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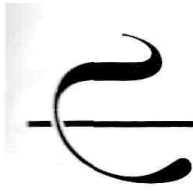
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Anniversaries

Faculties of Psychology of MSU and SPbSU are 40 years!

The Minister of Education (Stoletov) was published order №628 "about organization of faculties of Psychology in Moscow and Leningrad State Universities".

Faculties of Psychology of MSU and SPbSU were became main scientific and educational psychological centers. They were formed together with development of universities, they soaked up it's special soul of life and general type of it's education. However, their historical way was influenced in fates of development of world and Russian psychological thought. At the beginning, it developed mostly in philosophical knowledge, in contact with pedagogics and medicine. Then, university psychology shared all dramas of Russian history in twentieth century, including transition to Marxism-Leninism.

Sixties is a period of psychological golden age. Main scientific schools have functioned successfully, which found worldwide psychologists (A.N. Leontev, A.R. Luria, B.V. Zeygarnik, E.N. Sokolov (MSU); B.G. Ananiev, B.F. Lomov, V.N. Myasishev, E.S. Kuzmin (LSU) and others).

University psychology of MSU and SPbSU developed intensively in after Soviet Union time. For forty years of living, these faculties have deserved knowledgement because they are ones of main psychological centers in the world. Scientists of faculties were found perspective scientific trends in psychology, which have knowledgement either our country or foreign countries. Today,

hundreds of scientific works, which published collaborators of faculties, include in golden fund of Russian and foreign psychological libraries.

We congratulate colleagues with this important date and publish short history of development of psychological thought in Moscow and St. Petersburg universities.



Psychological thought have developed in structure of St. Petersburg State University from it's foundation-Decree of Petr I from 28th of January in 1724.

First, psychology educated in secular educational establishment in Russia. Professor of religious A.I. Raykovskiy began to educate logic and experimental psychology in 1850. The first Bachelor's dissertation of scientific psychology "Modern trends in science of soul", which protected M.I. Vladislavlev, was in St. Petersburg University in 1866. The author of it became dean of Faculty of History and Philology later, then in 1887 he was director of university.

I.M. Sechenov and I.P. Pavlov worked in St. Petersburg University, who influenced in psychological development either Russia or whole word.

Faculty of Psychology admitted first students after Decree №628 in 1966. The faculty included pedagogics and general psychology departments, 2 new departments: ergonomics and engineering psychology and social psychology. Besides that, dissertations of Candidate of Psychological Science and Doctor of Psychological Science protected regular in the faculty.

Conception of faculty was found and realized by academic B.G. Ananiev and other famous scientists (B.F. Lomov, V.N. Myasishev, E.S. Kuzmin, N.V. Kuzmina, A.V. Yarmolenko, N.A. Tih and others). The foundation of this conception had ideas of main trends of psychological development and role of experimental psychology, which told Russian famous scientist V.M. Behterev. The important role of faculty formation had theoretic conception of B.G. Ananiev, which consisted new social role of psychology (formulating center of human education), approached main human point of subject of knowledge, complex issue (main method of psychology).

The development of Faculty of Psychology and successful realization of university psychological education influenced experience, which had pedagogics department (found in 1851), general psychology department (found in 1944), Laboratory of industrial psychology (found in 1959) and Laboratory of social psychology (found in 1962).

So, formation of psychology in St. Petersburg (Leningrad) University began to develop psychological disciplines and formation sphere of practical psychology. Uni-



versity psychological centers were either centers of academic psychology or centers of practical psychology in scientific issues and preparation of staff. It was engineering psychology, then social psychology in LSU. Laboratory of industrial psychology (was found by B.F. Lomov) and Laboratory of social psychology (was found by E.S. Kuzmin) either opened foundations of new scientific trends (engineering psychology and social psychology) or formulate development of theory and practice of modern Russian psychological science.

Variety of psychological problems was bigger because practical reports were more difficult. It differentiated individual trends and branches of psychological science. As a result, faculty had new departments and specializations. So, psychology went out new branches of human knowledge and practice, which influenced in formation psychological maintenance of professional activity department (1989), political psychology department (1990) in university. The biggest meaning for development of Faculty of Psychology had formation social adaptation and psychological correction of personality department (1992), special psychology department and medicine psychology department and psychophysiology. Psychology and pedagogics of professional and personal development department was found in 1997, in 1998-psychology of development and differentiated psychology department, in 2000-psychology of behaviour and prevention behaviour's disabilities department, in 2003-psychology of crisis and extreminal situations department, in 2004-ontopsychology department.

The Faculty of Psychology is educational and scientific center of SPbSU in present time. Problems are basic preparation of psychologists for practical, scientific and pedagogical work; graduate of qualification, reparation and preparation staff of highest scientific qualification; conducting issues of main trends of modern psychology; coordination scientific works of psychological and pedagogical profile in Russian highest educational establishments.

In organization of educational activity, faculty use experience of Russian psychological centers and foreign universities, such as Great Britain, USA, Germany.

The traditional scientific and practical conference "Ananievskie reading" conduct every year in faculty. Main psychologists of Russia and foreign countries come to this conference.

From formation of faculty deans were Corresponding member of Academy of Psychological Science (APS) of USSR B.F. Lomov; Corresponding active member of APS of USSR B.G. Ananiev; Corresponding member of APS of USSR A.A. Bodalev; Professor A.A. Krylov. Candidate of Psychological Science L.A. Zcvetkova is a dean since 2002.

Jubilee celebrations of Faculty of Psychology SPbSU were in October in 2006. There are graduates' meet, cultural program and salute. Foundation of celebrations were "Ananevskie reading-2006": scientific conference " St. Petersburg school of Psychology: past, present, future".



Sources of psychology in Moscow University went to Mihail Vasilevitch Lomonosov. At the beginning, psychology was represented names of famous Russian philosophers, such as P.D. Urkevitch, M.M. Troizckiy, N.Ya. Grot and others. Besides, revolution formations of world psychology from XIX – XX centuries influenced in psychological science in Moscow University. Traditionally, psychological thought developed similar to Medicine Faculty. The famous Russian physiologist I.M. Sechenov worked in 90th years of XIX century. The last period of his creating connected to Moscow University (1889-1901). He was a Professor of physiology department, where he conducted wide scientific and pedagogical work.

The most important event was Psychological Institute named L.G. Schukina for Imperative Moscow University in 1914 (opened by Chelpanov). Foundation of Chelpanov's thought was central university idea of unity scientific knowledge and education, which embodied in the status of Institute (scientific educational establishment). G.I. Chelpanov educated about one hundred and fifty investigators – Russian psychologists-experimentators, such as P.P. Bolonskiy, B.M. Teplov, A.N. Leontev, K.N. Kornilov, A.A. Smirnov, N.I. Zhinkin and others.

G.I. Chelpanov was dismissed (rebuilding of psychology on Marxism in twenties). All of humanitarian faculties united to Faculty of Social Science. Psychology was gone from university. The first Russian Psychological Institute was separated from university in 1925. Psychology went out because humanitarian faculties disappeared in 1931.

Regeneration of Moscow university psychology was in years of Second World War, when collaborators elected director by themselves. He was Aleksey Nikolaevitch Leontev. It was unscrupulous action in that time. The Institute reestablished in MSU.

Year later (1942), director of Institute appointed Russian psychologist Sergey Leonidovitch Rubinshtein. He was laureate of Stalin Prize on the book "Foundations of General Psychology". He organized psychology department in MSU, which reorganized



to psychology branch in the Faculty of Philosophy, where best Russian scientists worked in different years. Rubenshtein went out because he was a victim of company "fight with cosmopolitanism". After Rubenshtein, Teplov was Head of the department in 1949. Then, A.N. Leontev was Head of the department in 1951.

The Faculty of Psychology created in 9th of April in 1966. It was a new period of development of Moscow university psychology. In present time, the Faculty consists of 11 departments (general psychology, psychology of personality, psychophysiology, social psychology, psychology of work and engineering psychology, neuropsychology and patopsychology, psychology of age, psychology of education and pedagogics, methodology of psychology, psychogenetics, extriminal psychology and psychological assistance) and 5 scientific laboratories. There are Center of reparation of scientific and teaching staff of MSU, Educational Center for reparation of university workers in psychological and pedagogical foundations of educational process in highest school, department of second and additional highest education. Today, Faculty graduate: psychologists-specialists with Diploma, Bachelors, graduates and Masters of six specialities of Highest Attestation Commission of Russian Federation.

The main contribution in development of psychological thought in Moscow State University belonged to first dean and founder of the Faculty A.N. Leontev and his companions, Corresponding member of Academy of Psychological Science A.A. Bodalev, Professor E.A. Klimov and academic of Russian Academy of Education E.A. Donzov. Now, Executor of Dean of Faculty of Psychology of MSU is a Professor U.P. Zinchenko.

Celebrations of forty years of the faculty conducted in MSU in November in 2006. There was scientific conference "Psychology before future" with famous Russian and foreign psychologists, graduates' meet, cultural program.

General Psychology

Belousova A.K., Pischik V.I.

Disparity of the generations' world view as an indicator of the transformation of mentality¹

Introduction

Nowadays the social-cultural situation has resulted in differentiation of society, where one can see differences in points of view, values, opinions and inner goals connected with both the evaluation of the economic, political, ideological situation of society and those concerned with ethics, moral standards and values. It is possible to speak about not just common stratification of society according to the criteria rich-poor, communist-socialist, democrat-liberal, etcetera: these oppositions will be listed later. Some other tendencies are revealing themselves which prove that social stratification is caused by changing traditional points of view and the appearance of a new, different understanding of life, one's role in it, common values, moral standards and behavioral models. Disparity of views among generations is a characteristic feature of practically any period of time. Opposition between parents and their children has become a classical one. We pay attention not only to this aspect of the life cycle of society and the development of generations. We are interested in gaps in the acceptance of common, traditional for the culture points of view, standards and values which, in our opinion, give evidence of the initial changing of world view, common for people.

Today it can be declared that relations between generations have been taking different forms. Recent psychological research [4, 5, 15] proves a modern individual is aiming for the future, consigning the past to oblivion. Consequently there is a problem of controlling the transformation processes in world view which are the basis of the generations' mentality. Psychology has not yet established methodological instruments of measuring the details of changes in the generations' mentality. But it can fix some components of the mentality by using already known methods. Since we understand mentality as an ordinary layer of collective consciousness with the generations' world view as its basis, it is possible that mentality transformation starts just from changes in the generations' world view. At the same time, there is no answer to the question of what particularly is changing in the world view.

The topicality of the problems mentioned above determined the purposes of the present research which are the following – to single out parameters of the

¹ The research is carried out by financial support of RSSF in the frameworks of science-researching project of RSSF (Way of thinking of objects of Russian mentality in constantly changing world), project № 05-06-06420a

generations' world view and to carry out a comparative analysis, reflecting its dynamic occurrences.

World view of generations

Regarding the problem of dynamics of world view, the following aspects can be mentioned – analysing the world view from its hierarchical, structural and functional perspectives taking into account situational moments.

A. N. Leontjev was among the first who considered the problem of world view. He came to the conclusion that “a view, or picture of the world, consists not of representation but represented” and added in brackets the point which was very important for perceiving the notion of “world view” – “represented, reflected can be revealed only by reflection” [8; 261]. We see that intersystem connections forming the subject world are revealed to a human being through notions with meaning “the measuring of intersystem connections of the objective, subject world” [8; c.254]. Consequently, the world view of an individual consists of three dimensions of space, time and meanings. So, A. N. Leontjev considered investigation of the world image to be the main problem of the whole science of psychology. In fact, in his small article, he singled out and revealed the main directions of the further development of psychology in the frames of world view conception.

S. D. Smirnov investigates the question of stratification of world view into nuclear and surface layers. Nuclear structures of world view include reflection on the super-sensual qualities of the subject, presented as a system of socially worked out notions which an individual masters during his life. Surface structures of the world view are “a sensually shaped picture of external reality” [18; c.150].

The idea of layers, structures or levels of organization of world view found its further development in works of many scientists who presented their own perceptions of this problem. The following trends of investigation of this problem can be singled out. Firstly, psycho-semantic: it began with the works of E.Y.Artemjeva [1] and then was developed by the investigations of V.P. Petrenko, Y.K. Strelkova, V.P. Serkina [17] etc. Secondly, psycho-energetic trend or V.E.Klochko's theory of psychological systems [7], developed by works of O.M.Krasnorjadceva, A.K. Belousova etc. Thirdly, D.A. Leontjev's trend of sense psychology [10]. Though each of these trends differs in its conceptual basis, they all, in fact, develop the main ideas of D.A. Leontjev.

E.Y. Artemjeva distinguishes three layers of world view: 1) perceptive world characterizing surface structures of world view; 2) layer of immodal structures or “world view in the narrow sense”, layer corresponding to nuclear, depth structures; 3) semantic layer or picture of the world [1].

D.A. Leontjev [10] distinguishes: 1) world view that corresponds to E.Y.Artemjeva's perceptive world; 2) psychological mechanisms of view creating; 3) mechanisms of comprehending with the semantic layer of subjective experience, corresponding to this structure; 4) one's inner world as a system of fixed meanings of significant objects and phenomena as well as individual values; 5) reflection proper [10].

V.E. Klochko develops the notion of world view, considering it through its correlation with objective, real, subject bearer presented by the human world. He

distinguishes three layers in the progress of consciousness: 1) subject one, reflecting the surrounding world of subjects, which are expressed by the word; 2) sense one, comprising already formed senses as corresponding to actual needs and possibilities of an individual; 3) value one, supposing getting from the world of culture some ideal forms of moral principles of life, which then determine the behavior and life of an individual [7].

O.M. Krasnorjadceva defines the correlation of the notions “psychological situation” and world view: world view is more stable and complete [6]. World view structure consists of both representations and psychological situations composed of active and actual parts of world view. (O.M. Krasnorjadceva, 1997) [6]. A.K. Belousova distinguishes two spheres of psychological situation as an actual part of world view: value-sense structure of psychological situation as “set ahead”, actually arising, active and functioning sphere of world view, its “first line”, and its potentially active sphere.

In this connection it is worth noting S.V. Lurje’s conception (1997, 2003) of the “central part” of culture [12]. The centre defines the aggregation of values and beliefs which compose the nature of mentality which is sacred for each culture. This core is a unique one and expresses some kind of general content. Two causes provoke changing of the world view: 1) in consequence of loss of adaptive features of the world picture; 2) when society changes its dominant values. “When the picture of the world changes, a new transfer of cultural constants takes place as well as the crystallization of new modes of tradition around new significant objects” [12; 597].

In this connection it is possible to suppose that mentality structure and world view is comprised of active (“central part of culture”) and also potentially active spheres. In this case, transformation of mentality concerns the very potential active part of world view. Just in this part re-comprehending and re-evaluation of the psychological situation occurs which leads to forming actually active parts of the world view, information about which goes from the periphery to the central parts.

