THE MAIN PROBLEMS OF CONDITIONALITY OF IMPRESSING BY SOCIOCULTURAL CHARACTERISTICS OF THE ENVIRONMENT OF ITS OCCURRENCE

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Abstract

The article is devoted to as one of the mechanisms of socialization. Impressing is considered as the informational impact of the sociocultural environment on an individual during the critical period of ontogenesis, the result of which is a strong impression, activating the creative abilities of the individual and directing it to a certain type of activity. The empirical study revealed the problems of the conditionality of such an impression by sociocultural characteristics of the environment in which the individual was developed in adolescence. Particular attention is paid to the educational and family environment as the main sources of occurrence of impressings.

Keywords: *socialization, sociocultural environment, personality, informational impact, impressing, activity, family environment, educational environment*

1. INTRODUCTION

Impressing is the informational impact of the socio-cultural environment on an individual, the result of which is a strong impression, activating person's creative abilities and directing him to a certain type of activity. The main determinants of impressing are the critical (sensitive) period of ontogenesis and situations of emotional susceptibility [1], [2]. The nature of the information impact that underlies the mechanism of impressing is determined by the characteristics of the socio-cultural environment in which such an impact occurs.

2. RESEARCH METHODOLOGY

A theoretical study of impressing is carried out using the socio-cultural approach that allows us to consider the cultural environment in the diversity of all its material and spiritual components. The emphasis is on the fact that the cultural environment does not exist without a person and his activities. The sociocultural approach implies a value attitude to a person in any situation of his development and life, and impressing itself in this case is studied as a mechanism for activating the individual's creative abilities.

The main conceptual provisions of the article are based on an interdisciplinary analysis of the phenomenon of sociocultural environment/space, as well as on data from an empirical pilot study (using interview methods, questionnaires and testing, in which 476 people were accepted) of the characteristics of the occurrence of impressing in the educational and family environment as components of a socio-cultural environment on the whole.

The precision of the concepts and terms of research also seems to be methodologically important. In the description of impressing as a biosociocultural phenomenon, the use of the term "environment" is the most productive one, taking into account the interdisciplinary specificity of the latter. The sociocultural approach to the analysis of impressing implies consideration of the environment of its occurrence both as a combination of material and non-material conditions of an individual's life and as a source of his personal development [3], [4], [5]. The cultural environment is influenced by the properties of the natural and social environment [6], [7]. These characteristics are in a constant process of interdependence and determine the sources and factors of situations that may become impressing for an individual.

In our opinion, it seems constructive in this case to consider the notion of a "developmental environment" that is familiar to psychological and pedagogical sources (the environment surrounding a child as a developmental environment) from the cultural point of view, according to which the concept of "cultural environment" is close to the concept of "cultural space". This implies the dual nature of cultural space. It consists in the fact that, on the one hand, the cultural environment-space is rooted in specific spatio-temporal and material senses, i.e. it acts as a cultural area. On the other hand, it is a symbolic space, filled with values and meanings.

It should be noted here that the concept of "cultural space" is close, but not identical to the concept of "social space". Without dwelling on their correlation, let us clarify that, since social and cultural spaces exist as a single unit, and if their unity needs to be emphasized, the concept of "sociocultural space" is acceptable. At the same time, specific properties of the sociocultural space can arise against the backdrop of a clash of two of its hypostases: "in the cultural space the" world "of man as a self-aware and self-valuable human being is formed and expanded, in the social space antagonistic processes can arise and unfold in relation to the cultural one" [8] . Social disasters are by no means a rare source of impressing, the consequences of which, moreover, can be not only constructive, prosocial, but also destructive and antisocial.

3. RESEARCH RESULTS

3.1. Properties of the sociocultural environment and the possibility of occurrence of impressing: the ambiguity of interdependence

Depending on the characteristics of the environment, affecting its developmental properties, it is customary to talk about the enriched and depleted environment. At the same time, the properties of the environment, which make it possible to speak of it as enriched, are expressed by the close unity of qualitative and quantitative indicators, the developing effect of which in the life of an individual is not always direct. In this sense, impressing is an example of the complex, by no means always monitored and controlled influence on the personality of the properties of the natural and socio-cultural environments of its living.

Different individuals "respond" differently to the same effects of the socio-cultural environment, depending on their individual susceptibility to a certain type of impact [9]. At the same time, the possibility of impressings with a positive socio-cultural effect is higher where the environment of socialization and inculturation of an individual can be characterized as enriched. This is due to the fact that the substantial diversity of the structural components of the cultural space and their properties gives rise to a greater number of situations that can become sources of impressing.

