

Structure and Diagnostic of Student Outlook in the Context of Holistic Approach

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Abstract: The relevance of the studied problem is caused by the increasing role of a human factor in civilization processes. The study is directed to the nature, structure and diagnostic capabilities of an outlook as a phenomenon, reflecting the psychic reality as a whole. The leading approach to the study of this problem is a continual-genetic (non-disjunctive) approach to the study of man as a subject. The validity of a subject holistic outlook is substantiated through the system of personal values. The experimental data of youth values study (14-22 years old), obtained using the method “valuable orientations” (USA). The researcher’s method of system values diagnostics among young people is proposed. The study materials may be useful during psychological and pedagogical work on the development of socially adapted personality in teaching and educational institutions of different types, the prevention of deviant behavior and terrorism manifestations.

Key words: Outlook, attitude, mental non-disjunctivity, belief, personal values

INTRODUCTION

Problem relevance: The term outlook (*Weltanschauung*) is of German origin. It was firstly mentioned by German Philosopher Immanuel (1790) in the “Critique of Judgment” >200 years ago (1790). In English, the outlook is translated as “worldview”, “world outlook” and often also as “ideology” which greatly complicates the understanding between the Russian and English researchers. The concept of outlook is related to the concept of ideology but they do not match by content. The term “ideology” goes back to the word “idea” and covers only that part of the outlook that is focused on social phenomena and class relations. Ideology is a tool for social cohesion, a system of views and ideas, where people attitudes to each other and to the social reality are assessed and understood, especially in the political arena. Outlook is much broader than ideology. It refers to all objective reality and covers all forms of social consciousness: economic, political, legal, aesthetic, ethical, religious, philosophical and scientific one.

In recent decades, the number of studies on the phenomenon of outlook was significantly reduced in Russia. Mainly, this is the research within pedagogy and philosophy, which is not affected by the psychological aspect in particular a psychological structure and a psychological diagnosis of an outlook. At that almost all works are devoted to individual or a professional aspects of an outlook (educational, environmental, aesthetic, natural scientific one, etc.). There are almost no works studying a holistic worldview and ideological values of students. Apparently, this is the result of anomie and the crisis of ideology and spirituality, which was experienced

by Russian society was since the 90s of the 20th century (Nekhoroshkov and Paderin, 2012). The state during the initial stage of market economy promoted the values of individualism, competition, the survival of the strongest ones. In our view, it is inadequate to the mentality of population in Russia which is inhabited by East oriented nations (Eastern Slavs, Tatars and others). The mentality of these peoples is based traditionally on the values of collectivism (I as a part of a community, group, conciliarism, Mahalla, some fraternity, association). The western mentality prevailed in a relatively small part of the federation, its Western regions (Nekhoroshkov, 2014a). Stepanova (2010) wrote in her dissertation “a person in the philosophical traditions of China”: “It is more difficult with the concept of “I”, “mine”. This fundamental phenomenon in Western philosophy which determined the identity of man, the ancient Chinese calligraphers had no special significance, indicating it by a meaningless set of features, or portraying a baby’s nose. With regard to the category of “personality”, it has no special sign in Chinese”. On the contrary, in the Western (European, American) tradition “I”, individuality prevails and society acts as is a secondary value. “Personality” is the category born by the European (Greek) philosophy (the mask, the role played by a man in the theater of life). In this regard, it is particularly important to consider a multicultural aspect in the study of Russian population mental life (Shishova, 2014).

Study hypothesis: Perhaps, a part of difficulties in the study of personality, its outlook in Russian Psychology, its structure, location and the values of individual components in the structure arises from the contradiction

between the multicultural mentality of a Russian man personality and an attempt to study, it in the mainstream of Western scientific paradigm (the priority of rational, intelligent ("mental"), analytical over intuitive, emotional, image-bearing, synthetic, holistic approach). A typical example of the rationalist approach is provided by Schwartz (1970) concept. He argues that the observance of a social norm by a man is conditioned by his necessary costs with the observance of the norms and the price which has to be paid when it is abused. At the same time, Russian history is full of examples when people did not act in accordance with rational arguments, but on the "heart wish". There are also such examples in European history (Joan of Arc). It is no accident that recently the studies of such phenomenon as "emotional intelligence" become more popular (Fedorenko and Potapova, 2014).