So, there can be the following conclusion in A.A. Leontjev’s words (2003): “world view, as psychologists interpret it today, is a reflection of the subject world in a state of mind of an individual, mediated by subject meanings and by corresponding cognitive schemes and yielding to conscious reflection” [9; 268]. According to this point of view, world view serves as an orienting basis for the vital activity of an individual.

V.P. Serkin (2004) notes that world view becomes the product of consciousness due to “constant transformation of sensual forms of consciousness into meanings and senses” [17; 64].

Generalizing what has been said above, we can suppose that world view is a psychological construct. It has a complicated multilevel structure which can be estimated first from a position of its content, as comprising representations, evaluations, senses, values; second, from a position of its dynamics as movement to and from the periphery; third, from functional positions, as a system serving the way of life of generations. World view can be also presented as a product of human activity, as a result of the mastery of the environment, and its perception, understanding, and interpretation of behavior patterns arising.

Then world view can be presented in a structure of mentality as a multilevel formation. The main unit of the periphery of world view is the psychological situation in which an individual finds himself “here and now” or situations in which he found himself in the past. Mesalevel of world view consists of cultural and personal senses of an individual. The deep level of world view is presented by archetypical and immodal forms.

Analysis of the problems of world view is of great importance for us as we need to understand the main mechanisms which cause its changing and set in motion the whole system of mentality. Analysis of this problem is also important because it is necessary to solve not only in a theoretical plan the problem of mechanisms and the specific character of mentality transformation, but also in an applied, specific-methodical plan to single out parameters of measuring world view, changes of which can be regarded as criteria for its transformation.

Changes of world view are important components of mentality transformation. Based on information contained in literature, the following characteristic features of world view can be pointed out: hierarchy of representations of social community; vector of direction (to a group or oneself); representations of value orientations towards world view; mobility or static nature of forms presented in world view ; level of abstraction; position of one’s own self which defines identification; characteristic way of thinking; abstract character of the picture; components of the actual picture; level of complexity of the picture; sense components. It is obvious that many of these characteristic features can be measured and that is why they can be evaluated in an empirical way.

To a certain extent, changes of these characteristic features from generation to generation characterize the dynamics of different components of mentality. In a number of works there are evaluations of some of the above-mentioned depictions of the world image of different generations. So, according to N.M. Lebedeva, in modern Russian society the significance of global social categories, connected with conceptions (civic, ideological etc.) has been decreasing; but the significance of specific, real categories (gender, age, profession, level of income) has been increasing [11]. S.A. Litvina, O.I. Muravjeva (2004) compared the pattern of the aims of young and mature people, defining tendencies of world image [13]. As a result, the authors have proved that younger people are less inclined to demonstrate a pattern generated in regard to political authorities than elders with secondary education, married and having children. Research of American scientists revealed that mind settings of mature people were formed at youth by socialism and have not undergone any changes. D.A. Leonjev (2004) compared “old” and “new” ways of thinking which determine the thinking of generations. In the “old” world, stability is primary and absolute; in a “new” world, change and movement are primary. With regard to value aspect, “old” way of thinking calls to value uniformity, whereas “new” one – to pluralism of possible value ideals [10].

Having found in researches individual tendencies of self-identification, many authors stress that this tendency can have a pernicious result on inter-generational relations. I. Klimov, S.G. Klimova, V.V. Muratov ascertain that any other individual ceases being an absolute value, when environment is regarded as hostile, a crisis of identity and crisis of communication take place. The social circle of self-

identification narrows to small groups [5]. Inselfing of generations is a significant parameter of mentality transformation.

Generalizing the results of the above-mentioned investigations, it is necessary to single out the main points of differences between the mentality of young and mature people on the following criteria: on a construct individualism – collectivism, paternalism, way of thinking, value understandings, identification peculiarities, style of interrelation, social status. We supposed that the world view of generations differs in criteria presented in a generalized form in table 1. In order to investigate “gaps” and “disparities” of mentality, we used the remotest generations: youth and pensioners. Below there are the results of diagnostic investigation of world view as a constituent of the mentality of two generations.

In order to testify this supposition, an investigation was conducted. This defined the methods applied: “Picture of the world” (E.S.Romanova) [16; 208], semantic differential (Osgood) of world picture [17; 160].

The selection was composed of 281 individuals: students of Rostov-on-Don institutions of higher education (among them 72 men and 75 women, aged 18-25) and pensioners (among them 62 men and 72 women aged 65-80). The investigation took place in February, 2005.

*Table 1.
Comparing of characteristic features of world view by youths and pensioners*

Nº	Characteristic features	World view of pensioners	World view of youth
1.	Direction of value understandings	Collectivism	Individualism
2.	Peculiarities of abstracting	Concretizing	Abstraction
3.	Dynamics of forms	Static	Dynamic
4.	Personification of image of the self	Representation of one's own self is weak	Representation of one's own self is strong
5.	Level of rational way of thinking	Low level of rationality	High level of rationality
6.	Level of creativeness	Realism	Creation
7.	Themes of the picture	Picture of the nearest surroundings	Normative, planetarium
8.	Level of complexity	Complicated, subjective	Complicated, laconic

The above listed parameters characterize two sides of the world view. The first side is connected with projection of world view different characteristics of the self image of an individual which reveals itself in such parameters as direction of values, understandings, personification of self image, level of rational way of thinking, level of creativeness. The second side characterizes

individual-psychological peculiarities of progress of consciousness structure, presented by peculiarities of categorization of surroundings by an individual (peculiarities of abstraction, level of complexity, dynamics of form, and themes of the picture). Proceeding from the results of the projective method “Picture of the world”, we evaluated the picture of world view by pensioners and youth according to the following parameters: collectivism-individualism, concretizing-abstraction, static-dynamic, rationality-irrationality, there is somebody in the picture-there is nobody in the picture. The comparative analysis of world view of youth and pensioners displays the existence of obvious differences, characterizing the originality of forming a world view as listed above.

The world view of youth is characterized by the following peculiarities: from the side of self-representation - individualism, high level of both “self” representation and rationality, creation. From the side of categorization of the surroundings – normative picture of the world, abstraction, dynamic, complicated, laconic. For the world view of pensioners, the characteristic features are the following: from the side of self-representation – collectivism, low level of both “self” representation and rationality, realism. From the side of categorization of the surroundings – picture of the nearest surroundings, concrete, static, complicated, subjective.

Interpreting the results, it can be stated that from the side of self representation by youth – the self forms some kind of centre of the world view. Youth is concentrated on the problems of the self that causes a high level of rationality, individualism and direction to realization of the self in practice (creation), i.e. the world is considered to be a place where it is possible to realize one’s self through creation. Reflection of surroundings is connected with it. The world is reflected for youth as a dynamic one, though the vision of it is laconic and abstract. This world, abstract and not structured yet, has not got the subject status yet and has not changed for youth into the real-life world. Pensioners, from the perspective of self representation, one can see different. The self is transferred from the focus to the periphery; they are not anxious about the problems of one’s self (weak representation of I). One can observe rather directing at other people – collectivism together with a low level of rationality.

For pensioners, the vital world includes the nearest environment, therefore the world is concrete, subject, constant (static) and true to real life. In this connection, it is possible to allocate two defining lines of distinctions of an image of the world of youth and pensioners: strong-weak self and the dynamic-static nature of an image of the world. A strong self is focused in the center of an image of the world, shown in the dynamism of an image of the world, as displaying the general incentive, dynamic, developing tendencies inherent in youth. The weak self is poorly presented in the image of the world, projected in the stable, constant, concrete world consisting of the nearest environment. The vital world of pensioners is, first of all, their nearest environment in which the self is presented (collectivism).

In other words, these factors lead to the following picture:

Youth	
Women	Man
Collectivism	Individualism
Concreteness	Concreteness
Static character	Static
Rationality	Rationality
There is no person in a picture	There is no person in a picture
Pensioners	
Women	Man
Collectivism	Collectivism
Abstraction	Abstraction
Static character	Dynamic
Rationality	Rationality
The person in a picture	The Person in a picture

The analysis of results has found distinctions in each group. In the group of youths, the most typical distinctions were on parameter orientations (collectivism-individualism): for women, collectivism is preferable; for men individualism. Most likely, in the group of men, individual values and infringement of traditions will be shown in coldness of attitude. Women are inclined to conformism, exaggerating the value of the group, and adhering to traditions. Thus, the image of the world of youth and pensioners differs on essential parameters and also there are some inter-sexual differences inside each group. The given distinctions, in our opinion, testify to distinct archetypes and structures describing deep layers of mentality. We believe that the archetypes, the deep structures of mentality which are directly not reflected by the person, are found out in projective techniques. The received distinction of parameters, in our opinion, testifies to a break in the formation of an invariant, constant component of an image of the world, the given culture similar for representatives, i.e. a mismatch in the formation of the general, for all generations, deep archetype structures of mentality.

For a deepening of representations about the semantic components and constructions of semantic space of an image of the world, the technique of semantic differential included 25 scales has been adopted. The sample of examinees has been taken from students of high schools of Rostov-on-Don - 270 people (100 girls and 170 young men) aged 18 to 25 years (March-April, 2005).

On the received factorial matrix which included 3 factors of an image of the world, the estimation of the contribution of each factor in the general dispersion for groups of men and women separately for youth has been analysed.

Let's consider the results of the research. At факторизации results оценивании the image of the world groups of students and group of pensioners obtain the following data, in general, on the group:

Factorial analysis (own number 0.95) (histogram 5).

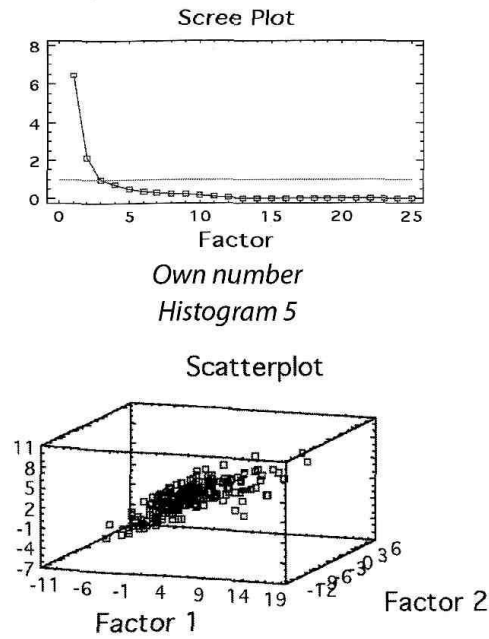


Fig. 1
Field of dispersion of factors

The configuration of a field testifies to strong correlation of all three significant factors (fig. 1). Three factors make about 91 %. Therefore in the subsequent operation of rotation of factors on a method варимакс 3 factors (histogram 5) have been chosen.

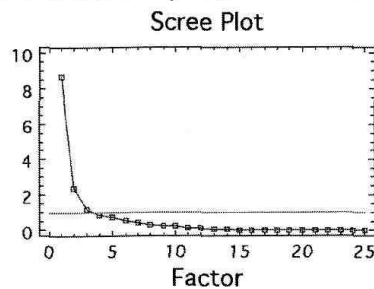
Significant 3 factors.

Scales of 1 factor are loaded by supervision dear (0.53), fast (0.57), cheerful (0.59), favourite (0.72), fresh (0.71), clever (0.73) and sharp (0.62). The first factor we shall define as pleasant, protogenic.

Scales 2 factors are loaded by supervision: strained (0.63), complex (0.64).

Scales 3 factors are loaded by supervision: light (-0.59).

Sample of women. Factorial analysis (own number 0.95) (Histogram 6).



Field of dispersion of factors
Histogram 6

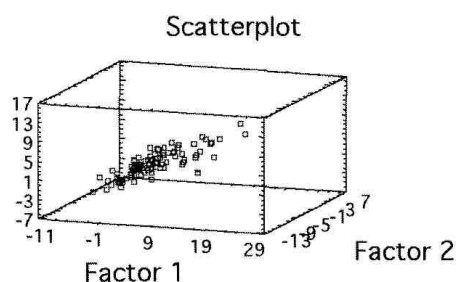


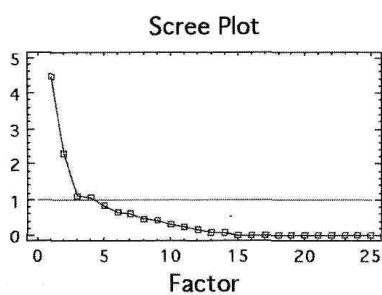
Fig. 2
Field of dispersion of factors

The configuration of a field (fig. 2) testifies to a strong correlation of all three significant factors. Scales of 1 factor are loaded by supervision: big (0.52), active (0.58), pleasant (-0.57), hot (0.68), native (0.55), road (0.66), fast (0.68), cheerful (0.64), favourite (0.70), fresh (0.77), clever (0.86), sharp (0.72), pure (0.57).

Scale 2 factors: strained (0.74), complex (0.60), heavy (0.65), chaotic (-0.62), firm (0.50).

Scale 3 factors: kind (-0.52).

Sample of men. Factorial analysis (own number 0.95) Histogram 7.



Histogram 7

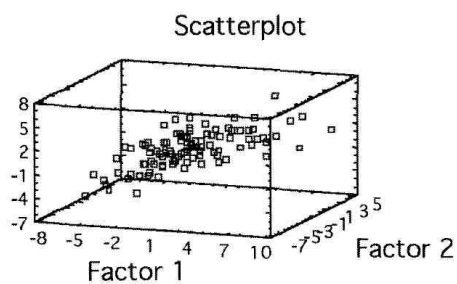


Fig. 3
Field of dispersion of factors

The configuration of a field testifies to a strong correlation of all three significant factors (Fig. 3). Significant 3 factors.

Scales of 1 factor: pleasant (-0.64), hot (0.66), favourite (0.77), fresh (0.54), clever (0.59), sharp (0.51), stupid (0.45).

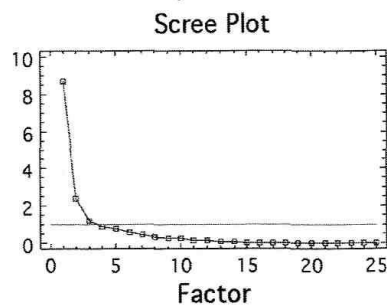
Scale 2 factors: malicious (0.59).

Scale 3 factors: joyful (0.48).

Men have not allocated the attitude to an image of the world, have not emphasized its activity, and accented exclusively estimations of an image of the world. And, five positive estimations were designated: pleasant, favourite, fresh, clever, joyful; and four negative estimations: hot, sharp, stupid, malicious.

Sample of pensioners. Factorial analysis (own number 0.95) Histogram 8.