The state of the socio-cultural environment and its impressing potential can be considered in different aspects, depending on the criteria for distinguishing its components. It should be understood that the cultural space-environment is determined not only by the characteristics of the natural and social environment of its origin, but also by the socio-cultural and socio-psychological characteristics of the individuals inhabiting it. One of the key features of culture as a medium-space is the impossibility of existence without the presence of man and his activities [10]. Here appears the consideration of its main components such as symbolic activity, normative social behavior and language [11].

The symbolic content of the cultural environment in which a child lives, acquires, from the point of view of the occurrence of impressing, a special significance. This is due to the fact that the implementation of symbolic activity by someone from the child's social environment, and its products, when the necessary factors coincide (a critical period of ontogenesis, a situation of emotional vulnerability) become sources of impressing. These are verbal pieces of work (folklore, religious, scientific, journalistic, literary and artistic texts); non-verbal pieces of work of art (visual, sculptural, architectural, musical, theatrical, choreographic, cinematic); rituals and symbolism (ethnic, religious, military-political, etc.); signs of social status; fashion and etiquette, etc. [12]. However, in the socio-cultural environment there are not only rational-conceptual ways of comprehending meanings, but also non-rational ones: intuition, images [13].

The norms of social behavior, with the help of which the regulation of social interactions is carried out, and directly the behavior (corresponding or not corresponding to the norms) are not directly related to the occurrence of impressing. This is due to the fact that impressing is an informational impact, the consequences of which are expressed in the activity as a whole unit, and not in individual behavioral acts of an individual. An exception can only be those cases in which specific behavioral models activate the desire for socio-cultural creativity in a child, i.e. to the creation of new norms. In other cases, when the norms prevailing in the cultural environment affect a person, we are talking about cultural programming of a certain behavior: not about creating, but about reproducing the existing patterns. In other words, it depends on the situation of social or cultural imprinting (its description is not included in the objectives of this article) [14], [15], [16].

Moreover, normative behavior performs a different, no less important function, in relation to potential impressing, as a factor in creating a situation of emotional susceptibility of a person. Integration of a personality into a social system of interactions occurs, among other things, by means of an assessment of this system by close people i.e. carriers-translators of these norms. By their behavior, members of a social group "implement the hierarchical orders of their value preferences" [17]. Evaluation (expressed both in behavior and in language) by its nature is always accompanied by a more or less pronounced emotionality in the field of which the child falls. The resulting situation of emotional susceptibility and even vulnerability increases the chances of occurrence of impressing. In this case, the vector of appraisal creates additional risks: if the emotional intensity is negative, it is likely that the impression will be accompanied by psychological trauma (Z. Freud). In this case, in the future, a person can direct the abilities activated by impressing, not to prosocial, but to antisocial channel.

A language that exists in a particular cultural environment is important for impressing. The language can provide informational impact as such and, in addition, the emotional coloring (expressiveness) of the language means acts as a factor in the occurrence of situations of emotional susceptibility of a person. Thus, the language provides not only informational impact through the "cultural concepts" grouped in it, but also "embeds" the phenomena behind these concepts and their relationships to them in the system of value hierarchies of the group and the individual [18]. Acting as an area in which the cultural life flows, the cultural space can be represented as many spaces with their own specifics of impressing factors - the space of a metropolis, the space of a provincial town, the cultural space of a village, etc. Each of the spaces is characterized by its own unique combination of factors influencing the personality, which do not lose their constancy either in ontogenesis or in phylogenesis. The ability of a cultural space to evoke certain kinds of impression, depending on the degree of its limitations and visibility, of course, has its consequences in corresponding nature and scale of further activities of the individual [19].

Modern sociocultural space, in addition, can be represented by such components as real space, the space of society, information-symbolic and intellectual space [20]. However, the nature of the relationship between these components does not negate the properties of space defined by its basic structure. So, for example, digitalization processes, at first glance, significantly expanding the provincial information-sign field and, as it were, a resident of a megalopolis bringing it closer to the cultural space, do not actually change the scale of the cultural space and do not eliminate the effect of its limitedness [21].

From the point of view of the structure of the cultural space, its enrichment and, consequently, the likelihood of occurrence of impressing is affected by the state of such components as the cultural space of the artistic sphere, the sphere of science, education, communication, the active principle, the mental, emotional, organizational [22], informational space as a whole unit [23].