Therefore, it is necessary to isolate such structural components of an outlook which would allow to investigate and diagnose the phenomenon of a person holistic outlook (and not some of its aspects) in the unity with cognitive, emotional and almost effective components. In our view, this property is possessed by such personal values or value orientations which as well as an outlook are presented by "conservative" relationships with the world, summarized and processed by a combined experience of a social group" (Leontiev, 2007a). Thus, in our view, an outlook is a set of very general ideas about the world, about the place in it, a corresponding emotional valuable attitude to these ideas (value orientations), fixed in socio-psychological attitudes of higher level.

MATERIALS AND METHODS

In our opinion, the examples of this contradiction dialectical removal are the works written by Smuts (1926) in respect of a holistic approach and Brushlinsky (2003) on the continual-genetic (non-disjunctive) method of a man study as the subject (the concept of a subject as a broader concept, than the concept of a person). Integral psychology is developed actively as an alternative to reductionism during recent years. At that integral psychology uses not only Western psychological models describing the prepersonal and the personal aspects of psyche, but also the Eastern ones which have a centuries-old methodology of interpretation, classification and the achievement of the so called transpersonal development levels. Maslow (1979) in his work "Motivation and Personality" also justifies the need for a holistic, dynamic approach to the study of a mental phenomenon. He writes: "the author found, it necessary

to examine each subject as a coherent, functioning, adapting individual before the attempts of self-esteem role clarification for a subject".

The category of "outlook" appears to us as one of synthetic concepts which include cognitive, emotional evaluative and volitional components of the psyche and reflect integrity, continuity of psychic element in material, social and spiritual aspects. According to Brushlinsky (2003), the continuity (non-disjunctivity) of a mental aspect as a process means that all of its components, stages, levels and so on are inseparable ontologically. For the theory of a mental aspect as a process the "unity" of a mental aspect is not an action any longer, but the unity of two opposing components in any mental act a cognitive (intellectual) and an affective one (emotional and volitional).

In the philosophical literature, an outlook is seen as an integral part of the public consciousness which solves the main philosophical issue on the basis of knowledge generalization and practical experience of people. The issue of a man's place in the objective world, that is, the relationship of man's world and the environment is specified as a basic philosophical issue. The moment of all these phenomena relationship is the "attitude" as a philosophical category. The relation between "two worlds" a man's world and the world of his natural and social environment may be included in the object of study for separate special sciences only in a special form. This attitude in its very common and at the same time essential form is solved not at the level of individual private studies but at the level of ideology" (Ivanov, 1975). At the same time, a number of studies express the need to include in the concept of worldview the generalized views about nature and society (and not just the people attitudes to them) (Platonov, 1972). However, the assertion that in case of exclusion from the world-views about an objective world, it will be reduced only to the sphere of personal relationships and emotions, is true only in the case when we talk about the outlook structure. At clarifying of philosophy essence, it seems appropriate to assume that the world is a special organization of consciousness which functions as the spiritual practical understanding of the entire world order, the revealing of root purposes and the essence of human existence. The feature of the worldview is to solve the major problems of human existence in the natural and social world. Therefore, the functional center of the worldview is not knowledge as such, but the selfcognition: it is focused on a person, expresses the basic line of his life, the basic imperatives of his behavior and the meaning of his existence (Shynkaruk and Ivanov, 1981). Consequently, the summarized views and ideas about nature and society become the elements

Table 1: Distribution of value orientations by age

Parameters (age)	Test "value orientations" (M. Rokeach)	Test "proverbs"
Adolescents (14 years)	Friends, happy family life, health	A friend in court is better worth a penny in purse. There is healthy mind in a healthy body
Early youth (15-17)	Health, emotional richness and fullness of life, happy family life, love	No sweet without some sweat. A good anvil does not fear the hammer
Youth (18- 20)	Health, love, happy family life, financially secured life	A lot of people and no man. When money talks the truth is silent

of an outlook only if they are considered through the prism of "man" and "world" concepts which are the main categories of a worldview through which a subject of an outlook (individual, social group, class or society in general) is aware of his place and purpose in the world. It is clear from this that the essence of an outlook is the determination of the relationship and the relationships of man's world and the world of objective reality.

Using Rokeach (1979) test, we examined the value orientation of the three age cohorts: adolescents (14 year), early youth (17-18 year), youth (20-22 year). The subjects under study are the pupils and students of Kazan at the amount of 428 people (most of them are Russians and Tatars) (Nekhoroshkov, 2014a). The survey results are presented in Table 1. The values are arranged in descending order of frequency selection.