Field of dispersion of factors



Histogram 8

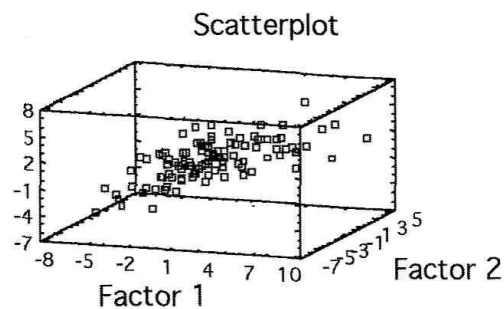


Fig. 4

Field of dispersion of factors

The configuration of a field (fig. 4) testifies to a strong correlation of all three significant factors. Significant 4 factors (histogram 7).

Scales of 1 factor: pleasant (-0.64), hot (0.66), favourite (0.77), fresh (0.54), clever (0.59), sharp (0.51), stupid unlike women here both of an attribute are equivalent (0.70).

Scale 2 factors: malicious (-0.59), complex (0.57), strained (0.53), heavy (0.49), pure (0.47).

Scale 3 factors: joyful (0.48).

Scale 4 factors: fresh (0.44).

Conclusions:

In spite of the fact that кластерный the analysis has not allowed to allocate group to the sexual attribute, separate processing of the sample of men has shown essential differences of this sample, both from the general, and from the sample of women.

The received results by both techniques will not only be coordinated, but they also supplement each other. The technique « the Picture of the world » reflects deep, archetypal components of an image of the world, and a technique of semantic differential semantic components.

For girls the image of the world contacts representations about ideal love (pleasant, cheerful, native, dear, favourite, hot, fresh, clever, sharp, fast, strong, big, active, pure), complexities and force (strained, complex, heavy, chaotic, firm), and happiness (kind). The space of an image of the world for young women is an integrated scale of representation of the world of ideal love (pleasant, cheerful, native, dear, favourite, hot, fresh, clever, sharp, fast, strong, big, active, pure), an integrated scale of representation of the world as complex way-obstacle-formation (strained, complex, heavy, chaotic, firm), a scale of representation of the world kind. The image of the world for girls is a space of love, force (a heavy way) and pleasures (expectation of happiness).

The space of an image of the world for young men is also трёхмерно, but more unequivocal, than for women. The space of an image of the world for them is an integrated scale of representation of the world of terrestrial love (favourite, pleasant, fresh, hot, clever, roofing felts sharp, roofing felts stupid), a scale of representation of the world malicious (object of struggle, rivalry), a scale of representation of the world joyful (expectation of happiness). The image of the world for them is a space of love, struggle and happiness (pleasure).

The space of an image of the world for pensioners is an integrated scale of representation of the world of gone through love (favourite, pleasant, fresh, hot, clever, roofing felts sharp, roofing felts stupid), an integrated scale of representation of the world in a heavy way, a scale of representation of the world that is unclear and disturbing, with no expectation of happiness, a scale of representation of the world as strong and chaotic.

If to include in mentality ways of perception of the world it is visible that the perception of an image of the world by pensioners differs in comparison with youth: in changes of dimensions of semantic space (increase in the number of categories of consciousness), and in changes of the maintenance of categories-factors. In it, with some degree of accuracy, it is possible to prove that there was a transformation of traditional mentality, namely the perception of an image of the world has changed, as well as the world has changed.

It is important to note, that studying the scales of measurement (there were 25) has shown that for all, both young and pensioners, the image of the world is defined basically by representations about the world, instead of its knowledge. It can testify to dominating influence of cultural rules and norms, and conservatism of an image of the world by the person.

Thus, the research carried out into the features of an image of the world of various generations - youth and pensioners - has revealed the presence of essential

distinctions which are shown on a deep, archetype level and at a superficial level. Distinction of images of the world of generations leads to transformations and disparity of attitudes between generations that can be of interest to psychologists and social workers.

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Social psychology

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Integrational processes in contemporary social psychology and the order approach to the study of organizational culture

Introduction

Development and sophistication of the post-contemporary social reality inevitably brings about development and sophistication of social sciences which assure and interpret this reality. This statement holds true for social psychology as well. Sophistication of social psychology which is manifested among other things in its differentiation results in exigence to “cope” with the new scale of sophistication by means of a search of approaches which enable discovery of the “new simplicity” of the world of various socio-psychological knowledge, both theoretical and applied.

The “coping” theoretical behavior reveals itself in two active strategies – the strategy of fight and the strategy of cooperation. The strategy of fight (dissociation), confrontation with “alien” approaches, principles methods, etc is powered by the hope to defend and affirm the “solely correct” point of view, tendency or tradition, and, therefore, to dismiss the issue of excessive complexity of one’s science. The strategy of cooperation / dialogue / integration is aimed at the same task – the task of search of the “new simplicity”. However, such strategies are more tolerant towards ambiguity and heuristic capabilities of the “cognitive pluralism”, which – according to V.P. Zinchenko – we have long called a dull word “eclecticism” [4. P. 167].

Objective of this paper is to reveal the essence and directions of the integrational processes of the contemporary social psychology and to present the order approach to the study of the organizational culture as a symptom and a version of integration in the social psychology.

Integration

Analyzing the state of contemporary social psychology N.P. Shihirev wrote in 1999: “The general... tendency of development of contemporary social psychology lies in the growth of the mutual influence and convergence of paradigms determined by the logic of development of both the object of the socio-psychological research and the social process itself” [11. P. 15]. Discussing integrational processes in the contemporary science in more detail, P.N. Shihirev reasoned his conclusions referring in particular to P. Sorokin’s prognostics (“Major tendencies of our time”, 1997), who predicted facilitation of integrational processes and proposed “the integral concept of the absolute reality” which can be viewed as a complete analogue of H. Hesse’s famous metaphor of culture and equivalent of the post-modern “everything is possible” principle. For social psychology this forecast means consecutive movement from sensuous to integral type of science.

The patriarch of the Russian social psychology B.D. Parygin in his “Social Psychology” (2003) describes the modern state of social psychology as the state of urgent need for theoretical comprehension of the newly accumulated empirical facts. According to him, the socio-psychological theory necessary for these purpose must meet three requirements: a) to specify and enrich the subject of social psychology, b) to enhance the area of mutual interests of the disciplines bordering social psychology and to acknowledge the “transparency of borders” between social psychology and other human sciences, c) to reconsider the nature of socio-psychological knowledge and to understand that, for instance, religion is one of the attributes of the multi-dimensional phenomena studied by social psychology [8. P. 33-35].

The on-going process of “renewal and enrichment of notions and apprehensions included in the conceptual apparatus of the scientific knowledge” is referred to by B.D. Parygin as one of the major tendencies of our time. [8. P. 40]

V.E. Semyonov in his discussion of methodological problems of the socio-psychological science in contemporary Russia also highlights nuances of integrational processes. In particular, he offers a new methodological principle for socio-psychological research – the principle of poly-mentality, which “takes into account the growing pluralism of trends and schools in contemporary human and social sciences in our country ...” [9. P. 169]. Besides, when V.E. Semyonov introduces his systematic classification of social psychology methods he argues that the majority of methods “are now practically inter-disciplinary due to strengthened ties between social sciences” [9. P. 172].

The integrative tendency is represented in the works of V.V. Kozlov who, having singled out five basic paradigms in comprehension of the subject of psychology (physiological, psycho-analytical, behavioral, existentially-humanistic, trans-personal) for several years now has been constructing the integrative paradigm in psychology on the basis of dialogue between existing traditions and schools [6. P. 94-97].

In his article on methodology of the psychological science V.A. Mazilov writes that though psychological science undergoes a “spontaneous” and natural integration - which means that some “psychological concepts go beyond the “boundaries” of scientific school” - it is not enough for assurance of integration of the psychological knowledge in full [7. P. 68-72]. V.A. Mazilov identified four types of integration of psychology: a) within scientific psychology, b) between psychology and other scholarly disciplines, c) between scientific and practice-oriented psychology, d) between scientific psychological knowledge on the one hand and non-scientific or ascientific knowledge on the other hand). Also, V.A. Mazilov singled out three types of methodology of psychological research: a) cognitive methodology, b) communicative methodology and c) methodology of psychological practice. Communicative methodology, which “assures correlation of various psychological concepts and the real interaction of various trends and schools in psychology” [7. P. 69] – the idea suggested by V. A. Mazilov – is probably the first attempt to create the theory and technology of integration which allows to elevate the issue of integration to the level of practical solutions, i.e. move from

discussion of the necessity of integration of the psychological knowledge towards creation of special means allowing to actually implement this.

A special emphasis should be placed on discussion of integrative possibilities of post-modern psychology. Very often one may find that post-modern psychology is identified with social constructionism and constructivism. The issue of “inclusion” of psychological theories of S. Moskovichi and Tajfel H [e.g. 2; 10; 5] into post-modern psychology is also discussed. Practical discussions of various concepts in the context of post-modernism (or comparisons to post-modernism) bring about a certain contradiction: on the one hand, we expect that post-modernism will play its “liberating” and “unifying” role and will allow to include the new knowledge or approach in the body of already existing ones. On the other hand, the “unifying” capabilities of any of the post-modern psychological concepts which are known today are clearly not enough. Thus, it is rather hard to imagine that discourse-centered psychology could be easily combined, for instance, with genetic or action approaches. At times, however, some find it possible to consider the cognitive approach, criticized by social constructionism, as something which fits the fashionable intellectual trend rather well.

The reason for these discrepancies lies in the so-called mistakes of the logic level definition. Here we talk about the following levels: the level of philosophical post-modernism, the level of the post-modern science (post-modern methodology of scientific research), post-modern psychology and the level of particular psychological concept.

Integrative Potential of Post-modernism

One should note that some critics of post-modernism in its application to science do not track the stage-by-stage fashion of development of this intellectual and world-view tendencies; in effect, they criticize their own notions of post-modernism which do not have such relevancy anymore. Post-modernism itself has outgrown its somewhat provoking stage of de-constructivism classics and now undergoes the stage of revision of the original presumptions called “afterpostmodernism”. Secondly, an important feature of post-modernism is its incompleteness and lack of unity due to the ongoing process of its development and establishment both on the level of the content and on the level of the terminological apparatus.

At the same time, post-modernism definitely has a paradigmatic status; its base scientific world model is synergetics (with an emphasis on process nature of the universe, discovery of chaos, non-linearity and self-organization as the process of self-creation of new orders and the notion of prevailance of the Whole in relation to the part).

Post-modern methodological principles of scientific research include:

The principle of radical plurality (it is understood as the possibility to appeal to different, including opposing explanatory models and practices without limitations. Such approach is interpreted as a dialogue / poly-logue between the West and the East, between science and religion, science and art, between various approaches within specific types of activities and scientific disciplines);

The principle of rejection of binary oppositions conflict (it is understood as a possibility to perceive polar notions, for instance, chaos and order, not as mutually

exclusive, but as related to each other with single process, as something located on a scale and something which can flow and transform in one another);

The principle of principle (cognitive) relativism (it is understood as a possibility to freely construct ad hoc models, not considering any solution to a scientific problem to be solely correct and ultimate);

The principle of the “end of time” or new archaics (it is understood as a possibility to view post-contemporary global situation as a sort of return to the origin of the human history and culture, but on a different qualitative level. This is a movement on the field of all existing cultural meanings and concepts from archaics viewed as the primeval “simplicity” towards “sophisticated simplicity”, “new archaics”, produced by the culture as a result of spiritual and intellectual effort to handle this emerged complexity [1].

H. Hesse’s “The Glass Bead Game” is considered to be the general metaphor of the post-modernistic culture. From the point of view any idea or theory known to the culture belongs to the post-contemporary world, and, therefore, is post-modernistic regardless of when it appeared. Another criterion which allows to classify a concept as post-modernistic is its pertaining to post-modernistic world-view dominant, which is revealed through interpretation of the state of the post-contemporary world (in post-modernism this state is referred to as the total civilization crisis caused by the disproportion in development of technological and ethical aspects of culture). Therefore, pertaining of a concept to ethical problems can prove its post-modernistic “pertaining”. Both these circumstances – inclusion in the cultural catalogue used by the post-contemporary world and pertaining of a concept to the realm of ethical quest of the post-contemporary world is an enhancing way to establish connection of a scientific concept with post-modernism (or the post-modern, to be more precise). In a narrow sense, pertaining of a scientific concept to the post-modernistic paradigm and methodology can be identified by means of checking if this concept uses the mentioned above post-modernistic principles of scientific research. From this point of view, social constructionism can be related to the narratological project of post-modernism (base philosophy) and studied to see if it uses the four mentioned methodological principles. For instance, severe criticism of cognitivism on the part of social constructionism will not probably allow to consider social constructionism to be a concept which fully absorbed the spirit of post-modernism at the afterpostmodernistic stage. In M.M. Bahtin’s terminology, ability of a concept (or its author) to get involved in any dialogue / poly-logue not for the sake of victory, but for the sake of finding the truth is the key criterion of pertaining to the post-modernistic scientific paradigm which is oriented towards establishment of connections and revealing of the principle unity of phenomena and knowledge which seemingly do not look alike.

Therefore, post-modernism creates principally new environment for the inter – and intra-paradigmatic communications and elevates the process of scientific search of social and human sciences to a totally new level. On the level of specific psychological concepts (the lower logical level) certain approaches, theories and models may seem non-resemblant and incompatible. Analysis of concepts which are executed a) on a higher logical level, and b) in the inter-disciplinary and intra-

disciplinary environment of thematic communication allows to identify their interrelation and at the same time pertaining to a particular intellectual trend.

The tendency of post-modernistic science towards identification of connections between facts, concepts and approaches is its very important but not the only peculiarity. Another skill of post-modernism which is also hard to use nowadays is its ability to “play” the “glass bead” of all cultural contents and its capability to improvise and to play which always proves the mastery of the “player” and high class of the “game”. The founder of the improvisational approach in the Russian social psychology is T.Y. Bazarov. Discussing the issue of improvisation in business and organizational psychology he wrote the following explaining the interest towards improvisational approach: “First of all, in the age of the economy of knowledge the competitive advantages turned out to be related to the ability of organizations to permanently generate original, creative and innovational solutions. <...> Secondly, uncertainty of the organizational environment has grown, and now the managers have to act fast in changing conditions and rely on their intuition when there is lack of information, the forecasts are hopeless and no preliminary planning takes place” [3. P. 120].

Thus, the practice also initiates certain requirements for scientific knowledge.

Scientific knowledge must be more diverse, it should react to the realia of everyday practical activities more sensitively and assist them in a flexible way. All this, of course, is a new requirement applied not only to scientific knowledge, but to the producer and “user” of this scientific knowledge represented by a professional psychologist – researcher and practitioner. It is this very circumstance through which the integrational potential of the post-modernistic psychology reveals itself in a new quality.

The Order Approach to the Study of Organizational Culture as a Symptom and Version of Integrational Processes in Social Psychology

Order approach (from the Latin word “ordo” – order) to the study of organizational culture developed by me includes the order concept, methodology, socio-psychological model and technology for changing of the organizational culture. For the purposes of this approach organizational culture is understood as ethically determined order and is defined as a complex socio-psychological order of organizational and managerial interactions which are constituted and regulated by the systems of ethical meanings of participants of this interactions.