3.2. Impressive potential of educational and family spaces

As far as in the case of impressing we are talking about informational impact, the sphere of education is of special interest, which, by its purpose, is called upon to fulfill the informational function in its "high", socially significant sense. In the educational space as one of the components of the socio-cultural space as a whole, a purposeful, highly organized translation of socially significant values and

norms takes place. That is why educational space is both the source and the main field of application of the concept of a developing environment. It is here, it would seem, the conditions for the occurrence of impression, approaching ideal ones, should be professionally created.

However, the specificity of personally significant processes here is significantly affected by a functional contradiction. The educational space, on the one hand, should serve as a kind of cultural measure, a model, on the other hand, it experiences the influence of the existing features and the cultural and social environment in all of their inseparable, but often difficult and even conflicting interactions. Among all the consequences of such a contradiction, let us pay attention to that which is directly related to the specifics of the informational impact in the educational space - the substitution of knowledge by being informed. If the situation of emotional susceptibility of a person is not organized (or does not occur spontaneously) during the informational impact, the information received by the human is not endowed with personal meaning, does not become the knowledge that can determine the intentionality of activity in the future [24]. Thus, there is an ambiguity of the relationship between the specifics of the environment (in this educational example), which in its purpose should represent the most enriched part of the socio-cultural environment as a whole, and the occurrence of impressing in it. For the occurrence of impressing in the educational sphere, both the features of the content of education as such and the nature of the emerging interpersonal relationships are important. Since cultural space is unthinkable without a person, its characteristics can also be represented depending on the emerging vertical and horizontal interactions. They are of direct importance, since interaction with other people is the main source of impressing. Vertical interactions are subordinate in nature for power, age, gender and other reasons; vertical ones arise on a socio-psychological basis: authority, likes and dislikes, etc. [25], [26].

According to a pilot empirical study, the impressings experienced in the close social environment make up the vast majority: 42.2% of impressings are directly related to the close environment, 40.8% are related to it indirectly, 17% of personally significant impressings were received in the circle of formal communication. It should be noted that the obtained empirical material allows typologizing impressings according to various criteria and many life situations are such that the same example of impressing can be attributed to different types. Thus, 65.9% of respondents indicated that they experienced impressings during the school period. At the same time, this number includes strong impressions of communication not only with teachers and classmates, but also with close friends.

Impressings, which are not based only on a symbolic action - one's own or another's - but a speech effect (language as a component of the cultural space) are also of great interest. Among them we find those that occur in the close social environment, and those that were experienced in the atmosphere of formal social relations. It is noteworthy that among the impressings of the educational and family environment, it is precisely the speech impressings that prevail (as among the speech impressings, there is a significant number of those influenced by the parents and relatives of the respondents).

Of course, the key role in creating (in most cases, spontaneous) impressing situations still belongs to the family environment and the closest socio-cultural environment in which the primary socialization and inculturation of the individual takes place. Among the family impressing situations, the leaders are the following: parental praise of the child, spending time together with parents (games, reading, traveling, etc.), family events (holidays, celebrations, traditions). All respondents (476 people) gave an example of at least one strong impressing experienced in the family environment during periods of personal development being critical (sensitive) for impressing: childhood and adolescence.

The periods of ontogenesis critical for the occurrence of impressing (early childhood, adolescence,) fall on those age periods of an individual when he is completely dependent on people of the closest socio-cultural environment. The period of childhood and adolescence is quite long and rich in impressing, during which a person "physically cannot be" independent ", but can only live under the guidance of others ... in the bosom of a certain" collective "family that surrounds him": the qualities that we experience and which make up our being are not originally created by us ... but inherited and acquired" [27]. Culture appears to the child as a programming environment that provides very limited opportunities for self-manifestation: as soon as a new person is born, he "joins the saturated informational field of the parental environment" [28]. The child receives impressions about the

cultural space into which he falls, about its scale “literally from the first steps” [29]. It is difficult to disagree with S.V. Goryunkova that the interaction of the programming cultural environment with an individual occurs according to the same scenario: in infancy - unconscious dependence on it, in adolescence - attempts to go beyond it through rebellion, in youth - attempts to express themselves outside of programs, and ultimately - the inevitable maturation and mastery or adoption of existing socio-cultural value-normative programs [30].