The priorities of teens are expressed in values: friends, a happy family life and health. The last places were taken by the happiness of others, love, inner harmony, freedom from doubt. In general, the distribution of values is rather characteristic of adolescence. During this period the main reference group is friends, parents and teachers become less important. Health is a universal value that is characteristic for all age groups, but it is of little importance for teenagers. It is considered an essential attribute of youth. Apparently, the understanding of health as a key to a successful future adult life and, at the same time, the success of the opposite sex is put among the first places. Finally, the interviews with adolescents revealed that they understand a happy family life as the existence of mutual understanding, harmony, the absence of conflicts and material well-being in a parental home. The contradictory nature of adolescence is revealed in the fact that love is not an important value for them, they still do not have a real idea about it. Also, the internal harmony, freedom from doubt remained in last place due to the fact that adolescence is the age of complex psychological transformations.

The period of early adolescence (17-18 year) is characterized by a preference for health, emotional richness and fullness of life, a happy family life and love. The least attractive values are entertainment (!), self-confidence, creativity (!), the happiness of others, knowledge (!).

Youth, keeping the priorities of health, love, happy family life, also adds a financially prosperous life as one

of the dominant values. At the same time, the happiness of others, recreation (!), creativity (!), productive life (i.e., the maximum use of their capabilities, powers and abilities) are of least importance for youth.

Let's note the pragmatization thinking of today's youth, as opposed to previous generations: altruistic values (the happiness of others), entertainment is in last place of the second and third surveyed age cohorts. There is the concern that creativity as a value occupies one of the last places among the preferences of young people receiving education.

The survey results according to Rokeach (1979) Method are correlated with the results of a survey of the same age groups according to our method of "Proverbs". Students were asked to put down 3-5 proverbs they know. Following the psychoanalytic tradition, we assumed that proverbs, written in a free situation (without a particular purpose) showed the preferences, opinions and values held by young people in ordinary, everyday life. The following content was used for the processing of results analysis and correlation analysis (Pearson's coefficient).

So, the group of teenagers uses mainly the proverbs that reflect their focus on communication with peers and to health development. For example: "a friend in court is better worth a penny in purse" (64%), "there is healthy mind in a healthy body" (76%).

However, the following proverb had an absolute priority: "no sweet without some sweat" (83%) expressing the need for efforts to achieve a goal.

In high school (15-17 year), the system of youth value orientations is complicated, proverbs become more diverse. As in the previous age cohort the following proverb has a priority: "no sweet without some sweat" (58%), but there is also the following proverb "never do today what you can put off until tomorrow" (27%) which was not in the questionnaires of adolescents. The sayings about friendship disappear. Perhaps, this suggests the high school student focus on the future labor activity. A large number of proverbs is dedicated to moral values ("A good anvil does not fear the hammer", "Truth is stronger than force", "even a bear dances in captivity") which corresponds to the philosophical search for a given age, the search for their social position. These proverbs speak of senior pupil needs in the fullness and emotional intensity which correlates with the results of Rokeach (1979) test for this age cohort.

Also, according to the “Proverbs” methods the students of 1-2 courses (18-20 year) were examined. Like in Rokeach (1979) test, the period after the end of the school is characterized by the importance of financial stability awareness and the search for material well-being and a loved one. The most frequently cited proverb: “When money talks the truth is silent” and “A lot of people but there is no man”.

RESULTS

The personal, subjective aspect of an outlook, the mechanism of its development and functioning is studied by psychology. The consideration of an outlook nature in this aspect is confirmed by the conclusion obtained during the analysis of philosophical literature. Psychologists use the fact that the worldview of a person is the form of individual consciousness which has specific features, conditioned by age and individual differences. Within a developed worldview the reflected samples of the most general laws of nature, society, psychological life of a man are merged with their own, personal attitude towards them. According to this understanding of a man's outlook, the role and place in the outlook structure of such phenomena as knowledge, attitudes and beliefs becomes clear. Namely, a person cognizes his attitude to the world and the place in it as the attitudes and beliefs which are the basic structural units of a holistic worldview. The basis for the development of opinions and beliefs is knowledge because without the knowledge about an objective world a person's attitude towards him becomes meaningless. However, a person's knowledge is not yet his views and beliefs. Only a certain system of emotionally evaluational attitude of a man relationship to a subject of knowledge in terms of established values existing structure, i.e., the orientation of a person, makes a man's knowledge personal. Knowledge and the system of regulatory value relations, merging with each other, define the system of a person's belief.