The order definition of organizational culture appeared as a result of deductive analysis of the notion “culture” in psychology. It was shown that there is certain tradition of contensive interpretation of the notion “culture” which statically uncovers the socio-psychological content of culture, and when studied in the dynamic aspect, it demonstrates the socio-psychological mechanism of organizational culture. Schematically, this tradition can be shown as follows: culture is the social (Vygotskiy) – the social is interaction (Shpet) – interaction is relation (Shpet, Myasishchev) – relation is selective psychological connection (Myasishchev, Kunitsyna and Panfyorov) – selective psychological reaction is determined by demand (Kunitsyna, Panfyorov) – demands are regulated by perception (evaluation and persuasion) (Kunitsyna, Panfyorov) – perception

(evaluation and persuasion) is determined by meaning (Kunitsyna, Panfyorov, D. Leontiev) [1].

Not only does this scheme demonstrate relations between psychological phenomena / concepts which take part in generation and functioning of culture, but also shows inevitability of disciplinary cooperation within the psychological science, because each of the mentioned phenomena / concepts is studied by a specific psychological discipline. Among these disciplines we should highlight the following:

- For the phenomenon “culture” – analytical psychology, psychology of culture, cultural and historical psychology;
- For the phenomenon “social” - etogenics, social psychoanalysis;
- For the phenomenon “interaction” - interactionism, action psychology, social constructionism and constructivism;
- For the phenomenon “relations” – psychology of relations ;
- For the phenomenon “psychological connections” - behaviorism, psychology of unbalanced states;
- For the phenomenon “demands” – psychoanalysis, psychology of demands, humanistic psychology;
- For the phenomenon “perception”- cognitive psychology, hermeneutic psychology, theory of social hermeneutic theory, theory of social apprehension and so on;
- For the phenomenon “meaning” - psychology of meaning, hermeneutic psychology and so on.

This list may be significantly extended and specified. But even in this form it clearly shows that the study of culture is not possible without participation of many (if not all) existing approaches and schools in psychology. Otherwise we will be doomed, just like the old Eastern parable tells, to “partial knowledge” of blind men trying to give a definition to an elephant by declaration of the elephant’s parts its essence.

And if a researcher appeals to the data of various psychological sciences / concepts when working on organizational-cultural issues this shall not be qualified as eclecticism anymore, but should be understood as an attempt to implement a systematic and comprehensive approach to the study of organizational culture. One cannot understand culture as a whole through the knowledge of its partial aspect; therefore, inter- and intra-disciplinary integration becomes an essential condition for resultative study of organizational culture. Here, of course, we do not talk about mechanical combination of the data received by different “psychologies”, but about identification and establishment of connections between these heterogeneous and different-level data items.

Candid acknowledgment of the complexity of the organizational culture phenomenon reflected in the poly-disciplinary space of its study and acceptance of inevitability of mutual consideration of the knowledge accumulated by different disciplines brings about the next logical step. This is a step towards composition of methodological schemes which could be the basis for theoretical and practical study of organizational culture.

Order methodology of study of the organizational culture is an attempt to construct such integrative methodological scheme for purely pragmatic purposes.

Order methodological scheme is multi-level by nature (in accordance with the concept of existence of levels in methodological knowledge of R. Harre and G.M. Andreeva).

In accordance with R. Harre's statement saying that cognition should begin with identification of the ethical task [10. 220], the starting point of construction of the methodology for study of organizational culture was an ethical task formulated within the post-modern framework (necessity to overcome the gap between technological capabilities of the humankind and the level of its ethical development).

Then, 6 "descending" (in the deductive sense) methodological levels of socio-psychological research of organizational culture are singled out: 1) philosophical level of methodology, 2) level of general scientific methodology, 3) level of general humanitarian methodology, 4) level of psychological methodology, 5) level of socio-psychological methodology, 6) level of specific methodology. Now I would like to give a brief description of each level.

The philosophical level of methodology for the study of organizational culture is represented by post-modernism (methodological principles of radical plurality, rejection of the binary opposition conflict, principle (cognitive) relativism, of the "new archaics"), in particular by the essential version of post-modernism of P. Kozlovskiy, and also by methodological principles of cognition of the Russian "moral" philosophy (the principle of consideration of the moral aspect of any studied problem; the principle of wholeness of cognition as acknowledgment of importance of all types of the human experience; the principle of intuition as the chief method of cognizing of the man ("solid truth is revealed only to the solid man")); the principle of the unity of the theoretical truth and the "truth of righteousness" (it is understood as inseparable unity of the cognitive and ethical aspects of the being).

The level of general scientific methodology is represented by the systematic approach (organizational culture is viewed as a complex system) and synergetic approach (organizational culture is viewed as self-structuring and self-organizing system).

The level of general humanitarian methodology is represented by the semiotic approach (organizational culture is understood as sign and symbolic system), hermeneutic approach (organizational culture is understood as a hermeneutic universum accessible to understanding and interpretation) and prosaics (organizational culture is understood as an everyday ethical practice).

The level of psychological methodology is represented by methodological standard of the humanistic psychology (methodological principles of rejection of empirical methods cult, acknowledgment of not only verified knowledge, legalization of intuition and the sound sense of the researcher, possibility to generalize on the case study, unity of the research and the practical study of holistic personality included in the "life context").

The level of socio-psychological methodology is represented by the methodological approach (organizational culture as social interaction regulated by

regulations and norms), theory of relations (organizational culture as a system of relations), cognitive approach (organizational culture as a system of meanings and internal models), action approach (organizational culture as a process and product of co-acting), analytical psychology (organizational culture as symbolized joint experience of the organization members), humanistic psychology (organizational culture as spiritual phenomenon), evolutionary psychology (organizational culture as interaction of genes and memes), historical and psychological approach (organizational culture as micro-level representation of processes and results of the culture genesis of psyche and psyche genesis of culture).

The level of specific methodology is represented, first of all by the model approach (the modeling method and metaphorical modeling in particular) as well as various types of observation.

The theoretical base of research includes a number of ethics-centered models which allow to relevantly understand the phenomenon of organizational culture. These are: a) ethics-centered model of culture by A. Schweitzer, b) ethics-centered model of economy by P. Koslovsky and ethics-centered model of the man in the Russian idealistic philosophy, c) M. Foucault's concept of "the care of the self".

- The order methodology for study of organizational culture defines the following research principles as the body of base ethics-determined principles:
- The principle of ethical progress as the leading factor of spiritual and cultural process (in addition to the cultural and technological progress);
- The principle of prevalence of the ethical factor in institutionalization of culture and economy;
- The principle of prevalence of the ethical factor in the human psyche;
- The principle of changeable order as the ethics-generated state of comprehensibility of the reality;
- The principle of compensation of inefficiency of ethics as the guarantor of responsible behavior of religions;
- The principle of ethics as an everyday practice of the man and in-depth mechanism of decision-making;
- The principle of ethical regulation of the social / administrative interaction
- The principle of ethical basis of the socio-psychological order in the form of the system of moral meanings .

Methodological peculiarity of the approach to the study of the organizational culture can be defined as primarily humanitarian (oriented towards the humanity science standards), humanistic (oriented towards interpretation of culture through uniqueness of the man manifested in the ethical inherent only in the man), phenomenological (oriented towards the use of descriptive methods, qualitative analysis and so on), constructionistic (emphasizing the task of development and use of the methods of formation and transfiguration of the organizational culture reality).

Methodological scheme of the order approach to the socio-psychological study of organizational culture was formed at the crossroads of theoretical as well as practical needs. The practical work with organizational culture is targeted towards

resultative changes allowing organizations to improve efficiency of their performance. Therefore, the practice “absorbs” everything that “works” and everything that assures solution of a real practical problem from theory and specific methodology. At the same time, however, the bona fide mind-frame and professional discipline of consulting psychologists put forth their own requirements which do not allow changing of the theoretical and methodological “pantophagy” into promiscuity, sloppiness and the lack of system inherent in the “bad eclecticism”. These are requirements to the scale of theoretical comprehension of levels involved in scientific and practical search and also to discovery of connections between the levels and inside them.

The present methodological scheme uses deductive logics for construction of methodological levels – from the most general philosophical level to the most specific level of methods and techniques used in a transformational research. Ranking of the levels by the “from general to specific” criterion allows to qualify this description as a system of methodological levels. Relations between the levels are also identifiable and can be described.

Impressions of “eclecticity” may only be sensed during evaluation of the content of two levels – psychological and socio-psychological. The reason is objective: it is the lack of works which describe relations between the mentioned disciplines and concepts. Presently, the issue of conformity of these “parts” (disciplines, concepts, approaches) is resolved empirically in the course of practical work and later undergoes theoretical reflection. Generally, we need to more clearly articulate the necessity of resolution of the problem of concordance of all “parts” into one whole. The set of the mentioned psychological and socio-psychological concepts mentioned above and applied to order research, can be systematized just like the chemical elements in the Mendeleev periodical table. Such systematizing will probably uncover the “blind spots” on the map of psychological knowledge.

Conclusion

Integrational processes in the post-contemporary social psychology are growing stronger. The practice of order research and projects as well as theoretical reflection of their results allowed to construct a relevant methodological approach which reflects the post-modernistic methodological principles on which this approach is based (the principles of radical plurality, rejection of the binary oppositions conflict, the principle (cognitive) relativism of the “new archaics”); this approach does demonstrate the practical demand for integrative solutions in the area of socio-psychological study and changing of organizational culture.

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Psychology of creation

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Two paradigms-two vectors of creating the new

At the current stage the history of researching creativity appears to have drawn a curve which agrees with the methodological conceptions of L.S.Vigotsky. We stress that the current investigation of creativity takes place within two paradigms.

1. *Testological paradigm, in which Guilford's definition of the creativity index "Cr", different from the index of intelligence "IQ", illustrates a tendency typical especially for the componentwise. In this paradigm the vector of development points toward breadth. Based on distant associations, divergent thinking does not have the same content as divergence as a mechanism of evolution. Therefore divergent thinking does not guarantee gaining of new knowledge, but only provides some possibility for it.*

2. *The paradigm "process-activity" in which we single out the true phenomenon based on an identification of the unit of creativity analysis. This paradigm is a result of development of the cognition process inward, of "exploding the layers of existence" [Rubinshtane S.L.].*

Key words: *Creativity, divergent thinking, originality, "creativity field", validity, creativity index, index of intelligence, independent abilities.*

At the current stage the history of researching creativity appears to have drawn a curve which agrees with the methodological conceptions of L.S.Vigotsky. His idea, that of a psychology which intends to study phenomena in their complexity, should replace the methods of dividing into elementary components (atoms) by methods which single out essential non-elemental units, and should make obvious the logic of understanding creative abilities, as it historically developed in the 19th and 20th centuries.

Generalizing, we can single out two most common approaches in understanding creativity. The first one considers creative ability as the maximal level in the development of abilities. This approach was dominating during the first century of growth of the young science of psychology, and was supported by the mechanistic tradition which recognizes just quantitative differences. However, eventually it was proven that the creative output of a person does not necessarily correlate with the level of his or her intellectual abilities. Therefore this existing approach could not fulfil the social mandate for identification of people with a high creative potential which arouse at the beginning of the post-industrial phase in the development of society. This method was exhausted and this was perceived as a crisis in the study of the problem. Nevertheless, the occurrence of the crisis was logical for "by equating the whole with its elements,

the problem is not solved, but instead evaded” [4, p. 12]. That’s why in the fifties a desire emerged to single out a certain specific ability for creativity beyond intellect. This tendency found a consistent implementation in the methodological approach of J. Guilford. In addition, understanding the nature of creativity switched from a direct identification with the intellect to a direct contraposition of creativity to intellect. According to this new approach, the factors of creativity exist independently and parallel with other intelligence factors having their own localization (factors of divergent thinking). Guilford’s definition of the creativity index “Cr”, different from the index of intelligence “IQ”, illustrates a tendency typical especially for the componentwise analysis and consisting in “swaying from outright equation to a similarly metaphysical and absolute breach and detachment“ [4, p.12] Then a “purely external mechanical connection between them (Cr versus IQ – D. B.) as between two different processes” is being sought [4 p.12]. Guilford’s true goal was a more complete construction of a multifactorial structure of intellect that would not be reduced to the factors which represent learning activity, and which according to his opinion are being assessed by IQ tests. In particular creativity factors would appear here. After considering all the known factors, including the abilities of fluency, flexibility, originality and sensitivity to problems, that find their logical places inside of this system, Guilford came up with a system (model) of these factors called “the structure of intellect.” [11 p. 153] Hereby, creativity factors are included into a unified structure of intellect, becoming one of its parts. However, being only a part of the structure, they do not influence the general nature of intellect. The set of all factors can not be interpreted as a set of all components of this structure, which thereby exhibits non-additive properties, that is properties extrinsic to the components. In Guilford’s structure all factors are independent abilities. This creates the possibility to objectively consider the factors, and their corresponding indices, assessed in the “intelligence” tests and special “creativity” tests and of their indices as separate ratings. This is demonstrated by numerous comparative studies of creativity and intelligence in the second half of the 20th century. These studies are carried out in a triad determined by the incorporation of educability as a factor of vital validity of intelligence and creativity tests. These three factors have formed the foundation of aptitude classification as independent criteria for the three separate kinds of aptitude: academic, intellectual, and creative.

In this way fluency, flexibility, and sensitivity to problems are considered to be creativity factors. How are these factors defined? Sensitivity to problems was the first ability singled out by J.Guilford. This factor is defined by the score of tests assessing the ability to see defects, needs, and deficiencies. The factors of fluency and flexibility provide the necessary motion momentum which assures the inevitable turnover of “trial and error” within this paradigm. As a criterion for his empiric study Guilford used originality -“one of the most important aspects of creative thinking” [9, p. 362; 13]. However he could not use the true definition of originality as the creation of a novel product. While one should judge the output of a scientist precisely according to this latter criterion, this is not possible within

the approach of testing, for the feature should be represented continually. In the attempts to measure originality, tests for verification of the approaches to measurement were designed: unusual answers, measured by the weight of the individuals' answers compared to their statistical infrequency in the group as a whole; remote, unusual, unconventional associations in specially prepared association tests; and cleverness of the answers [3]. There is a widely known example of semantic originality that Guilford presents in his book. (I recall that it concerns a student who has to measure the height of a building using a barometer. He tried to lower it to the ground on a rope and then measure the length of the rope, or to clock the time of the barometer's downfall, or to compare the length of the shadow of the building with that of the barometer, and at the end simply decided to ask the housekeeper.) This example shows clearly that divergent thinking does not advance our knowledge; on the contrary, we even lose information previously gained by humankind. The testee did not employ the specific qualities of the barometer; he simply used it as an object which has weight.