3.3. The socio-cultural meaning of impressing: from cultural space to the space of culture

Taking the above mentioned into consideration, it is necessary to recognize that impressing, as a mechanism that activates the natural tendency of a person to express himself in the conditions of its objective lack of freedom, is endowed with a certain socio-cultural meaning. If it were necessary to reflect the essence of the relationship between impressing and the environment of its occurrence philosophically and poetically, then, like no other, the lines of O. Mandelstam would fit: “The environment is an inviting force for the body. Being not so much a shell but a challenge” [31]. The consideration of impressing as a biosociocultural phenomenon that expresses a complex coincidence, completely coincidental, with the nature of human inclinations and environmental factors affecting the likelihood of developing these inclinations in ability, as a challenge to the very environment in which it has a chance to appear, is fundamentally important. Where there is a call, there, according to V.P. Zinchenko, we do not speak about adaptation to the environment, not about stimulus and reaction, but about choice, since a call can only be accepted by a creature being at least capable of making a choice [32].

Getting into the socio-cultural environment as a kind of “complex of cultural preferences” localized within the boundaries of a certain space, which are embodied in symbolic artifacts and constructs, in social norms of behavior, in a language, an individual experiences (or does not) experience pressure in conditions that are born from a complex combination of properties structural components of the environment. Moreover, according to N.M. Inyushkin, the parameters of the originally given cultural space are “proportionate to man” [33].

Getting into the “information field of the parental environment”, the child has the opportunity not only to “work” with the material being received”, but also to disclose this environment in its “increasingly rich and diverse forms” [34]. The socio-cultural environment, being not only the space for implementing social programs, but also the space for realizing human inclinations, opportunities and desires [35], [36], “invites” to challenge social reproduction programs and be “heard” at its higher meanings and symbols [37]. Of course, not every individual is able to make such a choice: it is carried out by those to whom the environment creates the conditions for activating the corresponding deposits through the mechanism of impressing.

Impressing, as a mechanism and as an instrument of culture, provides at the individual level a certain flow in the perception of space as an initially given surrounding socio-cultural environment - to its perception as a “space of chronotopic properties”: “objectively subjective, perceived by a person included in it as his ... not indifferent ", which further leads to" the desire on their own to give it the desired new qualities "[38].

Impressing, with its favorable social functioning, results in an irresistible desire of an individual for creative activity, ensuring the creation of a new one in each of the components of the original environment-space: symbolic activity, social norms and language. One way or another, a person constantly lives in a state of "creation" of cultural space [39], [40].

Thus, programming by environment-space does not come down to programming being already known and traditionally necessary behavioral patterns; programming is aimed at broadcasting programs of a higher order - self-expression and creation programs. This is the meaning of impressing as a tool for programming a “high” culture. Impressing in this case is one of the tools, on the one hand, to stimulate socially valuable human activity within a given space, and on the other hand, to involve space itself in the field of human activity, thereby setting its creative properties, properties to stimulate a new activity.

The socio-cultural features of the individual's primary socialization space are also significant in the sense that the consequences of the impressings experienced in him, under a favorable set of circumstances, can go beyond the framework of the individual's life and acquire general cultural and social significance. If we talk about this process from the point of view of the concepts we use, the results of individual self-expression and creation can go beyond understanding the cultural space as a conceptual space, which is a kind of material and spiritual reality that can be described in terms of its semantic, temporal and other characteristics [41].The contribution to the culture of people whose genius created a creative product whose value has been unchanged for many centuries is a contribution to the development of not the cultural space, but the space of the existence of culture [42]. The space of existence of culture is not reduced to any of the cultural worlds included in it – so called cultural spaces. Such a space, filled with understanding of the imperishable creations of human genius, exists as a mental construct, as a kind of "creative" artistic "superstructure over real space" [43]. Cultural space has boundaries - the cultural space determines the very existence of culture [44].

In the space of culture through great creations, communication between people of different eras and locations is possible. It is the cultural space that makes it possible to experience the impressing of a work of art created in a different period of time and in a different cultural space, and being impressed by it, pushing away from it, to become the author of a creation, which in turn will "flow" from the cultural space / subspace in which it was created in a space of culture that is beyond time and area.

Thus, as a tool for programming a "high" culture, impressing can be considered in relation to two aspects of the cultural space: the cultural space in which it originates, and the space of culture as the final meaning of its occurrence.

4. CONCLUSIONS

The socio-cultural environment in the integrity of its components and their properties is a necessary condition for the formation and development of a human. The versatility of the characteristics of the socio-cultural environment, due to various criteria for its structuring, has an impact on the specifics of the occurrence of impressing situations within it. Impressing is not directly dependent on individual features of the socio-cultural environment, but it is the result of a combination of several socio-cultural factors. The need for an interdisciplinary study of the characteristics of the environment of occurrence of impressing is associated with its functioning as an instrument of "high" culture. Impressing, generated by a certain cultural environment, is designed to form a personality that can be involved not only in understanding and enriching the original cultural space for it, and the space of culture as a whole unit.

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