However, the relationship of an individual and the world of objective reality, that makes the essence of an outlook, presupposes a man's interaction with the world, which bears a particular character (a transforming creative or passively-contemplative one) that is the implementation of generalized philosophical knowledge and relationships in business. To a large extent this interaction as noted in Bayanova (2011) works, is reduced to the relationship of a man and culture, represented by values and norms. Most researchers (Menchinskaya, 1968; Zalesky, 1994) adhere to the position according to which belief is the unit of a person's outlook providing an

effective character for him. In psychology beliefs are associated with a motivational sphere of a personality and is defined traditionally as a system of personality motives, encourage him to act in accordance with his views and principles. Consequently, the process of knowledge and views transfer into the convictions of a person is characterized by the completeness only when a psychological readiness is developed for the implementation of their views in activity. As is known, the willingness to a specific action is defined in psychology as a person's attitude. Thus, beliefs are the social attitudes of a person with information, emotional evaluative and behavioral components. In this regard a worldview is a set of a person social attitudes. This conclusion coincides with the results of Leontev (2007b)'s study who writes about “structural partitioning of an outlook into the units which are easily interpreted as intersecting DSS to a greater or lesser extent”. According to D.A. Leontev the Dynamic Semantic Structure (DSS) includes personal meaning, a meaning attitude, a motive, a semantic construct, a meaning disposition and a personal value. Therefore, an outlook is a set of very general ideas about the world, a person's place in it, the corresponding emotional valuable attitude to this ideas established in the socio psychological attitudes of the highest level (trends and value orientations).

Studying the system of personal values (value orientations), you can get an idea on the holistic worldview of a man, that show the results of our survey among different age cohorts of students.

DISCUSSION

There is a position in psychological literature, regarding the nature of belief (and hence the worldview), the supporters of which point to the illegality of the test concept identification with the concepts of motive, values and attitudes (Sysoenko, 1976). This group of researchers considers beliefs as special knowledge, judgments, opinions which are associated with a deep recognition and experience of their truth, an undeniable persuasiveness. However, in this case, the psychological mechanism of this connection is not clear and thereby the realization of philosophical views and beliefs is performed in practice. At the same time, a number of researchers point to the relation of an outlook and personal values, value orientations. Leontiev (2007b) considers personal values as generalized “reserved” relations with the world. Consequently, personal values reflect the essence of the worldview as well as the generalized views and ideas about the nature and society become the elements of an outlook only when they are seen through the relationship of a “man” and a “world” concept.

In modern Russian studies, in particular in the researches by Budinayte and Kornilova (1993) personal values are regarded as a complex hierarchical system, which is located at the intersection of need-motivational sphere and ideological structures of consciousness. G.E. Zalesky relates personal values with the notion of "belief" which is one of the worldview structural components. In his opinion belief is presented by cognizable values which are subjectively ready for implementation by their use in a socio-oriented activity (Sysoenko, 1976). Antsyferova and Dzhidaryan (1991) writes: "In outlook the values and ideals are not only a highly significant content for a subject: they absorb all the problematic nature of a particular person being". A view concerning a person value system as a system of beliefs was also spread to American Social Psychology. Rokeach (1979) defines values as a firm conviction that a certain way of behavior or the ultimate goal of existence is more preferable than the other one. Thus, studying the values, we may get an idea about the holistic worldview of an individual and not on his individual aspects (Nekhoroshkov and Akhmetzyanova, 2014; Nekhoroshkov, 2014b). This aspect of an outlook study was not considered in previous studies.

CONCLUSION

The above stated facts make, it possible to imagine the psychological structure of a person's outlook as a set of very general ideas about the world, their place in it, the corresponding emotional personal attitude towards them fixed in the socio psychological units of the highest level. Ideas and appropriate emotional valuable attitude towards them make the attitudes of a man. The views which acquired the status of socio psychological attitudes act as a person's beliefs.

The study of personal values system (value orientations) provides a picture on the outlooks of students as a whole, not just their individual aspects.

The positive correlation of results obtained by Rokeach test (1979) and with the help of our method "Proverbs", suggests the possibility of "Proverbs" method use (at the appropriate revision) for the diagnosis of the youth system of values and the worldview in general.

RECOMMENDATIONS

The content of this study may be used by the employees of institutions working with young students in order to create a modern, holistic, social worldview for the

timely detection and correction of anti-social attitudes among young people, the prevention of their involvement in crime and terrorism.

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