I would like to point out to my colleagues that in the 1953 article describing the first results of singling out the originality factor, Guilford confesses the following: "We have regarded originality in turn as meaning "uncommon", "remote", "clever". It was felt (something close, reminding –D. B.) that these three definitions included significant aspects of what is commonly meant by the term original" [9, p 363; 13]. The available methods did not allow Guilford to incorporate originality as the true quality which appears in real life creativity, hence he used a substitute: "We have tentatively named this factor originality," [9, p. 369; 13]. Along with the statement that "we are accustomed to think of originality as the core of creativity" [11, p. 55], Guilford honestly points out the relativity and certain arbitrariness of the given factor (according to the way it is being measured) as a creativity criterion. And speaking about the indicators of singularity and distant associations he deliberately refers to H. Hargreaves.

It needs to be mentioned that, although we are used to associate the study of creativity with Guilford, in fact all he did was to empirically continue an existing tradition founded by C. Spearman. While solving the problem of how to measure intelligence, and having singled out its quantitative and qualitative parameters, in the 20's Spearman moved on to study creative thinking. In this connection he assigned to his Ph.D. student Hargreaves the development of criteria for evaluating the quantitative as well as the qualitative productivity of creativity. Naturally, the quantitative part is amenable to assessment which is easily realized via fluency indicators. But how to count quality? Without doubt this is a very difficult problem for a modern psychologist. However Hargreaves relied upon an already existing development: the "banality" coefficients that had been developed by testologists at the beginning of the 20th century. He applied them to quality assessment by using the contradiction principle. The "banality" coefficients themselves are traced back to the works of T. Ziehen, one of the

most famous associationists who had been working on judgement within the framework of logic. Having been convinced that a judgement is just an ordinary association, Ziehen resolves the problem of truthfulness of a judgement by claiming that this should be the closest association. Everybody knows the truth, hence it is a banality. Therefore the farther away we go from the truth, the more distant the association - the farther it is spaced from banality and the higher it is evaluated as an uncommon, non-standard one [2]. This is the source of the main creativity criterion and the true content of the criterion most characteristic to creativity – originality, and an explanation of why its definition is usually based on the ability to produce uncommon, non-standard ideas. The use of this criterion in the above interpretation brings us back to the 19th century.

As a result of the necessity to unify the factors of flexibility and originality into a joint criterion, the principal of multiple answers emerged. Therefore Guilford's combination of these factors into the group of divergent thinking appears as logical. However, the scheme of this principal coincides with the scheme of divergence as a mechanism of evolutionary development only in form. And nevertheless, precisely Guilford's term, which does not coincide with the initial notion of "divergence" (in this case a bifurcation is replaced by the mechanism of remote associations), became a synonym of creative thinking. In this way we see that the criteria for evaluation of creativity are not adequate to the very phenomenon of creativity. In other words the search around, or at its best in breadth, does not provide new knowledge, but at most a possibility for it, or more precisely a probability for it.

At the same time, within the frame of the process-activity paradigm, it was a S.L. Rubinstein's understanding of thinking as a process, which enabled us to single out its determinants. It turned out that the faith of the process is determined by whether a person considers solving a problem as a means for realization of goals that are external to cognition, or he or she sees cognition itself as the goal. In the first case the process stops as soon as the problem is solved. When cognition itself becomes a goal, the process develops. Here we observe the phenomenon of self-motion of an activity that results in a move beyond the given. This act of moving beyond the given, this ability to continue cognition beyond the framework of the requirements of a pre-determined situation, in other words, the externally non-stimulated productive activity, holds the clue to the highest form of creativity, the ability to "see something new in an subject, something that others do not see" [1].

The diagnosed ability to pursue activity on one's own initiative (we use the term intellectual activity or intellectual self-action) cannot be explained only through the features of intellect. It has been proven experimentally that this is a feature of a personality as a whole, that it reflects the cooperation of the cognitive and affective spheres in their integrity (a separation of one of the sides is not possible here), and finally that this feature appears as a unit in the analysis of creativity. In this way, having singled out a unit for the analysis of creativity, we are in position, for the first time, to study creative ability not via its product and

not through indirect indicators, but directly. This is due to the fact that one has singled out the psychological mechanism of the very phenomenon of creativity which determines its occurrence in reality. This feature is represented not on the basis “more-less,” but on the basis “there is-there is not.”

Metod. Our understanding of creative ability yields also purely methodological principles for the construction of psychodiagnostic procedures. Since the creative act loses the form of a response, the techniques for diagnostics of creativity phenomena cannot consist of tasks that require creativity as a response. That’s why our approach to diagnostics of creativity was based on a denial not only of traditional research techniques but also on their underlying model of experiment, and required constructing a new model (Bogoyavlenskaya, 1969). As opposed to the model of problem solving, where thinking takes place in a given space, this model needed to have an extra dimension, in order to allow for another space in which one can track the flow of thought beyond the limits of solving the initial problem. A system of similar problems which at the same time represents some general laws can be used for that. Such a system of problems ensures a construction of a two-layer model of the activity. The first, superficial layer is the imposed activity for solving the concrete tasks. The second, deep layer, which is masked by the superficial layer and is not at all obvious for the testee, is the activity to search for the hidden laws of the system of problems the discovery of which is not required for the solution. The requirement to solve the problem acts as the impetus for thinking activity until the moment when the testee finds and works out a reliable and optimal algorithm for the solution. Any further analysis of the material that is not dictated by the “pragmatic” need to perform the task we call figuratively the second layer. Since the transfer to this layer happens only after the required solution of the problem, and is initiated by the very subject, this enables us to speak about the absence of an outside impetus for this activity. As the creative abilities of a testee can be detected only in a situation of moving beyond the requirements of the initial situation, a limitation, i.e. “ceiling”, may exist, but it needs to be overcome. The structure of experimental material should provide a system of such false visible “ceilings” and has to be wide, unlimited. This “absence of a ceiling” in the experimental material does not apply to a single task, but to the whole system which allows for unlimited movement throughout itself. In addition such a movement for the overcoming of false limits, a stair – type movement, can be scaled, unlike the results of “open tasks”. This gives the possibility to measure and compare the results.

The principles of the method are the following: 1. Lack of judgmental impetus gives the testee a chance to show his/her own cognitive initiative. 2. Lack of “a ceiling” in the investigation of a given object applies to the entire system; unlike an “open task”, the system of assignments allows both to diagnose and measure within the same experiment. 3. No time limits are imposed and each experiment has multiple sessions. While all above requirements can be realized

by the use of different experimental material, their abstraction as general principles forms the new method “Creative field”.

The validity of this method has been proven on about 8000 testees. There have been about 6000 pupils from the first to the eleventh grade from 40 schools in different regions of the country, together with preschool children, and in addition more than 2000 adults from a wide range of professions. Its prognostic power has been checked in a series of longitudes of up to 36 years. In addition to detecting the ability of a subject to develop an activity beyond initial requirements, the method “Creative Field” allows at its first stage to judge the mental capacities of a testee according to the parameters of educability (generality of their acting mode, its character, transfer, efficiency and independence) as well as according to the degree of formation of their operational and regulatory apparatus (completeness of the analysis of the problem, and their search strategy - chaotic, directed). All indicators are being scored and are a part of a general formula. This enables us to determine their correlation with the level of creative abilities. The latter can also be “measured” despite the fact, that we grasp the very existence.

The structure of creative abilities. The reference to psychic processes made possible the emerging of a system. It was shown experimentally (in parallel and longitude studies) that creative abilities are not connected directly with the level of general and special abilities. The latter are of course a means for the successful completion of an activity, but they do not solely determine the creative potential of a person. Their contribution is being refracted through the motivational structure of the individual, through his/her system of spiritual values. Although testologists generally notice the influence of personality in tests of divergent thinking, their instrument is insensitive to the qualitative characteristics of the relationship between the intellectual and personal domains. The method “Creative field” allows to simultaneously untangle the two main components of the creative process (intellectual and motivational-personality) and accurately reveals their roles. Two types of motivation were singled out. They determine qualitative differences in the cognitive process. The domination of cognitive motivation, the interest in the matter itself and not just in personal success, secures a high level of cognitive self-action. Literally: “the purpose of creative is self-giving, but not glamour, not success”[6]. If the dominating motivation is external with respect to cognition, then the cognitive potential of a person suffers damage. The famous physicist A.Migdal has noticed with great regret that many talents are lost for science because of their unrestrained striving for self-affirmation and showy results [7]. Thus the second type of motivation appears to be an obstruction for cognitive self-action. In summary, the first type of motives stimulate the realization of intellectual potential, and the second type provides an obstacle. This explains why a person with very high mental capacities may not exhibit cognitive self-action, and why people with equal level of mental capacities differ by creative potential.

Types of creativity. Using the entity of ISA as a universal criterion for creativity, the following types of creativity have been singled out.

Stimulated productivity. Even while doing most conscientious and energetic work, subjects remain within their initially found framework. In some of them the new activity itself provokes curiosity and gives a pleasure which lasts throughout the experiment. For others the activity provokes a strong interest while it is new and difficult. But as soon as they master the activity and it becomes monotonous, their interest is exhausted. In this impatient need for new impressions which excite the imagination one can recognize the immaturity of thought, its shallowness. The lack of an inner source of stimulation for the cognitive interest determines the quality of this level of ISA. Its main signs are external stimulation of the thinking process and lack of intellectual initiative although the activity may well have productive character. Tasks are being analyzed by subjects according to their individual features and without reference to the rest. The highest achievements at this level reflect only the high level of mental capacities and are identical to the wide spread notion of “general capacity”.

Heuristic. The activity becomes creative by nature. While having a pretty reliable method of solution, the person continues to analyze the contents and structure of his/her activity, compares the separate tasks and as a result finds new patterns that are common for the whole system. These patterns can lead to new, original methods for the solution of a given, i.e. external, problem. Unlike the stimulated productivity level there is intellectual initiative. If at the stimulated productivity level the thinking process serves as a means for realization of an outside goal, on the heuristic level the product of the thinking process is being perceived as a discovery or a creative finding. This finding, however, serves as a side effect, or as an extra result, but not as an objective.

The highest level of ISA is the creative one. The found patterns are not used as means for solution. They are considered as a new problem at the sake of which the subject is ready to abandon the offered experimental activity. Found patterns become a subject to verification through search for a common origin. Here the phenomenon of true goal-setting appears for the first time. In contrast with Guilford’s sensitivity to problems, which is the ability to see a defect, here we really deal with posing a new problem.

In conclusion, we stress that the current investigation of creativity takes place within two paradigms.

1. Testological paradigm, in which the vector of development points toward breadth, and divergent thinking as a factor of creativity is represented by the principal “more-less.” Based on distant associations, divergent thinking does not have the same content as divergence as a mechanism of evolution which provides creation through the bifurcation mechanism. Therefore divergent thinking does not guarantee gaining of new knowledge, but only provides some possibility for it.

2. The paradigm “process-activity” in which we single out the true phenomenon based on an identification of the unit of creativity analysis. This paradigm is a result of development of the cognition process inward, of “exploding the layers of existence” [8].

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Psychology of education

Makarova E.A.

Students background formation peculiarities within the changing educational environment

The last decades are characterized by impetuous growth of different aspects of students' learning activity research and educational paradigm shift from education to self-education. These changes are caused by the society demands, by new requirements brought in front the professionals of the future. Modern psychology faces the problem of psychological and pedagogic foundation formation for innovative teaching methods and strategies; their implementation will not only increase effectiveness of education, but self-education as well.

We consider introjection of schema and background knowledge mechanism as a basis for self-education, as a result of which a subject forms "steady functional cognitive construct" which helps him find the way in the changing educational environment, acquire and process knowledge necessary for his professional activity.

Key words: *schema, background, introjections, sense making, intercultural communication, background knowledge, "figure and background", cognitive construct, discourse, heterarchy, contextual semiotic environment, personal meanings, assimilation.*

Last decades in the domestic and foreign psychological and pedagogical literature the problem of an educational paradigm change was widely discussed. The major cause for necessity of such change consists in the fact that social and scientific-technological progress entered into contradiction with educational systems which had developed during the last three centuries. The requirement of our time is that there appeared a necessity for essentially new approach for determination of educational purposes, problems and principles, necessity to reconsider the educational context which is realized in subjects and disciplines, new forms, methods and instruments of training are required.

Last decades of XX century and the beginning of XXI century are marked by prompt growth of researches on various aspects of personal cognitive activity. It is not surprising, because modern educational system in Russia is entering an epoch of active transformation. The human civilization has entered XXI century which is characterized by a priority role of self-education rather than education. In this connection cognitive science was formalized as independent area of scientific knowledge where the subject of investigation are concepts most essential for construction of the uniform conceptual system, necessary for creation of educational environment outlook, meeting requirements of new democratic educational system and social order of the society.

The new century is opened to a sight as an infinite "explosions" epoch - radical changes in scientific directions and reassessments of already existing scientific outlooks. Modern development of education is characterized by that significant role which ways of information acquisition play in educational process, information storages in memory and practical use in the further professional work. The special attention is given to skills formation of independent receipt of the information and strategy of its processing. Thus, it is possible to tell, that accents in a modern society are shifted from education to self-education.

Involved in material world events general interrelation, the mental phenomena express unique unity of living creatures various properties. In general they form "functional organism", allowing the person to orient flexibly and to adapt quickly and successfully to perform in permanently varying environment.

The scheme as a pattern of psychological construct, synthesizing cognitive and semantic in uniform structural architecture of individual consciousness, in uniform subjective semantic space, allows to see a didactic foreshortening of acceptance by a trainee of the educational process context as semiotic non-uniform text. The scheme, synchronizing an external and internal field of the learning subject, acts as the universal frame defining borders of all mentality contours and also intention of content formation, consciousness and consciousness development.

Furthermore, new requirements come from the modified society for the future experts according to trainees internal needs, with change of all self-organizing pedagogical system «training person – trainee – context of teaching material», directed to innovative tendencies and opportunities; due to the fact that educational process management undergoes major changes.

In the face of modern psychology there is a problem of psychological-pedagogical foundation development of the training theory, teaching innovative methods of and learning efficiency and a self-training role increase. However modern researches are not constructed all of a sudden, they are logical continuation of the researches carried out by domestic and foreign psychologists in the field of educational process efficiency increase. Therefore it is possible to tell, that the theoretical foundation of mechanisms of schemes and background interaction within the limits of educational environment is constructed based on psychological-didactical theories of the past with use of all that progressive, that was implemented in them.

In modern education theories, training is interpreted as a discourse of a trainer and a trainee, working with separate cognitive schemes and entering in personal-semantic relationship and as a result of this relationship the mechanism of schemes and background introjections is created and operated. Scheme and background interaction, having intra-and interpersonal vectors, is defined by trainee personal meaning. Mediate developments of human mentality, "psychological instruments" are characterized that operation of the sign use, standing in the beginning of each of the high mental functions development, at first, always has the form of external activity, that is, always turns from inter-mental into intra-mental and vice versa (interiorization and exteriorization).

