'Self' is a system of cognitive formations combined with emotional-conative components constituting the inner cue instigating and guiding its activity. From here formation and manifestation of humanism, value attitude to a human life in the society is derived.

All deeds and actions of a human are determined by the personal sphere of a human. Hence, a human himself expresses his personality through his deeds and actions. His personal response is subordinated to a specific trend of getting to know the past and personal features of this very person. The deeds and actions are tied either with egoism or altruism depending on dominance of the organic or social sphere of another personality. Bad habits can do harm. The liability for them is natural, is reflected in the others, is materialized through methods of affecting the outer world, and is transferred by means of social continuity to future human generations. People shall be taught to verify everything in their own, to see everything with their own eyes, to consider everything in a critical manner.

This is the principle of school education: participation of all sensory organs in the knowledge acquisition process.

Education plays significant role in the development of character and maintenance of the physical and mental health. Moral impact of a teacher may have a positive effect. The teacher's personality is more important than environmental effect. His influence is an essential factor in a pupil's life and prevails over that of parents.

Everything that depresses sensitivity and disables adequate perception of the things being taught shall be removed from the educational system. In education one of such depressive aspects is fear. Intensive tension (critical discussion of

критическое обсуждение усвоенного) excites the functions of the higher nervous system: the blood vessels are constricted, heart and breathing rate are accelerated after which reverse response takes place.

Only external reactions providing us with any information concerning manifestation of nervous activity are objective valuable in terms of establishment of the known attitudes of an individual to the external world. Due to the absence of the ideal and inadaptability to the life struggle a personality loses balance of mind while getting disappointed.

The class work of pupils manifests itself in the fact that during the last lesson mental processes proceed slower with the quality or accuracy of work being affected. Interrogative form of teaching excites energy. It develops the self-definition of power and creates credibility which has a positive effect on the character and will. Moral deviations that are easily cultivated in nervous children are also crucial in terms of education.

Personality's conscious view of the world originates from the perspective of culture and activity experience. Thus, it features distinct nature of purposeful reflection of the reality by means of adjustment and re-adjustment of the moral mentality in a person.

The stages of development of human consciousness lead to formation of self-consciousness that gradually becomes independent. This determines the will's ability to control and manage the own moral behavior. Rational thinking is developed: the ability to view the world with the eyes of the society through the lens of the established abstractions and concepts [4].

Consciousness is the prerequisite of programming the specific joint human activity aimed at creation and development of the forms of culture. It fulfills the function of human memory, an established pattern, matrix of reproduction of the accumulated human moral experience. By performing assessment of situations a person documents his attitude to the reality by means of distinguishing himself as the subject of attitude to the specified situation which constitutes the particular feature of the moral consciousness as form of reflection.

Development of the moral conscious is based on clarification of the moral ideas of good and bad behavior; understating of the consequences of violation of moral norms and regulations; mastering the basic ethic concepts in terms of understanding thereof, experiencing and use for identification of the nature of moral actions and deeds. The ethical behavior is developed through enhancement of the

role of moral standards, requirements and patterns; increase in the adequacy of assessment of the own and others' deeds and actions on the basis of ethical knowledge (N.V. Melnikova [6]).

Social development of a person is characterized by the ability to adequately orientate himself within a social setting, express emotions and attitude to the world according to the cultural traditions of the society; the process of positive changes in a personality under the influence of the system of spiritual-moral development, social environment, self-education and personal experience; the state achieved by the personal level of spiritual-moral education at each age (E.E. Sapogova [9]).

Social conditions of life provide specific circumstances for development. The natural properties without generating psychic qualities create pre-requisites for formation thereof. The qualities as such come out of the social inheriting. The social environment is not only external conditions but the genuine source of development as it contains those material and spiritual values embodying the capabilities of the humankind an individual may master during the process of his development.

L.S. Vygotsky stated that conditions of life alone cannot determine immediate mental development. Under the same conditions different peculiarities of mentality may be formed. This will depend on relations with the environment. The activity and relations play the decisive role in the mental development. The social situation of development is the system of relations between a person and social environment which determines the content and trend of development as well as origination of new formations resulting in further improvement of the moral development [3].

Moral relations are also referred to the system of moral values. They are understood as the psychological phenomenon of genesis of a psychic formation that consolidates results of cognition of a specific subject, integrates emotional reactions to the subject, behavior patterns applied to it.

Emotional-нравственная сфера of individual mentality is formed under the influence of norms and ideals of the model public consciousness during the process of the culture development. The spiritual-moral reason for being is the process of improvement of its social essence and spiritual grounds. A person uses different information about external behavior: actions, deeds, facial expression, body language, emotional expressions (D.I. Feldstein [10]).

V.S. Mukhina interprets it as an 'external factor of location' including: social structure of the society; national and cultural traditions; kind of family and its

quantitative and qualitative characteristics; attitude to the child as such.

A human is a natural creature able for self-development, featuring natural makings, inner strength and drivers for their spontaneous development at that:

a) first biological drivers: instincts, reflexes, needs;

b) then psychological ones: feelings, passions, motives, will;

c) gradually moral and ethical drivers mature.

According to A.V. Petrovsky [8], the essence of the positive attitude is expressed in manifestation of a unity of moral qualities. This process is long-lasting and contradictory as the essence of morality, the ability to analyze each and every action, to understand whether it will be useful to the others and would harm them – are laid in the human relations only. Sensitive attitude manifests itself in the ability to promptly and adequately identify the mood, to come to aid in the hour of need, and indifference is a mental state characterized by atrophy of interest in people and surrounding reality.

Moral conduct is determined by the conditions of the previous life of the personality, the circumstances that are relevant to him. This is the set of actions featuring moral meaning and committed under the constant or changing conditions. The external conduct regulators are patterns and rules of conduct. According to A.V. Petrovsky, the specific of the personality's behavior is provided in the form of an attitude. Feeling kindness, a human starts taking himself as a kind, moral person. He gets the moral self-esteem being the motive of genuinely moral behavior.

The two independent study areas have been distinguished within the moral development:

– the first study area – voluntary following the ethical standards even if violation thereof provides profit and the person is sure of impunity of his actions;

– the second study area – moral-value and moral-approved attitudes to other people expressed in humanistic and altruistic feelings and relations.

By studying the nature of morality, L.S. Vygotsky [3] spoke of the moral behavior of a human arising on the basis of the intrinsic and instinctive reactions under the influence of the regular environmental exposure. He warned that if recognition of a moral action does not guarantee commitment of this action then recognition of an improper one promotes to committing it.

In terms of psychology the socio-cultural essence of a human includes development of the spiritual-

moral sphere of a personality – as the process of absorption (interiorization-exteriorization) of the basic ethical concepts on the basis of which ethical standards and patterns are developed.

This proceeds under external and internal psychological-pedagogical conditions: high moral potential of the surrounding social micro-environment; active mastering of the moral experience; dedicated psychological support of development of the moral sphere of a personality and his moral consciousness. The most relevant to a human are values related to responsible attitude to own health, striving for self-development, acknowledgement and recognition in the closest social environment, emotional-positive attitude to cultural and spiritual values.

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