Cognitive psychology studies how people receive the information in the world, how this information is presented by the person, how it is stored in memory

and transformed into knowledge, and how this knowledge influences our attention and behavior. Besides it covers all range of psychological processes - from sensations up to perception, recognition of images, attention, training, memory, concepts formation, thinking, imagination, storing, language, emotions and developments; it covers every possible sphere of behavior. In cognitive psychology the scheme is defined as base and stable construct and a background – as reminiscence and actual in the scheme. Educational process in which the scheme and background exist and cooperate, is considered as the non-uniform multivariate semiotic, cultural environment, structurally organized by a natural language, as sphere of languages and signs interaction inside the cultural context in which constant updating and development occur.

Before examining how it is possible to practically use scheme as a frame of various trainee's heterarchies in education, it is necessary to define the terms, making units and the elements applied at the schemes description and introjection mechanism of schemes and background. The scheme, as well as cognitive construct, is one of key concepts of cognitive psychology. «In cognitive psychology the term "scheme" designates structure which will organize data configuration. Components of latest are a number of variables or slots which can accept one or another expected values. Schemes are organized in hierarchy, each bottom block contains more specific information, whereas each top block – more general one» [1]. Schemes are cognitive structures, which are mostly a general version of base representations included in cognitive system. Schemes will originally organize experience and build during interaction with surrounding world, it is such a category of mental structures which stores and organizes previous experience and operates our further perception and experience, that is the result of previous experience of some sort of event.

The scheme is a unit introduced into the schema theory by F. Bartlett [2], designated the general knowledge, the generalized descriptions, plans or systems of cognitive structures which are stored in memory, namely, abstract representations about events, subjects or attitudes in the world, that is, in general, a picture of the world, which a person perceives, being based on all previous life experience. Using schemes a picture of the world is presented in the way it is organized in people's memory, in the form of the folded, generalized knowledge. This knowledge is organized in intellectual (mental) structures which we name schemata. Schemas represent open systems which constantly replenish with the new information. «As people study, they build knowledge, creating new schemas or connecting together already existing schemas, but each time in a new way» (Anderson) [3, p. 54]. Without reception, storage and transfer of the information human life - neither world knowledge, nor organization of a human society as a whole is possible.

Cultural background knowledge of communication participants represents a basis for any dialogue. Since birth, the human being belongs to many social groups, and his cultural competence is formed in them. Larger groups usually named cultures, essentially define cognitive and pragmatic bases of communicative activity in the given community. In A.N. Leontyev's opinion, “As dialogue activity we simply understand some information transfer from one individual to another. The communication is not only and not so much interaction of people in a society, but,

first of all, interaction of people as members of a society, as "public individuals" [4, p.45].

For successful communicative skills and experiences formation, first of all, it is necessary to make sure that participants of the communication have identical background knowledge, the same mental schemas. Many of schemas which are developed by people are individual. Each of them has his own impressions and life experience different from the others', therefore each individual forms his own point of view and the world image. However the communication takes place because, besides individual, people have general knowledge. Many schemas, which are formed in person's memory, are general, if not for all mankind, but at least, for its greater part. They make an important part of the general cultural knowledge and form a basis for the successful intercultural communications and interaction.

The culture is one of the major sources of human schemas, and the schemas play the central part in the majority of psychological processes. Thus, the schema is a way of communicating culture with other psychological processes which, anyhow, influence people activity. Consequently, the communication and mutual understanding of people speaking various languages and belonging to various cultures are possible and testify presence of universal life basis which is invariant of people vital activity, and also about a high degree of mutual penetration and mutual enrichment of various nations' cultures.

Based upon the previous, it is necessary to recognize, that background knowledge is an important concept of cognitive theories system as it defines generalized, folded knowledge of the world which is already acquired by a trainee during educational process or life experience and stored in memory. New experience is usually compared to those that are already stored in memory and help better understanding. The understanding is an incorporated function of knowledge background aspect, where characteristics of knowledge exist at various abstract and «blur» levels, and recently generated schemas representing the new actual information structured in the schema. In the process of new knowledge acquisition, a trainee can add them to already existing schemas (if they are adequate to those) or build new schemas (if he cannot find something adequate to recently received information in his memory). The process, using which schemas influence understanding, is called reproduction or reconstruction. It concerns general schema representation which a trainee introduces in the task when it is included in creation process of conformity between the necessary schema and the new information which needs to be remembered.

Roy Anderson, however, expanded a word meaning: the schema can be considered as an expectations set. Understanding occurs, when these expectations are filled with the special information which delivers the occurring event or the message about an event to sense organs. The information which almost meets expectations can be written down in memory subsequently to call for the necessary cell in the scheme. The information which mismatches expectations, is not coded in memory, or deformed, so better correspond to available schemas. Blanks in available information can be filled by a guess to coordinate it with expectations. Subsequently, the same expectations which directed coding the information can be put into operation for reproduction and reconstruction management of events and

facts [5, 241]. Later in R. Anderson's works schemes concept was reasserted: «Each act of understanding includes knowledge of world picture » [3, 369]. Schemas interaction means: first, two schemas can be activated simultaneously, solving various parts of a problem or uniting results in the united problem decision. Second, two schemas can be activated at various times; each of them processes separate components of the whole. Beside the interaction, two schemas can represent absolutely different decisions of the given problem, and the final decision should be accepted according to its relevance in the given actual situation. Schemas can get into each other at various abstract levels. As it already was mentioned above, relationship between them is more similar to network, rather than hierarchical, owing to what one scheme can cooperate with many other ones.

The scheme can differently influence the latest events reproduction. Results of experiments have shown that almost half of examinees deform the information during reproduction. It has been proved, that these distortions are not occasional and caused by earlier generated schemes, the previous life experience and social communications of the subject. Thus, the hypothesis has been put forward, that events fetched from the memory depend on two important factors: firstly, from how well the given individual organizes the schemes of such kind of events, secondly, how typical the event which needs to be remembered is. The better schemes are organized the better the total reproduction of event will be, if the event is more typical, it is more probable, that it will be reproduced. However there is also the other side of a medal, if the event is more typical, it is more probable, that it will be incorrectly recreated, that occurs because the memoirs will be “filled” with the information stored in the scheme, rather than real events.

Within the limits of cognitive theories the understanding is considered as new knowledge inclusion in a context already available from the subject. Underlining, first of all, substantial objectivity of knowledge that makes up “intellectual baggage” of the understanding subject and results from his cognitive activity. The understanding differs from knowledge; first of all, it represents knowledge understanding, activities with it. What the person understands is not knowledge, but the material world reflected in it, therefore knowledge is considered not as the purpose of understanding, but as means of understanding. Significant advantage for trainees, from the point of schemes application, consists in the fact that schemes extend and improve constantly, trainees constantly address them, that is also contribute to the process of understanding.

Formation of the subject cognitive attitude to the objective context of the understood reality fragment, generation of knowledge operational sense about it, is the process of understanding as it represents understanding of the object of knowledge reflected in knowledge, formation of knowledge meaning during activities with it.

To understand any event (situation, phenomenon), it is necessary to generate its operational sense, leaning on knowledge of such kind of events. Formation of operational senses occurs by establishing connection between objective maintenance of problem knowledge revealed during thinking (task conditions, maintenance instruction, etc.) and fragments of personal knowledge structure in which the understood context makes sense to him. In particular, completeness of knowledge with

personal sense allows to make them stimulus of personal sphere development as a whole, an essential component of the diversified kinds of activity. They activate consciousness, self-knowledge and self-understanding of the person, which naturally leads to his thorough development, serves as the basis for formation of the further self-development and self-education (A.N. Leontyev) [4].

The meta-system approach which allows meaning formation to be understood through the mechanism of an essence of external and internal introjection, in a new way allows to approach the analysis of educational process as complete system, to a system generating factor problem of this system. Research of a schemes and background introjections problem in semiotic environment explains, how personal senses influence actualization processes of background knowledge and their transformation into the general schemes. Schemes research (some kind of cognitive constructs) represents continuation of that is already made in cognitive psychology earlier, this is the theory of cognitive constructs by J. Kelly [6], stages of intelligence development by Piaget [7], patterns or configurations, «figure and background», accepted in Gestalt-psychology [8], frames of P. Thorndyke, [9]. The scheme is considered to be a component, construction unit for trainees' cultural background knowledge formation, as rigid psychological construct. Because Gestalt-psychology allocates complete properties in studying the intellectual organization, a Gestalt-ideas are applied especially concerning visual perception. «In addition, or even instead of, purely vision there are also general types or schemes how the subject designs the answers. The scheme itself becomes in due course even more dominant, initial visions disappear, the details contained in the original, are forgotten and generating incorrectly though even last reproduction usually will show steady movement of the image of that type or the scheme which has been originally conceived» (F. Wulf) [8, p. 75].

The category of the scheme can be considered in a context of various psychological theories, within the limits of the schema theory, the cognitive constructs theory and cultural approach. In cultural approach, for example, the culture is considered as the semantic interpersonal communications, the mediated form of semantic dialogue, as a way of "existential alienation" overcoming (V.V. Druzhinin, V.P. Zinchenko) [10, 11], as dialogue of various people, epoch, civilizations (M.M. Bakhtin, J. Lotman) [12, 13]. The culture forms a basis of a discourse in education as a result of which the intercultural communication is formed. As the discourse is an interactive process between speaking partners, it should include cultural issued knowledge of the world. The successful intercultural communication depends on how general the schemes are and how much the speaking partners share their general background knowledge.

Studying of the intercultural communication assumes acquaintance of the following phenomena and concepts: principles of the communication, the basic functions of culture, influence of culture on perception and the communication in its various spheres and kinds, parameters for the description of culture influence on human activity.

The communication is a bilateral process; its success depends on how much the cultural background knowledge of interlocutors coincides. Whether the same concepts stand behind words shared by both by interlocutors depends how

successful their communication will be. Background knowledge also represents the general knowledge for communication parties, sets of concepts which are stored in memory and can be activated and used if the occasion calls for it. Assuming that all various and numerous knowledge of the person is organized in mental schemes as people learn the world surrounding them, they form knowledge, creating absolutely new schemes or attaching new knowledge to already available blocks. The trainee builds his own schemes and each time reconsiders them according to the new information. Everyone's schemes are individual and depend on life experience and cognitive processes which he has already acquired. Usually the scheme is described as the hierarchical organization where new knowledge is attached to already existing hierarchy. In this case storing depends on knowledge structure. However knowledge is not necessarily stored hierarchically, more often they depend on understanding and presented in conceptual schemes. Thus, it is possible to tell, that schemes designate the generalized knowledge or cognitive structures system (network), stored in memory and abstractly representing events, objects and attitudes of the objective world.

In order to more effectively organize educational activity, it is necessary to understand, **how** the person organizes his background knowledge which he receives about the surrounding validity during life, how he stores these schemes in memory and how he activates the necessary background knowledge in dialogue situations when it is necessary. If you learn to operate this process, to understand, how it is possible to activate the necessary schemes in educational process at the given moment, and to grab the psychological mechanism of introjection, it will be possible to solve the most essential problems of nowadays in the field of education, namely, problems of self-training and self-education, and also not less significant problem of the intercultural communication formation.

The central concept of the applied intercultural communication sphere is intercultural sensitivity. Its increasing in conditions of multiplied distinctions, uncertainty, ambiguity and changes, characterizing modern society, becomes the important component of professional suitability of the future professional.

The following sections of background knowledge which the "cultural-language" person should acquire for successful dialogue in situations of the intercultural communications are allocated:

- 1) historical and cultural background including society culture data during its historical development;
- 2) social-cultural background;
- 3) ethno cultural background including the information about life, a way of life, norms of behavior, family traditions, national holidays;
- 4) semiotics background containing the information on symbolism, designations, features of foreign language environment.

Each act of communication is a unique combination of background and current consciousness of the given sender to similar forms of consciousness of the given addressee in conditions of an actual context, in other words, schemes and background interaction. The very first condition of the successful communication (perhaps, after general language code presence) is more or less clear idea about people to whom the message is intended. For different communication spheres this

condition means different things. In public performance or in advertising commercial it is important to understand the audience structure at sociological and psychological level from the point of view of the problems which excite spectators or listeners at.

To explain how introjection occurs, it is possible to consider background knowledge transfer in schemes and back during the reading and understanding process. The fundamental issues of the schemes theory are that the most part of sense which the reader makes from the text is not in the text itself, but in the memory of the reader, in his background knowledge. The fact that is understood from the text (oral or written), is a function of the certain scheme which is activated during text processing, that is, reading or oral comprehension.

The process by which schemes influence understanding, is called an assimilation. It concerns general scheme representation, which the reader introduces into the task, when it is included in conformity creation process between the necessary scheme and the given message. The basis of this process makes cognitive concept as a certain abstract scheme in which the operational mechanism of cognitive knowledge is incorporated. It is represented, that schemes as cognitive structures are the way of the background knowledge organization. Schemes introduction in the organization of teaching material and educational process provides purposeful stage-by-stage construction of cognitive system of the secondary cultural-language person as much as possibly opened to intercultural interaction (Hirsh A. D.) [14].

The understanding unites all components (language means, cultural background knowledge, a way of text reading or oral understanding and the comments to them) in united system which should be considered as a whole or in a wider context to receive full representation that it gives. These positions are the base for hermeneutics, a corner stone of hermeneutic methodology is the regulation about description attempts of understanding outside the analysis of its individually-psychological forms are doomed to failure because the experience which has been saved up by one person, cannot serve as the precondition for cognitive activity of another.

The culture text nature is considered in hermeneutics, too. Since hermeneutics is a science of interpretation, it concentrates on the internal part of the reference with the signs world or, it is better to say, on the deeply internal process, such as speech which appears outside, as signs world development, hermeneutic presents all sets of human attitudes to the world, as they are expressed in language [15].

According to hermeneutics, value of an understood culture subject is included exclusively in an idea of its creator owing to what the understanding appears to be interaction of the author and the recipient, «...any thinking proceed from the latest knowledge, is made on their basis, departs from them, includes them, the thinking in general is impossible without use of knowledge» [15, p.28].

During reading of any text, senses come to life, reveal, find out, and the text appears objectively perusal. Educational activity, which result is not understanding of the latent senses only, but also these senses can be organized similarly.

Any training is a universal social-cultural context, that semiotic environment which leads to personal-cognitive construct formation, especially connected with perception of himself as initiative person (i.e. having an internal control locus and attributing to own activity the reason of success or failure), and also cultural background knowledge which should become a basis for the further professional work. Receptions, approaches and methods are connected in a united network as they work all together for achievement of the training course purposes and problems.

«Personal-focused formation is based on methodological recognition as system-forming factor of the trainee identity: his needs, motives, purposes, abilities, activity, intelligence and other individual-psychological features. This education assumes that individually-psychological and status features of trainees should be considered as much as possible during training. Interaction between trainers and trainees changes essentially. Most evident that «in personal focused training, the main thing is development of personal attitude to the world, activity, himself» that, in turn «assumes not simply activity and independence of the trainee, but necessarily subjective activity and independence » [16].

If to consider the scheme as psychological reality in conditions of knowledge formation, criteria of schemes and a background actualization and general knowledge movement to the background are set by trainee personal sense. The knowledge cannot be described as the simple sum of concepts; therefore we describe it as something complete, as system-network formation. The network thinking has changed not only our view of the nature of things, but also our way of the scientific knowledge description. The system-network approach is the main methodological direction of the modern science defined by installation to consider a subject as a unit and assuming corresponding logic of the research program (cognitive procedures), therefore, the complete and multivariate perception of the reality is formed. Within the limits of the system-network approach educational process is considered as the certain set of elements which interrelation causes complete properties of this set. The major accent is made on revealing variety of communication and attitudes which take place both inside investigated object and in its mutual relations with an external environment. Education is specific activity which subject is «sign - meaning» system, i.e. it is the activity of knowledge sense disclosing expressed by a sign.

In this connection, semiotic environment is considered not as the sum of diverse elements, but as a network whose elements have the same construction material.

In parallel considering the senses theory, we come to a conclusion, that the highest senses are steady during the long period of time. Within the limits of the sense theory it is possible to explain schemes and background introjection – perceptive penetrate to the highest level, where it can be stored for a long time with the subsequent replay, that is, actualization and replacement on lower level. Senses as units of consciousness can be mediately operated through inclusion of a person into a significant activities stream (A.G. Asmolov, B.S. Bratus) [17, 18] or in joint cogitative activity – (A.K. Belousova) [19] as a result, participants form «general-system psychological new growths, system determination of which is carried out as

integration ... at personal and individually-psychological level». For this purpose there is no better place than educational process which initially assumes directed knowledge activity and joint cogitative activity of a trainer and a trainee.

The introjection model is considered as an example of foreign language teaching. Language (native or foreign) training is developing linguistic and communicative competences. In the modern theory of training the major attention is paid to cultural competence development. Thus, educational process can be presented as a non-uniform context, moreover, non-uniform semiotic environment. In this non-uniform semiotic environment schemes and background introjection is modeled, schemes as reference points having personal sense for a trainee, and background as cultural background knowledge. The background is considered as the basic psychological substratum, and the scheme - as the basic psychological construct.

Integration sense-forming model includes introjection mechanisms of schemes (cognitive structures) and background (background cultural knowledge) in non-uniform semiotics space, as the educational context, can be considered. In the given model sense-forming is presented by the interaction directed on personal senses formation (sense of own activity, self-analysis, reflection).

Within the limits of non-uniform semiotic environment as the most polar sense-formed and psycho-semantic constructs, the scheme, as base and stable construct and background, as reminiscence and actualized in the scheme are allocated. Sense-forming is shown in all basic components of training: methods, purposes, problems, technologies and strategy, and also in organizational forms of training. It provides qualitatively new approach for education, allowing training person to operate process of training taking into account personal senses of a trainee. Management occurs mediately, through choice situations creation, using constructive discourse between training and a trainee, through cognitive schemes actualization, personally important for a trainee, and transfer actual for a trainee general knowledge in knowledge background system. Training acts not only as knowledge form, but as semantic reality, in a context of the activity-semantic approach in modern psychology.

Many of schemes which everyone has are individual. Everyone has its own, different from others, impressions and life experience, therefore everyone forms the own point of view and a sight of the world. However, all people have as well the general knowledge. Therefore many schemes which are formed in individual memory are common. They make the important part of the general cultural knowledge and form a basis for the successful communications and interactive interaction of various people and nations. One of the most simple and convenient models intended for the specificity analysis of speaking another language culture, has been offered by H. Hamerli. The researcher allocates:

- 1) information (or fact) culture (knowledge on history, geography, the general data which the typical representative of a society possesses);
- 2) behavioral culture (features of mutual relations in a society, norms, values, colloquial formulas, body language);
- 3) traditional culture (art values) [20].

One of the schemes important characteristics is that they use that refers to as absent values —positions which should be filled even if they are not felt or are not present, in particular, this plane is semantic formations of the person, they can be designed from other schemes.

Schemes are both structures and processes. Cognitive schemes represent all our conceptual knowledge. They build our knowledge of objects and situations, events, actions and their consequences. The basic and invariant aspects of concepts are presented at highest levels in schematic structures, whereas changeable (or “slots”) aspects which can be connected to specific elements in an environment, are presented at the bottom levels. The scheme is procedural instrument, which the person uses to interpret the information. Cognitive scheme assumes a direct way of cultural and psychological processes binding. Any text of culture is essentially non-uniform. Even in strictly synchronous cutoff of heterogeneity that schemes play the leading part in functioning relative understanding: "The understanding of something means its assimilation in the corresponding scheme" [1, p.43]. There it is explained, that such understanding of the scheme represents its interconnected hierarchical attitudes. And our purpose consists in the analysis of similar representation.

Attribute of spontaneous attention and concentration is a developing of figure/background formation, whether it is in a situation of perception, imagination, memoirs or practical activities. If attention and excitation work together, the object of attention becomes more and more complete, bright and certain figure on more and more empty, not noticed, uninteresting background. Such complete figure formation on an empty background refers to as "good Gestalt ". The background is everything that gradually disappears from attention in an experienced situation. The figure and a background context is not static, it varies in dynamic development.

The person uses schemes for the knowledge organization, so it is better to recollect events of the past, to be guided in the behavior in the present, to predict similar incidents in the future, and also, to help to understand better the experiences in the present or life experience in the past.

Finally, there are no parts: something that we call a part, is only a pattern in an indivisible web of mutual relations. Hence, transfer from parts to the whole can be considered also as transfer from objects to mutual relations. Somewhat, this is a transfer «figure — background», which occurs within the limits of contextual (or semiotics) environment. The figure, unlike a background, represents the form, steps forward, is better remembered, the background seems to something continuous, being behind the figure, the figure is perceived as a subject, and a background — as the material, change of one only background can lead to that the figure will cease to be distinguished; thus any of adjoining parts can be perceived both as a figure, and as a background.

Gestalt psychodynamics developed by F. Pearls proves that the person is inseparable from interaction situation with an environment. An essence of dynamics is in Gestalt aspiration to an end. After Gestalt is completed, the need recedes to a background, releasing the foreground for appeared necessity – to get rid of surpluses or to fill the shortage.

According to Gestalt theory, it is differentiated on a figure and a background, where a background is the context, i.e., events connection or a situation as a whole.

The figure/background structure formation prescribes that only one event can dominate the foreground, defining a situation. Otherwise there will be confusion and conflict [21]. So we can explain dynamics of interaction for the scheme-background model in cognitive constructs.

Psychologists and teachers almost unanimously consider that strategy of modern education is child development as it acts as a condition of human life. Education humanization, its orientation on personal, are recognized as the most actual for a modern society tendencies.

The global purpose of educational process as central part of education is personal and spiritual development of a trainee. Thus, using psychology language, development means mental new growths, subject development, self-expansion of internal, intrinsic, natural, universal properties of the person, making components of his sense-living concepts, and integrated semantic orientation of the person. In the theory system-forming systems it shows as ordering, harmonization of chaotic conditions of the person, integration of the disorder set of its properties and attitudes. Axiology, naturally, sees the foreshortenings in development, interpreting it as person making in values system. In phenomenology development is an output of the person for limits own "I".

In semiotics language development sounds differently – as individual transfer from one sign system to another, and in such approach to development there is something, that lacks psychological perception of development. This initial methodological construct introduces us directly into a theme of the text because in semiotics the text is defined as unit of culture, and unit itself, as it is known, bears a sign of the whole. Hence, if we have declared culture as the initial basis of educational process, the beginning of sense-forming activity of trainees, with the same basis we have the right to make it and concern the text as its "cells", as such elementary structure which possesses properties of this culture, having the semantic nature. If educational process in unity of components (purposes, contest and its operation ways) is in an epicenter of culture and is the mechanism of its translation from the past to the future and it has text structure, than education acts as the mechanism of texts translation. Moreover, as education and its main way – training are the special form of culture, in the sense, that it here is extremely compressed and structured in special way, all educational process, and not just its context, can be understood as the complex, polystructural text, in dynamics of its updating and development.

"Scheme" acts as interdisciplinary concept which can be used both in psychology, and in anthropology, pedagogic, teaching methodic, and at the same time, is an opened concept, not quite generated, which numerous values can be corrected, supplemented and interpreted in different areas of a science. Researchers within the different disciplines limits come to the general conclusion, that the adequate description of cultural symbols from a verbal level up to a wide knowledge systems level demand explanation of the basic cognitive schemes which stand up for these stimulus.

Cognitive scheme is unconscious means of events interpretation, forcing the person to see an external world under the certain, cultural-determined corner of sight and to operate in conformity with the cultural-determined interpretation of events

occurring in the world. Schemes generate one another and entangle the world like a web so all world beheld by us appears passed through networks cultural-established and cultural-certain cognitive schemes. Training process should be based on such system presentation about the validity.

The new scientific understanding of a life at all levels is based on the new perception of a reality influencing as on separate spheres of a science and education, and on our daily life. The more we study the major problems of education, the more we are convinced that they cannot be understood and furthermore to solve, separately from each other because it's system problems. The solution of these problems demands radical shift in presentations, in thinking, in system of values as a whole.

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The young scholars

Babiyants K.A.

Acmeological approach to the research of professionally significant qualities of managers housing and communal services

In this article there is analyzed an integration approach to the study and research of individually-typological and personality's peculiarities and virtues of middle level official chiefs of housing and communal services, that influence on their professional successfulness and activity's effectiveness.

Key words: *acmeology, individual typology, personality's virtues, activity's subject, state office employee, professional formation.*

The policy of management and reconstruction of housing and communal services is especially actual and topical in today's Russian state. The economic factors of conversion of management system to the new levels, however, the paramount ones remain the questions concerning to the human resources policy of the employees working in this most important sphere of social relations. Personal and individual typological features of the middle level of housing and communal services sphere do not correspond to contemporary management system. Consequently, first, one should improve the professional selection and assessment system, concentrating in personal and individual typological virtues to provide professional formation and growth, risk reducing of contemporary management system, second, create the special trainings and correction system and working out the necessary habits, strategies of decision taking, the interaction ways of middle level leaders in housing communal services sphere. In the study of this contingent of middle level state employees we see the novelty of this research.

In our research had taken part the managers of «Housing and Communal Services and Energy Supply Department», - totally 55 persons (43 men and 12 women). To study and analyses of the personal virtues of managers there had been used: The methods Mr. R.Cattell, the Lusher's test, Methods of Mr. D.Marlow and Mr. D.Crown, «Research Methods of Thinking Flexibility», Methods of E.P. Torrence «The Side Choice». To study of the individual typological virtues of managers there had been used following methods: The measuring of individual profile asymmetry, «Haploscopy» of Mr.V.L.Talanov; psychometrical methods. To exposure the effectiveness of management activity of officials, had also been used Methods of Mr. A.L. Zhuravliov.

The special questionnaire for definition of obligations' knowledge, norms and laws, rules for managers had also been worked out and used by them, and one test – a task for taking an organizational management decision in the situation of lack of time (2 minutes).

The theoretical analyses and generalization of empiric data of tested persons let us to make the following conclusions:

1) The majority of managers have average expressed data concerning their intellectual peculiarities (52,7%) that witnesses about middle level of adaptation to the changing conditions of professional activities, about the trend to the troublesome resetting to the different innovations and transformation from old habitual methods of professional activity to the new ones.

2) Individual virtues of majority of chiefs officials (in mean value is 60%) are expressed in the right side individual profile of sensor and motor asymmetries that witnesses about high level of sociality, that is connected with the state employee of working activity specific. However, such a «left-hemisphere» analytical approach can become a few effective.

3) Individual virtues of managers are characterized with the mixed type of nervous system, with the low level of lability, that points to emotional stability, endurance, inertness of excitation.

4) The functional characteristics are expressed with the average activity level and the capacity for work level. There is a trend to the low anxiety level.

5) The majority of interrogated chiefs are communicable, have an expressed quantity of group contacts, they have a good level of teamwork, have a social boldness and activity.

6) The majority of official chiefs (81,8 %) hold to collegial leadership style. In the combination with the received data concerning motivation of approval - 43,6 % of chiefs are orientated to the social significance - such a leadership style can not be considered as a most effective one. The chiefs with a mixed style (directive-collective) possess the more flexible leadership strategy. They are presented with 12,7% from the whole researched group.

8) The data calculation concerning the efficiency of management decision choice had demonstrated, that an average result is here the most expressed one (61,8%). Taking it into consideration we can suppose that in the extraordinary situation to take a management decision for the minimum time assigned, the effective had become 10, 9% (6 persons) of officials chiefs.

Thus, being based on the fact, that psychological- acmeological regularities are considered like stable connections between the level of specialist's productivity and the factors that stipulate this level, we can conclude, that personal and individual typological virtues / characteristics / of middle level housing and communal services official chiefs correspond to very specific of state employee activity only in the middle degree. They must be regarded in the context of this activity, it is necessary to create a quite new psychological acmeological set of tools for selection and choice and elaborate a specially selected fit complex of training measures for rising of efficiency and formation of chiefs and leaders as professional activity's subjects.

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Semantically-life strategies as a component of self-regulating in different social contexts

Description of sense formations and their intercommunications allows to speak about semantic regulation not about a private, local phenomenon, but about one of the most important components of psychological architectonics of human's vital functions. Just this gives an opportunity to expose mechanisms of forming and general dynamics of different personal characteristics and, first of all, peculiarities of self-regulating as a basis characteristic of the personality.

Key words: *Sense, sense formations, semantically-life strategies, integral sense self-regulation.*

There is psychological analysis of the phenomenon and regularity of the semantic regulation of person's vital functions in modern generally-psychological theory. Phenomenology of the sense, not simple explanatory integrity, issues of the understanding of the sense of life as a concentrated characteristic mostly core and generalized dynamic semantic system, which is responsible to general direction of life of the subject as a unit. Psychological base of the sense of life (in some publications term "semantically-life conception of a personality" uses as a synonym) composes "structural hierarchy, systems of large and small senses" (Chudnovskii V. E., 1999).

D.A. Leontiev describes this hierarchy of variety of semantic structures of the personality; he convincingly shows that "pithy phenomenology stands behind every of structures; phenomenology allows to speak about the sense on the language of concrete, empirically observed and accessible to experimental learning manifestations" He picks out 6 types of semantic structures – personal sense, semantic purposes, motive, semantic disposition, semantic integrity and personal value, which correlate with different levels of semantic structure.

He attributes personal sense, purposes, motives to situational senses. Personal sense in the narrow sense of the word shows itself in phenomenon of transformation spatial, time and other characteristics of significant objects in their form. Semantic purpose shows itself in the effects of stabilized, barrier, moving aside or disorganization influence to passing of the activity. Motive shows itself in the phenomenon of directed impulse of the activity; its mechanisms have semantic nature (semantically-formed, but not a stimulus motive).

D.A. Leontiev attributes semantic disposition, semantic integrity to steady semantic structures. Semantic disposition reveals itself in the phenomenon of preservation of semantic attitude to the object after ending the activity as a steady attitude, causing new senses. Semantic integrity shows itself in semantically-formed effect, which couldn't be explained by motives and dispositions.

And the highest level of the hierarchy-highest sense-we can understand as a personal value, which shows itself as a stable source of semantically-forming and

motive-forming; it begins in socially-cultural integer of the subject (D.A. Leontiev, 2000).

Description of these structures and their intercommunications allows to speak about semantic regulation not about a private, local phenomenon, but about one of the most important components of psychological architectonics of human's vital functions. Just this gives an opportunity to expose mechanisms of forming and general dynamics of different personal characteristics and, first of all, peculiarities of self-regulating as a basis characteristic of the personality.

An analysis of semantic structure gives an opportunity to see compound organization of the semantic sphere, understand mechanisms of forming different semantically-life strategies and, as a result, reasons of arising and attaching of different forms of behavior reactions.

When we speak about strategy, we mean peculiar understanding act, "convolute inside" operation of possible act, construction in the mind a reality of possible act. Sometimes we mean unknowing mechanisms of arising acts. S. I. Ozhegov and N. U. Shvedova define strategy as "an art of planning a guidance, based on correct and far going prognosis" (136 s. 761).

The idea of semantically-life strategy historically connected with a problem of motivation (A. K. Markova and others, V. E. Milman, V. F. Morgun, H. Hekhausen), and it also find its confirmation in investigations about correlation of values types of the personality and its successfulness, about original treatment to the activity, to the life and original mental distance.

Semantically-life strategy is a private case of more global, integral formation - semantically-life conception of the personality. One can say, semantically-life strategy is a dynamic projection of the semantically-life conception of the personality to the concrete terms of its everyday life.

Socially-psychological adaptation of teenagers-migrants as a component of a safety of the municipal educational space

The process of migrant adaptation is double-sided, because it affects both sides: newly arrived people, who want to flow into new social surrounding and constant inhabitants, who often frankly resist and prevent this process. Special attention in the process of migrant's adaptation has to pay for children, because, from one side, there are children with different cultural traditions, values, stereotypes of the behavior, from different social sections in one educational space and this fact prevents from making optimal relations between pupils; from another side, just in the period of childhood and youth superior values of the person are cognizing and interiorizing, semantically-life conception is forming, attitude to himself and to others are forming, different social roles and demands are mastering, the models of the behavior are producing.

Key words: *social psychological adaptation, extreminal situations, migration, deformation of personal safety, safe educational space.*

A notion about social adaptation has to be examined as a process, which includes not only mastering, but also an active reproduction of social relations by individual in Russian psychology now. D. I. Feldshtein says, that processes of sociality-individuality (general semantic integrities of social adaptation) appear in the role of united indissoluble process, but definite domination of socialization or individualization shows on definite stages of personal development (theory of level development of the person). This aspect of the problem of social adaptation extremely important conformably to the problem of migration in the modern Russian society. Traditionally in Russian psychology is considered that an index of good adaptation of the person, including teenagers, is its socialization, it means good adoption of social experience, demands and expectations of the socium in the new life conditions. Individualization is – an aspiration for the man to understand his “I” – don't examine as an important component of social adaptation of the migrant, who frequently to achieve “psychological” comfort in new life world has to re-build not only external attributes of life and begin to correspond to the demands of new cultural context, but also in workmanlike manner change his semantically-life orientations, general life direction, review his value system. The problem of social adaptation conformably to the terms of migration, has to examine as a definite balance between socialization and individualization of the individual, because just in the interaction of these important components of personality, forming of personal as semantically-life conception, which understands as an individual generalized system of looks for the aims, process and result of his life happens.

Values and wants, relations and integrities of the concrete personality are in the base of this conception. Semantically-life conception begins to form in teen age, it could change and transform along man's life, but on the definite level of this

ontogenesis it is sufficiently steady (Stolin V. V., Stolina T. V.). That's why we can say that semantically-life conception is core direction of the personality, his sense of life. It contains life semantic singulars, values, which compose the base of the personality. We can understand and describe the mechanism of social adaptation of teenagers-migrants if we show the dynamics and peculiarities of semantic formations as a components of forming semantically-life conception of the personality. But traditional logics of teenager's adaptation has been changed and embarrassed by the gaunt of the contemporary world. International conflicts and wars, crisis of political power, market economy called powerful tension of social problems, negative factors in spiritual life of the society in general and in life of every man. An aspiration of definite groups to national intolerance and disconnection, intensified the problems of man's adaptation in re-cultural sphere. These circumstances were redoubled by social aloofness of young generation; they are strengthen by geopolitical instability, tensions of the hearth of civil agitations, national conflicts, which are stipulated for the development of migration processes, appearance of forced settlers, children-migrants, refugees.

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Special attention in the problem of adaptation and assimilation of migrants occupies a problem of psychological adaptation of teenagers, because in this important period of socialization such important semantically-life parts structures as valuable orientations, direction of the personality, bases of self-regulation and self-actualization are forming. With breach of appropriateness of adaptation and appearance of disadaptation, risk of deformation of semantic sphere appears, processes of socialization-individualization break.

Feldshtein D. I. writes about the problem of containing of social forwardness: "socialization in wide understanding as a process of socialization-individualization, which is objective making with social reality and social sums, social demands, appears as a process of immanent self-development of child's psyche and personality. And the result of socialization-individualization as containing moments of the development in ontogenesis is level of social ripeness of growing man, it means an accumulation it in itself social as a personal affinity" (Feldshtein D. I. Socialization and individualization containing of social forwardness and socially-psychological realization of the childhood // *The world of the psychology*, 1998.# 1,p. 6-11)

School disadaptation –is socially-psychological and pedagogical event of the failure of the child in education surroundings (education, reference school group,

connection with the teachers and so on), which is connected with insoluble to the child conflict between demands of the educational surroundings and his psychological abilities, which correspond with his age sensitive period, with the level of psychological development. With school disadaptation child couldn't find his place in school surrounding.

Teenager-migrant to the greater degree than his coevals, living in native culture, is exposed to the risk of disadaptation. To the mind of Shabelnikov V. K., who is a specialist in the problems of personal deformation with destroying of traditional ethnic systems, "energy of the personality organizes and structures by such system of the relations, in which every person is included from the moment of birth. In family-birth structure exertion, gradients and hierarchy which make motives and senses of the people. Personality in its psychological and even in physiological organization, copies, gets and interiorizes in itself logics of efforts of the family-birth system. These efforts make motives, senses of the life and straggle of every individual, who was born and determined with birth. That's why social revolutions, which are directed to destroy social systems, which already had made, and relations, always in the fight to the personality's psychology in the oblast of motives and senses of people's lifes" (Shabelnikov V. K. Psychological problems of the personality in destroying ethnic systems// The world of psychology. 2005. #1 p. 73-74).

Building the process of education on the form - emotional base

The offering article is an attempt of creation of psychological and pedagogical conditions to transition from non-personal knowledge to the real educational practice.

The questions of using form – emotional factors were considered in the article, promoting the students' opening of their personal senses. Exposing the essence of the conception «the form – emotional base» of a lesson, the author shows the necessary and the significance of its using in the education in order to give harmonic, integrated development of student's personality.

Methods of the building of the educational process on the form – emotional base are presented in the article too.

By the modern paradigm of education, basic aim of the educational process is an integral harmonic development of pupil's person. Understanding of many investigators of the person's development as "sense-building, as a formation in human an ability for self-reflection" (1, p. 164) converts a decision of this question in the context of personal-semantic development of the pupils. As far as one of the forms of the existence of personal sense, by the investigations of A. N. Leontiev, V. K. Vilunas, are emotions (2, p. 93), which make inside support of the psychological form and separate semantic subjective layer in it; on the base of it designation of the aims and human's inducement to their realization appear, it demands conversion to the formed-emotional sphere of the pupils.

Meanwhile present educational process based on the meaning, their bearers are conceptions, ideas, laws. Practice shows, that in the limits of the present educational process tradition of the transmission of unperson knowledge, insufficient appeal of the teachers to the formed-emotional sphere of a child continues prevail. Paradox in the school education is in the divergence of the aim (thorough development of the pupil's personality) and ways of its achievement (prevailing of left hemisphere strategy, which is directing to the development of logic thinking). In the time, when integral development of the person in the course of the education, opening of the creative potential of the pupil may be in the term of equal activation as left hemisphere components of thinking, as right hemisphere abilities, stimulation of the formed thinking (3, p. 164) In the end of school education we have personality with tough limited arrangements, with pronounced logic-signed thinking, which allows to make in general simple contexts, and we demand creative efforts, newness, innovations, from him, and it is very difficult to him. In these limits it is impossible to make harmonic development of the integral human's personality.

Consequently, there are weighty bases to transform such educational process in the sight of heightened attention to the emotional form, which we can understand as a semantically making factor, as a subjective bearer of the emotions, which promote to the opening of personal sense in the educational activity.

Questions of the education with the support to the forms and emotions in the pedagogic science are in the works of I. V. Abakumova, M. S. Atamanskaia, S. I. Bondarenko, M. I. Meerovich, V. S. Rotenberg, V. T. Fomenko, L. I. Shragina, V. V. Shogan, G. I. Shukina and others. Investigations of the opportunities of using formed-emotional factors, which promote an opening of personal senses of the pupils, bring us to the necessity for building the process of education to the formed-emotional base, which could present forms, sending emotional response to the pupils. Emotion, sending from the pupils by the maintenance of such form and actualized necessity, assists making an emotional form in the structure of pupil's mind and sign him personal sense. "Formed-emotional base" of the education, which we understand as an initial base for educational activity, characterized by principles, maintenance, methods, forms of the organization of the education, didactic means, which lean on the knowledge of peculiarities sense-forming and form of emotional forms in subjective consciousness of the pupils, promotes an opening them their personal senses, defines the terms for making liberal creative atmosphere in the process of the lesson, which motives personality of the pupil to the effective educational activity. Specially organized system of education with mentioned virtues of human's psyche, builds another type of knowledge and cognitive processes. Knowledge, which develops in the pupils on the formed-emotional base, has pronounced direction to the opening of personal sense, contains processes of sense - forming.

Ways of building an educational process on the formed-emotional base are different (4). There are: transformation theoretic material to figurative and inside out, translation figurative object maintenance to theoretic; presentation theoretic material and organization investigated activity in the form-emotional context; making formed-emotional didactic center of the lesson.

Building the process of the education on the formed-emotional base allows to direct emotional forms of the pupils, directs vector of the search their personal sense, takes them out from semantic "chaos" to the integral value-sensed perception of the reality, could promote the development of semantic structures of the consciousness of the pupils, and it entails rising of the quality of the objective knowledge of the pupils.

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Federation of psychologists of education of Russia
Ministry of education of Bashkortostan Republic
Bashkortostan State Pedagogical University named by M. Akmulla
Faculty of Psychology
Department of general and social psychology
18th-19th of April 2007 conducts in Ufa
All Russian scientific and practical conference with international participation
"PERSON IN CONDITIONS OF SOCIAL CHANGES",
devoted to 5 years of Faculty of Psychology of Bashkortostan State Pedagogical
University named by M. Akmulla

The main purpose of conference: generalization and systematization of personal issues which has real subject of social process in changing conditions of Russia.

Main trends of conference's work:

- Methodological problems of modern psychology and complex human knowledge.
- Psychological conditions of formation, development and function of personal psychics in conditions of social changes.
- Formation of valuable and meaning sphere of personality in social conditions of social changes.
- Personal communication in conditions of social changes.
- Formation of aims of tolerant thought and prophylactic of extremism in conditions of social changes
- Problem of mental health in conditions of social changes.
- Psychology of professionalism in changeable Russia: formation, development, preservation.
- Family in conditions of social changes.
- Psychology of education in changeable Russia
- Strategies and technologies of psychological help of personality in conditions of social changes.

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International scientific and practical conference

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Main trends of conference's work:

- Perception of world across sociological, psychological and philosophical issues.
- Personality in modern pedagogics and psychology.
- Dialog of cultures in practice of foreign language's education
- Actual problems of pragmalinguistics and theory of communication.
- Cognitive description of natural language and it's units.
- Semantic and language conception of world.
- Text and discourse are objects of humanitarian issues.
- Functional and systematic approach of issue of language units in different levels.
- Problems of theory and practice of translation.
- Methodological, psychological, pedagogical aspects of education of humanitarian disciplines.

In memory of scholars

Russian psychology had heavy loss. **Arthur Vladimirovitch Petrovskiy** (academic of Academy of Psychological Science of USSR, academic of Russian Academy of Education, honoured statesman of Science of Russian Federation, professor, Doctor of Psychological Science) is died.

Arthur Vladimirovitch Petrovskiy lived long and difficult life. He was Participant of Great Russian War, public man and organizer of science. He devoted his life to favorite science. He finished Moscow City Pedagogical Institute named by V. P. Potemkin. He was a teacher in Vologda Pedagogical Institute, Moscow City Pedagogical Institute, Moscow State University. He was the head of Laboratory of psychology of personality in Scientific Research Institute of General and Pedagogical Psychology.



He had main positions in Academy of Pedagogical Science of USSR in 1968. Petrovskiy was president-organizer of Russian Academy of Education since December in 1991. He was a president of Russian Academy of Education from 1992 to 1997. He was a member of International commission of UNESCO of educational development.

He researched history of development of psychological thought. He was the first who had a question about necessity of objective science mark of pedology, psychotechnics, reflectology, reactology. He elaborated special branch of historical and psychological issue. It was a political history of psychology. He also developed social psychology. He created conception of active relationships between personalities, which was very popular in Soviet time. He was created model of three factors "meaning of another", three phases of conception of personal development, on which foundation he created age periods. He finished to elaborate special branch – theoretic psychology, which object is reflection of psychological science.

A.V. Petrovskiy was editor and co-author of many psychological dictionaries and textbooks of general, social, age, pedagogical and theoretic psychology, on which many generations of psychologists got professional education. He was author and editor of 150 editions, including books, which translated to 16 foreign languages.

Deserts of A.V. Petrovskiy noted by rewards and decorations. He had a Prize of government of Russian Federation in education. He had been rewarded Order of Honour by decree of president of Russian Federation.

We mourned with relatives of Arthur Vladimirovitch Petrovskiy and his pupils, which became famous scientists. To thank them, researches of A.V. Petrovskiy won't die and his ideas will analysis and elaborate.

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The original theoretical and experimental works on various branches of psychology and reviews of native and foreign research can be published in the journal.

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